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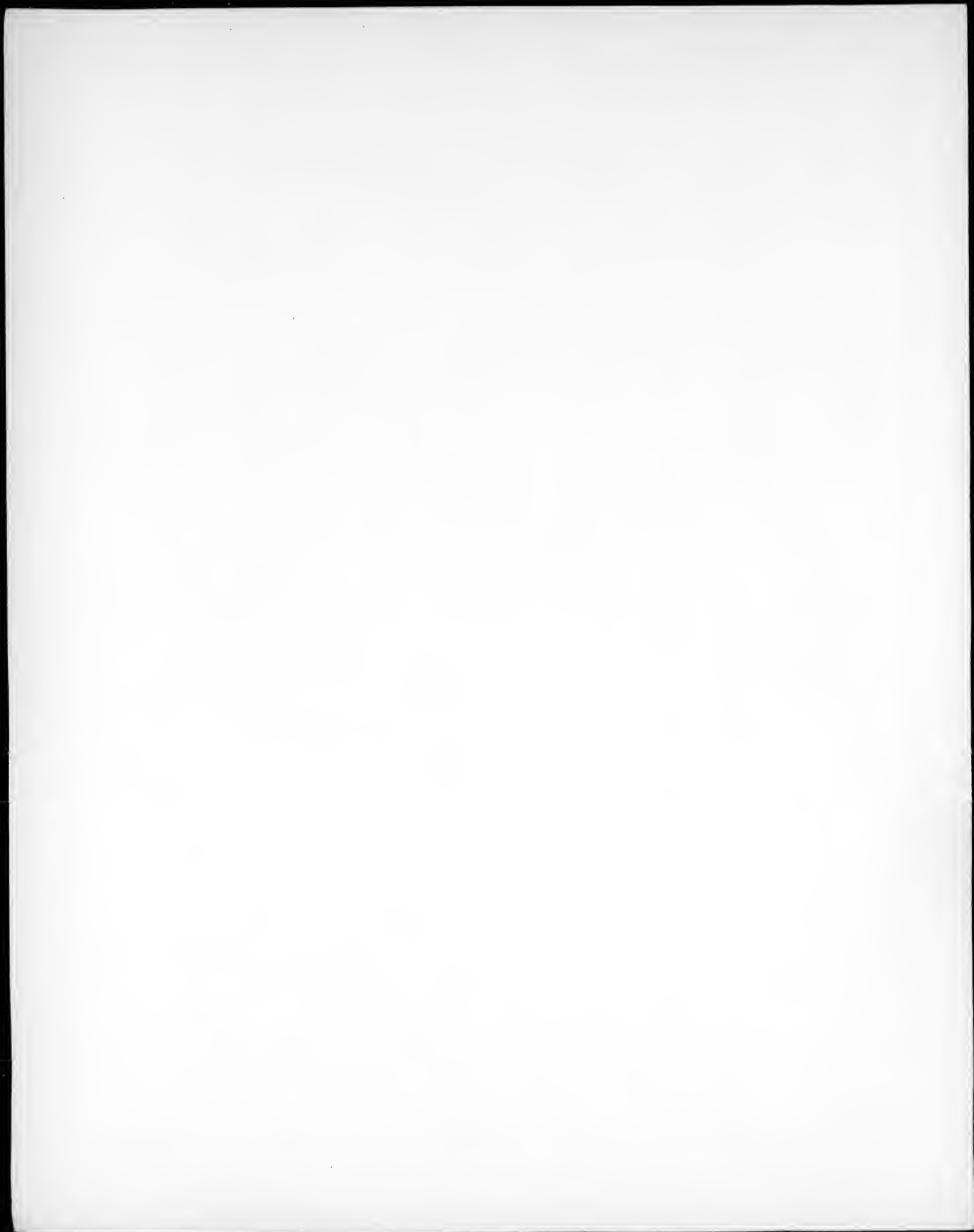
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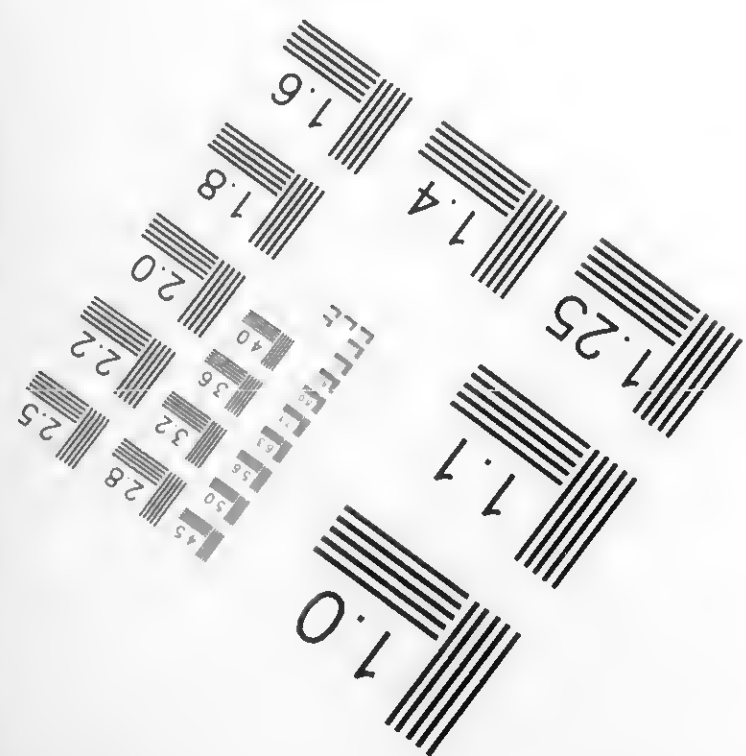
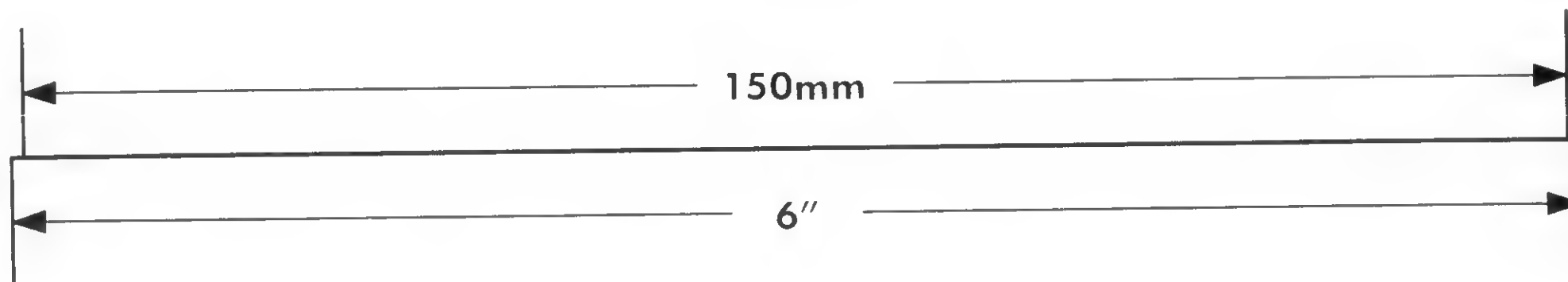
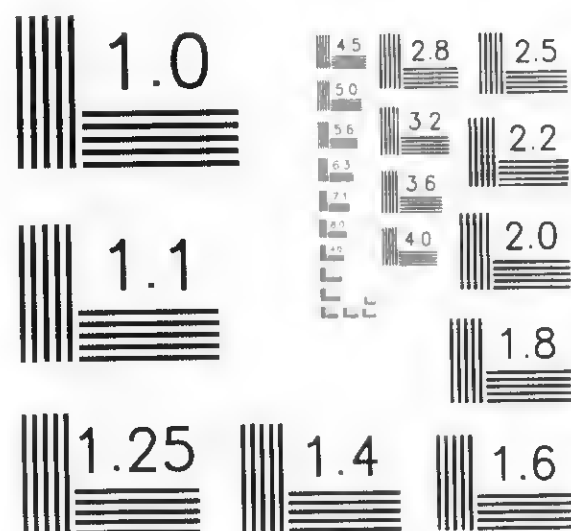
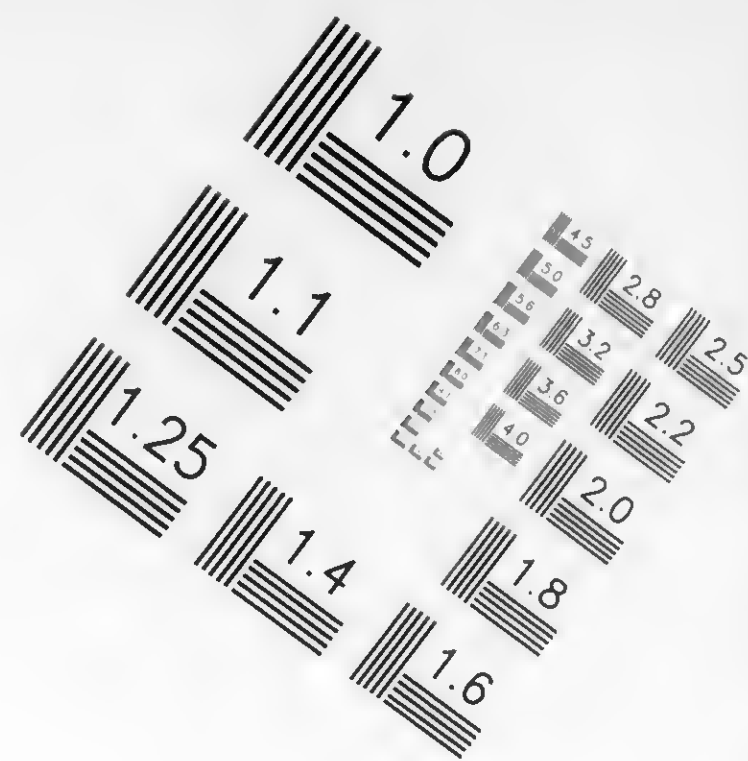
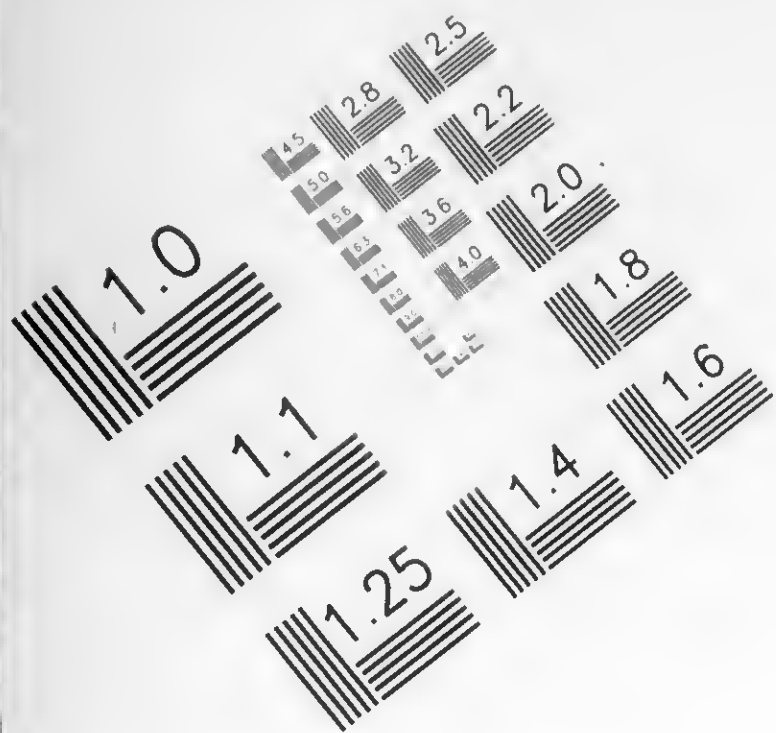
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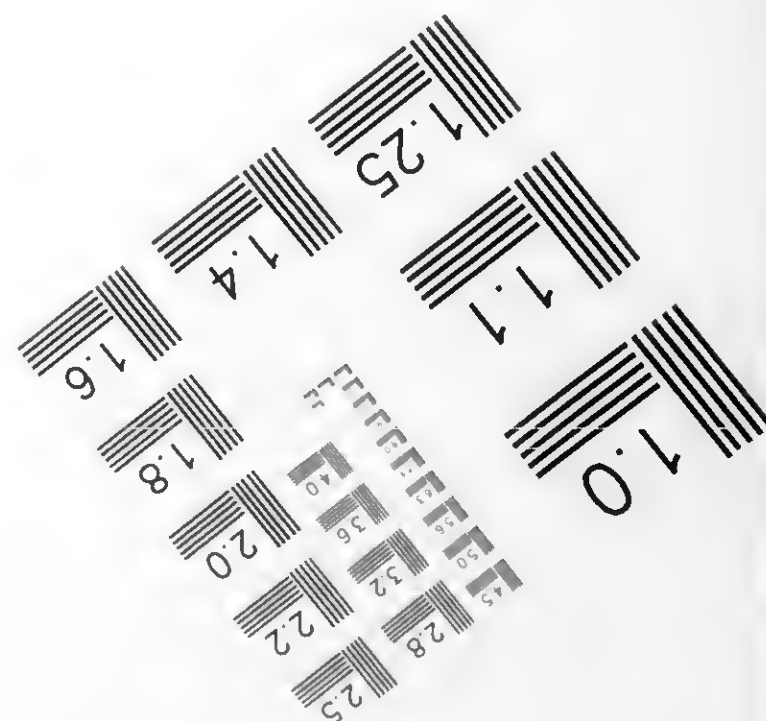


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1653 East Main Street  
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**Guide to the Papers of Rabbi Robert  
L. Lehman (1927-2003)  
1928-2013**

**AR 25598**

**Processed by Dianne Ritchey and Jerry  
Lindenstrauss**

**Leo Baeck Institute  
Center for Jewish History  
15 West 16<sup>th</sup> Street  
New York, N.Y. 10011  
Phone: (212) 744-6400  
Fax: (212) 988-1305  
Email: [lbaeck@lbi.cjh.org](mailto:lbaeck@lbi.cjh.org)  
URL: <http://www.lbi.org>**

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**Descriptive Summary**

<b>Creator:</b>	Lehman, Robert L.
<b>Title:</b>	Rabbi Robert L. Lehman Collection
<b>Dates:</b>	1928-2013
<b>Dates:</b>	bulk 1950-2002

<b>Abstract:</b>	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
<b>Languages:</b>	The collection is in English, German, and Hebrew.
<b>Quantity:</b>	9.75 linear feet
<b>Identification:</b>	AR 25598
<b>Repository:</b>	Leo Baeck Institute

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## Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

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## Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational



papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

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## Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

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## Access and Use

### Access Restrictions

Open to researchers.

### Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LBI Online Catalog and click on the "Reserve" button.

### Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: [lbaeck@lbi.cjh.org](mailto:lbaeck@lbi.cjh.org)

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## Access Points

Click on a subject to search that term in the Center's catalog.

### Individuals:

Lehman, Robert L.

### Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

### Subjects:

Fasts and feasts--Judaism  
Jewish preaching  
Jews, German--New York (State)--New York.  
Jews--Education  
Jews--Education--United States  
Judaism and social problems--United States.  
Judaism--Study and teaching (Higher)--United States.  
Judaism--United States--Liturgy.  
Judaism--United States  
Kristallnacht, 1938--Anniversaries, etc.  
Rabbinical seminaries--United States.  
Rabbis  
Reform Judaism--United States

### **Places:**

Chicago (Ill.)  
Heilbronn (Germany)  
Schweinfurt (Germany)  
Washington Heights (New York, N.Y.)

### **Document Types:**

Clippings (information artifacts)  
Correspondence  
Essays  
Lecture notes  
Lists (document genres)  
Notes  
Photographs  
Programs (documents)  
Sermons  
Transcripts

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### **Related Material**

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*(st 2895); the LBI Archives hold an early manuscript of this work as well (MS 502). Included in the LBI Archives is the Berta Kuba Collection (AR 11991), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York (AR 25385), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*(F 128.9 J5 E4), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights (D 811.5 M27).

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### **Separated Material**

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

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## Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

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## Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

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## Container List

### Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

#### Arrangement:

Alphabetical.

#### Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island



University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder Title	Date
1	1 Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2 Articles – Max Freudenthal	1928-1937
1	3 Books removed from collection	1923-1953
1	4 Correspondence	1989, 2002
1	5 Correspondence – Congregations and Personal	1956-1981
1	6 Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7 Correspondence – F-G	1954-1971
1	8 Correspondence – Jacob, Walter	1955-1969
1	9 Correspondence – Or Chadasch (Vienna)	2001-2002
1	10 Correspondence – S	1954-1970
1	11 Correspondence – W-Z	1961-1972
1	12 Graduation from Long Island University	1948-1949
1	13 Newspaper Clippings	1948
1	14 Taxes	1957-1961
1	15 Writings and Research	1947-1968

## Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

### Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

### Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

## **Subseries 1: Early Career and Education, 1944-1957**

**This subseries is in English and Hebrew.**

**1.2 linear feet.**

### **Arrangement:**

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Sholom (Chicago)
- D) Other Papers

### **Scope and Content:**

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Sholom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

**A) Hebrew Union College**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

**B) Student Rabbi Holiday Positions**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

**C) Temple Sholom (Chicago)**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

**D) Other Papers**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952



2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,  
Baltimore, 1952-1956, 1962**

**This subseries is in English and German.  
0.4 linear feet.**

**Arrangement:**  
Alphabetical.

**Scope and Content:**

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

### Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

#### Arrangement:

Divided as follows:

- A) Correspondence
  - a) Alphabetical Files of Congregational Correspondence
  - b) Topical
- B) Sermons
  - a) Chronological
  - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

#### Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburgh, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.



Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

## **A) Correspondence**

### **a) Alphabetical Files of Congregational Correspondence**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

**b) Topical**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

**B) Sermons****a) Chronological**

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder Title	Date
4	1 Sermons	1963 January-1963 May
4	2 Sermons	1963 September-1963 December
4	3 Sermons	1964 January-1964 June
4	4 Sermons	1964 September-1964 December
4	5 Sermons	1965 January-1965 June
4	6 Sermons	1965 September-1965 December
4	7 Sermons	1966 January-1966 April
4	8 Sermons	1966 September-1966 December
4	9 Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
<b>Box</b>	<b>Folder Title</b>	<b>Date</b>	
5	1 Sermons	1974 January-1974 June	
5	2 Sermons	1974 September-1974 December	
5	3 Sermons	1975 January-1975 June	
5	4 Sermons	1976	
5	5 Sermons	1977 January-1977 June	
5	6 Sermons	1977 September-1977 December	
5	7 Sermons	1978 January-1978 May	
5	8 Sermons	1978 September-1978 December	

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December
<b>Box</b>	<b>Folder</b>	<b>Title</b>	<b>Date</b>
6	1	Sermons	1984 January-1984 June
6	2	Sermons	1984 August-1984 December
6	3	Sermons	1985 January-1985 May
6	4	Sermons	1985 September-1985 December
6	5	Sermons	1986 January-1986 August
6	6	Sermons	1986 September-1986 December
6	7	Sermons	1987 January-1987 June
6	8	Sermons	1987 August-1987 December
6	9	Sermons	1988 January-1988 April
6	10	Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle - Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.  
0.1 linear feet.

Arrangement:  
Alphabetical.

Scope and Content:  
This small subseries contains documentation that pertains to Rabbi Robert



Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

## **Subseries 5: Conferences and Events, 1934, 1974-1996**

**This subseries is in English and German.**

**0.5 linear feet.**

### **Arrangement:**

Alphabetical.

### **Scope and Content:**

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel



in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

<b>Box</b>	<b>Folder Title</b>	<b>Date</b>
8	11 Central Conference of American Rabbis – Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) – Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) – Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) – Sermon Drafts	1985
8	17 Kent State University Conference – Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip – Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip – Correspondence	1990-1991
8	21 Schweinfurt Trip – Correspondence – Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip – Sermons and Services	1990-1991
8	23 Trips – Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors – Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors – Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors – Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism – 25th International Conference	1990

## **Series III: Diplomas and Certificates, 1949-1997**

**This series is in English and Hebrew.**

**1.75 linear feet.**

### **Arrangement:**

Alphabetical.

**Scope and Content:**

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

# Leo Baeck Institute

Rabbi Robert L. Leham  
Collection

AR 25598

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SERMONS

JANUARY 1977 - JUNE 1977

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May 29, 1977

## OUTLIVING THE HOLOCAUST! A SOCIOLOGY OF SURVIVAL

Dr. Paul R. Migliore  
Associate Leader

with Dr. Dona Hooper Lessin  
Social Worker, N.Y. Society for Ethical Culture

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Dr. Paul R. Migliore  
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May 29, 1977

OPENING WORDS

When I was in France after the first World War, nothing impressed me so much as the evil symbol of the barbed wire left tangled on the old battlefields and what it symbolizes. It stops the understanding.

To get across those barriers, men have to meet each other in a bigger union that flows genuinely out of communication and communion. Formerly the worst thing that could happen to a human being was to be barred from the Communion Table - from that essential establishment of divine communication. Those who would bar fellow human beings from our human communion table, it seems to me, are committing an immeasurably greater evil.

Children inherit in one form or another the terrible prejudice of group against group which is so much stronger than the prejudice of person against person. One's own little hates are worn deeper by the prejudice that is shared with other people, and great world-shaping forces evolve from the prejudices shared by individuals organized into groups.

If prejudices and hatreds and fears can be inherited, so can the great truths, the great ideas of the world, the great forces of scientific knowledge and discoveries. These, too, can be handed down.

from The Faith of John Loverjoy Elliott:  
Unconquerable Spirit



## OUTLIVING THE HOLOCAUST: A SOCIOLOGY OF SURVIVAL

Memorial Day used to be on the 31st of May in this country, until Congress in its bountiful wisdom decided that we needed more long weekends. And so Memorial Day Weekend was made a moveable feast, a time for happy release, for vacation from the humdrum reality of day to day existence, marking the beginning of the summer vacation months.

No longer a time to take peonies and flags to the soldiers graves, the handful of veterans who still parade to remember the dead of long forgotten wars are anxiously by-passed by weekend sojourners streaming out of the city for the anticipated tranquility of a beach or lakeside.

It is more than thirty years now since the Second War. In the interim we have become much less militant in our concern for what a world's generation endured. We used to celebrate the end of World War II, but now it no longer appears on most calendars. Try to find it on your calendar. When was VE Day and VJ Day - was it July or August? And when did Korea end, or Vietnam? Today you will only find October 24th, Veterans Day, now cleansed of its pain and sanitized of his passion, tacked on to make another three day weekend.

And so we ignore yet another vital part of our experience, writing it out of our lives. We turn from the pain we cannot transcend and we stop trying to understand. We think we've cleansed ourselves by closing our eyes, by turning away our attention. And so there remains within us an unsettled energy, longing for peace, for feeling and caring, and a context for living, which is in effect pushed aside, because we now try to avoid the pain we do not understand and do not try to integrate it into our lives and transcend it.

I am not suggesting that we honor our wars, as some might, but only that we do not ignore them, except to our peril. The answer to the inevitable question, "But why not, why not forgive and forget," is "forgive, yes, but we cannot forget!" Invariably we cannot escape the painful reality by forgetting it, because what happened is known, even if it is buried. It continues to affect us whether we deal with it openly or not. The trauma experienced does not go away. Instead it continues to affect the future course of events because the direction of the future is determined so much by the experiences of the past and how we deal with them.

It is for this reason today that I with the assistance of Dr. Dona Hooper-Lessin, social worker of the Ethical Culture Society, have chosen to recall the Holocaust. For Jews, the traditional time for remembering has passed. That remembrance took place on April 17, the anniversary of the Warsaw Ghetto Uprising. There were many moving ceremonies around the world in remembrance of the six million annihilated in the Holocaust. Today at this traditional time of remembering, we recall not only those six million Jews, but also the millions of others, Russians and East Europeans, political dissidents and gypsies, who are also the victims of the Holocaust.

The Jews will not forget, nor will the relatives of the others whose lives were destroyed by the Holocaust. The rest of us too, those untouched and those

like myself born since, should know and must know that it happened and that it happened in our time and in a civilized nation where educated, rational people sat down to enjoy Mozart and Brahms, to read Goethe and Freud. If we try to ignore such a fundamental part of our recent human experience, then we run the risk that we may allow the recreation of the forces that could cause it to happen again. Events such as these left unspoken, historically, have been dealt with by acting them out again.

My address this morning is a cooperative product of two people who feel necessity of trying to understand and articulate an experience which undoubtedly directly touched the lives of many who are now listening, so that those who suffered will know that we believe it important for all of us to understand, so we do not allow it to happen again. During the Spring, Dr. Hooper-Lessin and I had a series of conversations about the various experiences she has encountered in her professional clinical counseling, and the more limited experiences I have had in my own pastoral counseling with victims of the Holocaust. This morning I would like to share some of her experiences with you, along with some of her insights from them and from the professional literature on the sociology of survival of victims of the Holocaust as it relates to us today.

Dona Hooper-Lessin's professional awareness of the Holocaust and its effects on its victims came slowly. She first encountered a case of severe disturbance in a middle aged Jewish man living here who had been liberated from a death camp at the end of the war. The content of his delusions revealed a confusion of identity with his grandparents who had been murdered in the camps. Meanwhile he insisted he was Catholic. She felt that the importance of his experience in the Holocaust had been by-passed in his records. In dealing with older people who had survived or escaped the camps, she met person after person, couple after couple who had been able to manage a balance all these years, but then collapsed upon confronting the step of retirement. The loss of a job or business, subconsciously recalled previous losses and tipped the scale, out of which emerged a full clinical paranoia, depression and increasingly self-destructive behavior.

As a professional she found that she needed to admit that the evidence demonstrated the central importance of the event of the Holocaust for the people with whom she was dealing. Both emotionally and clinically, it became imperative for her to know more about the Holocaust and its effect on those who were its survivors. But she found that in trying to learn, she had to confront herself and her basic beliefs about the way in which the world works. Experiencing the poignancy of the plight of the people before her, she had to admit that it was not over for them, nor was it really over for her, because everyone has been affected, whether they admit it or not.

Much of what has been written about the plight of the survivors is known from the work of psychologists and psychiatrists whose job it was to interview survivors with the intent of determining their eligibility for reparations payments from the German Government based on the assessment of psychological injuries caused by the concentration camp experience. (I might add parenthetically, many people still regularly receive reparations checks from the German Government.)

Before the effects of the Holocaust had been investigated, and before we had the data from Hiroshima and Vietnamese survivors, psychological theory held that any condition of mental anguish or instability had to have existed without interruption from the time of the trauma in order for the trauma to be considered a "cause". But with the experiences of the Holocaust, Vietnam and Hiroshima, it became clear that long periods could pass between injury and the manifestation of

suffering, as has been borne out by many of the survivors.

For those traumatized by the Holocaust, the experience often recurs as intrusive nightmares and daytime experiences - this being the mind's attempt to deal with the horror. Alternating can be periods of numbness which prevent the mind and spirit from being overwhelmed by pain. Professional counselors are aware that each subsequent loss for victims of such a massive trauma recalls former losses. And so, for the survivors, the story and the anguish still goes on. Those who were young then, today face the loss of their children as they leave home. Those who were older face the death of loved ones and spouses, the loss of jobs or businesses, retirement, or the loss of faculties which comes with age. These of course, are times when any of us would be vulnerable, but it is a vulnerability multiplied by many fold for those who are survivors.

We say we do not want to investigate, and we usually do not, what happened to the victims because we do not want to hurt them by asking them to recount their anguish. Certainly, we do not want to open wounds again. But another aspect of our reluctance is that we do not want to know for ourselves! We do not want to know what it is to be a victim, because it forces us to admit that there is an aggressor, and to admit that the aggressor is within each one of us. This is our greatest fear!

It is extremely difficult for any of us on the outside to try to speak of these things. We cannot really know anything of the pain experienced by those who survived. Yet we know we must still deal with it, because it did happen, especially because we are afraid to face it. Ours is a fear not only of hearing the horrors, but of knowing that for every victim, there is a persecutor, an oppressor. It is knowing that man is capable of being both, that I am capable of being both. This is our horror, discovering that we are familiar with the persecutor within each of us.

Dr. Henry Krystal, editor of Massive Psychic Trauma, dedicated his volume, culled from the proceedings of a Wayne State University conference on the late appearance of symptoms from much earlier massive psychic trauma, to the survivors of the Nazi onslaught, saying, "They are the living proof of the inviolable dignity of man, the resourcefulness of the human spirit, and the inalienability of individual rights." Dr. Krystal speaks of having to deal with surviving victims in his professional role as psychiatrist saying, "All of us who work in this area know that it is a potentially traumatic experience merely to interview a survivor of persecution. We also know that, unfortunately, we do not always do well with it." Sometimes he finds he has to fend off any information or contact with such people, to protect himself from his own inner anxiety.

It is the same dilemma which Arthur Miller describes in "After the Fall" as "the choice that one has to make, and to choose one must know one's self, but no man knows himself who cannot face the murder in him, the sly and everlasting complicity with the forces of destruction." As Dr. Krystal found, it is essential we keep our mind's eye on these forces within us in order to deal with our "victims" and our "perpetrators" with kindness.

By dealing with our perpetrators with kindness, I am referring for example to the fact that we trained and deplored our soldiers to Vietnam to commit atrocity after atrocity, for which they now are bearing the guilt and being blamed, as if they alone were responsible for their crimes. This is precisely



why the Vietnam vets today are howling about being scorned and cheated out of benefits. It is because we cannot face the perpetrator within us, that we are responsible for their heinous crimes against humanity, committed in our name. It is for this reason that we shun them, pretending that Vietnam did not happen. It is, of course, a pretense made at our own peril, one which will only come back to haunt us.

Dr. Matthew Ies Spetter, Leader of the Riverdale Ethical Society, and himself a survivor, writes in Man, the Reluctant Brother, of the importance of knowing: "In the days of my years, children were killed in broad daylight under the eyes of the entire world--all the children on whom the executioners could put their hands. I have seen this and speak of it, not with sentimentality but with outrage, and I will not permit it to be blocked from your heart."

Our purpose today is to make that choice to remember, to try to admit and understand the complex nature of man, both his good and his evil. If we believe that the truth makes us free, then the question is, where does this painful truth lead and how can it set us free? Knowing that the world is not essentially just need not lead us to despair. On contrary, as psychologists have found, it frees us from the arrogance of feeling that if we are on top, then somehow we must deserve it. And, on the other hand, if the other fellow is on the bottom, it is because he deserves it.

Not being able to face an ugly fact means that it remains unconscious, in my unconscious, nonetheless influencing my living and controlling me in ways I do not know. Not to speak of the unspeakable can lead to the psychological dynamic that if the unspeakable is there and I cannot talk of it, then I must act it out - and thereby cause the very horrors of which I am most afraid. Thus, for example, not knowing, or facing up to the fact that I am capable of hatred will lead me to an attitude of being "more human than thou" which injures my fellow beings.

But now that we know, what do we do? The answer is that we best serve the common good by taking the best care of ourselves, which includes our interest in seeing that our fellow man lives his life caringly. The belief in the sanctity and preciousness of each life is an outgrowth of this proposition and leads us to the necessity of participating in actions which heal people and the environment. This is precisely the route many survivors have taken, joining the healing professions, each moved by the urgency of communicating the importance and sanctity of the individual and of learning to demonstrate their caring through social action.

For America today, lying still essentially untapped is an enormous powerful reserve of altruism, because we have not yet faced our guilt for Vietnam and Hiroshima. Because they still remain covered up, rationalized, we have yet to try to make up for what we did. The result is that the consequent impulses toward caring, honesty and altruism have been buried in the cover up. And these are precisely the values which we so desperately need to uncover and return to consciousness today. And so our humanity and humaneness is repressed because of our fear, our guilt and our inability to accept the fact that rational men are capable of enormous evil as well as good.

The war that ended in Europe on the eighth of May, 1945, when the Germans

laid down their arms, was the end of one phase of a nightmare, of a horror beyond imagination for those who survived the experience of death camps. Some, already too far advanced in starvation and disease, despite the best medical attention, died anyhow. Others slowly, agonizingly, began the painful journey back from the land of the dead and infernal darkness, back to the light of day. Most still carry the physical scars and markings from years of the severest human denegration imaginable. All who survived, as we all must now realize, to this day still carry the haunting memories of the nightmare silently within themselves, emotional scars which will never heal completely, though the open wounds have been closed. One survivor, upon looking into a mirror in his hospital room for the first time several weeks after liberation wrote, "From the depths of the mirror, a corpse gazed back at me. The look in his eyes, as they stared into mine, has never left me." Those who have spoken out since, for their brothers and sisters, have done so, so that their deaths would not be in vain. This, they have done with great courage, summoning the strength from deep within, from the primal wellspring of human emotional energy which is the very essence of our humanity.

For those of us who were untouched or who came later, it is difficult to muster the courage to confront the horror of that experience and the horror that is within each of us to which Dona Hooper-Lessin alludes. The Holocaust forces us to make a radical reexamination of culture, of civilization, of what we mean by humanity, and what many have previously called God. The Holocaust of the Second War, if not all the other Holocausts, the many genocides which have punctuated human history, marked an end to many ideals and idealisms which today we must struggle to regenerate. The Holocaust culminated in a total reversal of the most cherished values of the West. And each new war since, each barbarity, each denial of our fragile humanity, only pushes us further away from each other and further denegrates the aspiration of the highest ideals of the human spirit.

For many religious traditionalists, the massive trauma of the Holocaust has surely called into question their belief in a beneficent god. The Holocaust reversed the most basic Christian concepts of God, redemption, sin and revelation, effectively replacing them with new concepts of the state, the party and the race. By the same token for religious humanists, our confidence in the potential of human creativity and spirit has been equally called into question. How are we to have a faith in man, if the ultimate product of human society is genocide? These have been the difficulties for those who have struggled to resist cynicism and the temptation to capitulate to the worse impulses of human nature. Today, it is the greatest challenge we all face in our lives, whatever our spiritual persuasion.

It occurs to me that some of what passes among people of Jewish backgrounds as being, at times, a seeming discomfort with those of Christian backgrounds, has much less to do with any ethnic bias or experience of prejudice, and more to do with the fact that many of Jewish background whether touched directly or indirectly by the nightmare of the Holocaust, feel that others do not or cannot understand or appreciate the experience which has forced itself so severely upon Jews, which has become a significant part of their heritage and ethnic identity. The insensitivity, or at least the perception of an insensitivity, to such a basic experience, so fundamental to modern Jewish identity, is what leads many Jews to believe, at times, that there is significant emotional level of communication lacking in their interactions with those whose backgrounds are Christian. Put in the context of intimate counseling or pastoral relations,

that discomfort caused by a missing level of communication is magnified significantly. As I said, it has nothing to do with prejudice, but rather with the need for a deep appreciation and understanding of a very fundamental human experience which has made an indelible mark on the character of all who share a common ethnicity.

Of course, as at every other level, the way to deal with this manifestation is to try to deal with it openly, with understanding and compassion. Until we do, all of us will inevitably continue to look at ourselves and at each other with an ever so subtle, yet real suspicion, which invariably will have a qualitative effect on our relations. Because of the factor of ethnicity, by refusing to deal with the Holocaust, to admit its horror and what it tells us about ourselves, by ignoring those who lived through the Holocaust and struggle today to survive in spite of their nightmare, we create a barrier, albeit subtle, between those who share that ethnic heritage and those who do not. If we try to ignore the past, to excise it from our memories, preventing the integration of past experience with future, we foreclose on the possibility of transcending even such a subtle barrier of ethnicity which separates one people from another.

In an Ethical Humanist Movement, the question of whether or not there is a God, beneficent, malevolent or otherwise, is not central to our quest for a greater spiritual harmony. What is central is the quality of our relations. For us, whether or not God is dead, does not mean that there is nothing out there, no ethics, no altruism, nothing worth living for, fighting for or caring about. Human relations endure and so does the aspiration to raise the level, the quality of those relations. That is why in an Ethical Movement education is so central to our religious philosophy. Only by raising our level of consciousness, by informing ourselves and those around us of all the realities of human existence, including the unimaginable viciousness which we have systematically perpetrated on each other, can we transcend that reality to create a new and more humane reality. Those who hold the knowledge and who struggle to transcend the worse realms of human experience must help others to know. It is only by understanding emotionally, spiritually, politically and socially how we make decisions, how we bring horrors upon ourselves and visit them upon others, that we can create the psychological, spiritual and political dynamics to avoid repeating those experiences in the future. When we cover up, emotionally or politically, we monopolize all of our creative energy denying reality, robbing ourselves of the energy which we need to deal with such a reality and transcend it through the creative and loving actions for which the human spirit so yearns.

In my own view, at the heart of human spirit is the aspiration, whether or not ever admitted or realized, to transcend the reality of banal human relations to reach for and create an ever deeper and more meaningful level of human community, to realize an ever greater human possibility. Each of us is part of an historical continuity of human existence that reaches back beyond recorded history. Each of us, consciously or unconsciously, takes sustenance from the evolution of the human possibility historically, though we may not contribute to it in return. Part of the process of furthering the potential, I would argue, is the premise that every human being has an obligation to transcend his own reality by enhancing the human possibility, by involvement at whatever level in trying to improve the quality of life for his fellow beings. This, I would argue, is a universal human obligation, holding within it not only the promise of transcending present reality and whatever



individual or collective guilt we may share, but also of creating new possibilities and new realms for human explorations. It is through a such creative working out of our lives in community that we deepen our humanity and broaden our unity with nature and with the universe of which we are a part, enabling us perhaps to outlive and leave behind the potential holocaust which yet dwells within each of us.

#### CLOSING WORDS

It is quite true that we are born and that we die, alone. But as we live, we exist within the reach of one another and thus can justify hope and the enjoyment of life by our deeds. The fact of solitary emergence and exit is not what constitutes human tragedy. Tragic is that life which remains in alienated abstinence of relationship and obligation.

We cannot, of course, love every person with whom we come in contact. But for those dependent upon our loyalty - as we are upon theirs - we can forever broaden the base of the innate potential to weave care and consolation.

After suffering a great loss, in our desire to heal we have a tendency to forget that to become whole again may demand a period of regression.

Like nature through the cold of winter, our wounded psyche also needs time to gather its healing potential. Our sorrow, our tears are not wasted.

Seen in this light, suffering is part of our creative potential, the capacity to recreate our personality and so, to restore meaning to our lives.

Matthew Ies Spetter, To Deny the Night:  
Reflections on Life and Essence (1969)

## HIROSHIMA MAIDENS.

Some time ago, in late May, an article on HMs in TIMES  
Mrs. Sako nt really a normal woman—altho m wth 2 ch—  
bef had to overcome phys disfigurement & psychic  
shock & social ostracism of hrself & esp her ch,  
bec she a survivor of A-Bomb blast over Hiroshima.

Mrs. Sako then 13 yrs old; was nr center & suffered  
terrible burns so eyes would nt close &  
mouth frozen bec facial muscles rigid; no smile  
for 10 yrs did nt lv home; destroyed all mirrors  
cursed people (US) who did ths to her  
overcome by self pity  
Jeremiad: 20:14ff (cursed be day wherein I was brn)  
13 operations in US + 4 in Japan so that now partial  
mobility of face & partially reconciled.

ths subject I know something about  
recall inception of program of HMs  
NC in SR in early 1950s

25 Jap young women brought to US in 1955 fr plast surg  
idea was to deal wth victims on human level &  
nt wth defeated Jap on abstract level  
(sim. to VN where bombs droppd impersonally bt we  
all rememb pict of girl running down street, arms  
outstretched, screaming wth pain bec Napalm on her)

in any case, HMs one of grt movements at the time  
to care fr people personally  
thousands motivated to donate  
MDs, hosp facil, nurses, planes = all volunteers  
aftr care in US homes  
all organizd & directed by NC

NC a person you ought to know about  
nt one of famous, instantly recognizable  
bt idealistic, sensitive, intellectually honest  
writer, essayist, editor; SR = his life

grt friend of Schweitzer  
one of 1st for One World Movement  
ardent supporter of UN

one of those rare indiv whose idealism and principles  
nt tainted by contemp dehumanization of values  
a man whom I respect bec recogn his struggle  
a Don Q tilting wth wind mills + appreciate

(But...)

ii.

But, & this is vital, a man who has made his contrib &  
tht counts fr world, fr man, for his own self resp<sup>y</sup>

Lesson re HM, NC & ourselves:

we can all do something for good  
we are all persons capable to bear responsibility  
we do not live in a vacuum either as indiv, as a  
people, as Jews

and to this very day, every day, we are confronted by  
question Cain asked of Gd: Am I my br keeper?

Answer of NC, Schweitzer, Baeck, Dr. Lackner is

YES, you are yr br keeper!  
make no mistake about it  
& if that be the case,

let us begin, right here & now.

Amen.

וְעַתָּה נִתְּנָה לָנוּ

Frid Eve., June 10th, 1977; Heb Tab. Sermonette



# A 'Hiroshima Maiden' Conquers Bitterness

By HENRY KAMM

Special to The New York Times

HIROSHIMA, Japan—Michiko Sako feels sure enough about herself and her relations with others now to listen patiently to compliments about her appearance, smile indulgently and put the person paying the compliment in his place.

"If I had a normal woman sitting here beside me you'd notice the difference," Mrs. Sako said without bitterness.

For Mrs. Sako to have overcome bitterness, to smile readily and to put visitors at ease by communicating an inner serenity after an experience that ravaged her body and soul and seemingly for life, nearly 32 years ago is a measure of her triumph. She is not alone in having overcome physical disfigurement and the consequent psychic shock from the American atom bomb dropped on Hiroshima, but she exemplifies those whose return to society has been complete.

Mrs. Sako was one of the "Hiroshima maidens," 25 young women brought to the United States in 1955 for medical treatment, mainly plastic surgery for the visible scars of their burns and the hideous accumulations of scar tissue called keloids.

Mrs. Sako, 13 years old then, was less than a mile from the hypocenter of the explosion, doing demolition work for which her class had been mobilized. Caught in the open, she suffered catastrophic burns, leaving her with eyes that she could not close and a mouth that she could not bring to smile.

Now, with a slight smile, she said that even if she could have smiled, she could recall nothing in the 10 ensuing years that she would have felt like smiling at.

"For 10 years, the door of my heart was totally closed," Mrs. Sako said. "I never left my house. I cursed the

Continued on Page 54, Column 1



The New York Times/Hirohata Yoshinori

Michiko Sako in the garden of her home in Hiroshima, Japan

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# A 'Hiroshi

Continued From Page 1

people that made me suffer and those who had not suffered, and felt pity for myself."

In those years, Mrs. Sako expressed her feelings openly only in poems. One, "Bring Back My Smile," attracted some attention when it was set to music. She wrote:

*Though flowers bloom again,  
Even after blossoms have fallen,  
Once injured, the body never heals.*

She no longer writes poems, Mrs. Sako said, because she is too busy managing her household with her husband, a railroad worker, and two children, a girl of 17 and a boy of 15, and her work as a dressmaker. "In those days, I had to write poems," she said, implying that since then she has found other ways of expressing herself.

Mrs. Sako gives most of the credit for her psychological rehabilitation to the American family with which she spent her 18 months in America: Mr. and Mrs. Edward Tryon Miller of Ridgewood, N.J. Mrs. Miller has died since then.

## Less Obsessed

More than the 13 operations, which together with four previous operations in Japan, restored mobility and expressiveness to her face, Mrs. Sako emphasizes that the natural ease with which the Millers, and Americans in general, treated her lessened her obsession with her scars.

"It is a difference in national character," she said. "The Japanese looked at me with the eyes of curiosity and made me think of my ugly appearance. Any woman wants to look pretty. I feel grateful to all the people of Ridgewood. To them, I was nothing more than a Japanese woman."

Mrs. Sako withdraws from questions on the dismal years, but the surgeon who treated her then, Dr. Tomin Harada, said her grandmother, with whom Mrs. Sako, an orphan, lived, destroyed all mirrors in the house to prevent her from seeing herself. One day, she saw her reflection in water and became so desperate she stopped speaking to anyone.

"Whenever she stepped outside, neighbors gave her pitiful looks," Dr. Harada said. "She couldn't stand it. And the boys her age called her 'monster.'"

## Problems Remain

Her heart is much more open now, Mrs. Sako said, but not totally. "Even today, there are some bitter experiences," she added. Again, Mrs. Sako was reluctant to speak of them, but she recalled that her husband's family openly opposed their marriage, and she ran into opposition more recently when she was proposed for election as vice president of the parent-teachers association.

"Some parents said a vice president must sometimes appear in public and should be more beautiful," Mrs. Sako

recalled. "Of course, I told them off. That's an American habit, not Japanese. I was elected."

The Sakos said their children were growing up normally, a fact confirmed by their teachers. Although fear that exposure to radiation damage might produce deformed children has not been completely allayed, American and Japanese physicians said that all evidence so far points to a hopeful conclusion. But Mrs. Sako said she expected her children to have to overcome some reluctance from families when their time came to marry.

The long years of withdrawal from—or rejection by—society have made Mrs. Sako more reflective and more outspoken than Japanese women of her generation generally are. In a heavily male-dominated society, she has thought about why only women were chosen for treatment in the United States, why there were only "Hiroshima maidens."

"Men can still be active in society, no matter what their physical dis-

advantages," she said. "But with a woman, beauty comes first. How her face looks is extremely important. Not only myself but many of my friends have to go through the bitter experience of being rejected by employers when looking for a job."

"Once you get more mature, it is less important perhaps. But it's too cruel to say to a girl in her early 20's with terrible scars that this should not be so important. Maybe I'm a little narrow-minded to say it is more important than to men, but that's how I feel."

"I am half at peace with myself today," Mrs. Sako said. "But I don't think I will ever be able to erase the nonphysical scars, even in the future."

Mrs. Sako said this without self-pity. And she smiled ironically when asked what kind of life she had planned for herself before the bomb.

"I wanted to be an actress," she said. "My friends talked me into it because I had inherited some of my mother's beauty."



BOOK REVIEW

June 1977

Dawidowicz, Lucy

The Jewish Presence; Essays on Identity and History

Holt, Rinehart & Winston. N.Y., 1977, 297 p., plus Glossary & Index

Lucy Dawidowicz is one of the major Jewish authors of our time; while she is best known for her two most recent works on the holocaust ("The War Against the Jews" and "The Holocaust Reader"), the volume under discussion is really at the heart of the person and, therefore, at the center of her writings. Prof. Dawidowicz, who now teaches history at Yeshiva University, is a person who writes of her Jewish faith and of her place as a Jew in our world with conviction, with pride and with determination. She will not be moved; she speaks as a Jew for the Jew with that measure of courage and strength which indicates her inherent dignity as an individual, as a human being, as an American in the face of the detractors of our time.

Her anthology of essays is divided into three parts: Identity, as a Jew and as an American; Yiddish as an aspect of our heritage; and, the Holocaust as the torment of our time. In the first section, she traces the history and the identity of the Jew as his contemporary presence is related to 18th and 19th century Enlightenment; her remarks on Mendel<sup>s</sup>sohn, Rosenzweig and Herzl are well done but her discussion of Schoenberg is outstanding. She is fascinating as she traces the career of a man whose identity was so confused that he made the transition from Jew to Lutheran to Jew.



But here, as well as in her other sections on Identity in America, Prof. Dawidowicz writes from a traditional, orthodox point of view; and it is in this context that her remarks are subject to some sharp questioning. On several levels I take the liberty of disagreeing with this very fine scholar. Her treatment of Reform Judaism, for example, is highly subjective; the canard that Reform Judaism is the counter-point to Protestantism in America has already been disproven by more objective historians. There are also quite a few of us, and not all rabbis or reform Jews, who would disagree with the statement, "Judaism has always depended on its males to maintain the congregation. That is their prime responsibility"(p.49). (These essays have all previously appeared in other publications; there was time to edit or rewrite.)

But to return to the positive, and the author writes often with a clarity and a strength which are to be commended to all! Her essay on Photography is superb; her thinking is well-reasoned and courageous, as well as correct; when she analyses the relationship of obscenity to anti-semitism, the political implications of pornography and, in particular, as she takes to task those of the modern world who would so easily, almost casually, forgive and forget the hurt and heartache and terror brought upon the Jews and others by Albert Speer and his ilk. He is the kind of man who can not be exonerated; Ms. Dawidowicz states the case against him with the righteous indignation of the prophets.

The last portion of the book deals with the Holocaust; that aspect of our time which haunts every feeling Jew to this very hour. Her entire work can be felt in her citation of the opening statement written by the TIMES correspondent when he and the British forces *entered* Bergen-Belsen concentration camp in 1945: "It is my duty to describe something beyond the imagination of mankind." All else in this section revolves around the incomprehensibility of what had occurred in the annals of Man.

It is a pleasure to recommend this book to readers of all faiths; it is a volume which speaks for the truth and for the Jew. The combination of these two aspects of society ought to be honored and respected. Ms. Dawidowicz has not only written well but she has written from the heart and soul; she is sensitive to the Jewish experience and she has written out of the history, culture and tradition of the oldest faith of the Western World. As a fellow Jew, as a teacher of Jews, I commend her and wish her continued success in her efforts to evaluate the present as she teaches how the lessons of the past may well influence the world of the future for good, for honor and for blessing.

Rabbi Lehman serves a large urban congregation; he has taught Jewish History and has also studied at Yeshiva University.

## **PRESIDENT CARTER'S REMARKS ON DEICIDE**

It is an unusual chemistry indeed that seems to play upon President Carter. His tendency toward the philosophy of political populism, which encourages town meetings and telephone call-ins and teaching Sunday school classes, together with Christian Fundamentalist religious attitudes, are so very much a part of his personal make-up. It was precisely such a compound that recently brought him to the children of Washington's First Baptist Church, where he remarked that "a turning point in Christ's life was that he had directly challenged the existing church and there was no possible way for the Jewish leaders to avoid the challenge. So they decided to kill Jesus."

## PRESIDENT CARTER'S REMARKS ON DEICIDE

Christians and Jews interact. In that regard, President Carter's subsequent "clarification" is critically important: "In accordance with the Gospels, I know that Jesus forgave the preordained human instruments of his death, but I am also aware that the Jewish people were for many centuries falsely charged with collective responsibility for the death of Jesus, and were persecuted terribly for that unjust accusation which has been exploited as a basis and rationalization for anti-Semitism.

I know and am personally gratified by the fact that the highest authorities of the major Christian churches — Protestant, Roman Catholic, and Greek Orthodox — have totally and decisively rejected the charge that the Jewish people as a whole were then or are now responsible for the death of Christ. My own denomination, the Southern Baptist Convention, adopted an official resolution on June 7, 1972, declaring 'anti-Semitism as un-Christian' and as being opposed to any and all forms of it.

Further the Baptist Churches have resolved that we covenant to work positively to replace all anti-Semitic bias in the Christian attitude and practices with love for Jews, who along with other men, are equally beloved of God. To that I can only say 'Amen' with all my heart."

## MISSIONARIES

Streets full of missionaries

see some strange sights: dress, haircuts, music = Hara  
Krishna people; appear harmless  
recently moth wrote favorably fr what it did fr her  
son, Jewish; he fnd fulfillment, contentment  
but others not so harmless at all, very dangerous!  
Moonies, Jews fr J = 2 obv examples of grps  
bec appear so simplistic, gentle, smile, courteous  
bt hide fist of iron!  
ths a whole new phenomenon

Evangel part of contemp society: *stickers, paper ads, etc.*

I've gt it, I've fnd it; get smart, get savd!  
catch-all phrases: grace, salv, "brn-again Xian"  
reach out to the most vulnerable: distrought, de-  
pressed, unhappy, angry

Find <sup>mission</sup> ~~them~~ in most likely places: subway, schools, fast-  
food chains, rock & pop-concerts

It is a new trend evident in our society, difficult to  
assess now but I foresee problems:

- 1-X & its ideals dominant in America
- 2-sep of Ch/St weakened; US again a X country
- 3-minority rel a def 2nd place rather than equality

These problms wth attendant complications & ramifications

A: assim & m-m already high; now more so if we influen  
by vast propaganda campaign & want to ft into new  
mold; if all are 1, why nt simple Xian faith? *But:*  
anti-s nt lost nor obsolte in our "enlight" age:  
Davidow "The J Presence", p. 194 re bk "Xian Beliefs  
& anti-s" of 1966 that of 3000 Ch memb of N Calif,  
 $\frac{1}{4}$  anti-s basing opinions on Ch teachings; and,  
p. 196, 1971 study "Waywrd Shp: Prej & Prot Clerg"  
= more than 1500 clergy & while less than laity,  
still anti-s basd on rel grounds than secular ones.

B: Israel; Gospels have diff pict of Judea, Palestine,  
Israel as we know & call it  
recall my tour: "Holy Land"/ reportd re miss grps  
workd wth me: still not "Israel" & ths last yr! 19th century.

Attitude tow holy places quite diff

Idea re Jerus quite diff: note Cath Church which  
still works fr united J under X auspices; also,  
embassies in T Aviv bec othr nations refuse to re-  
cognize Jerus as Israel's capital

Can u imagine X evangelicals reversing such a trend  
when Xian authority in Jer so vital to them, an in-  
tegral part of thr attitude?

*never!*



C: Danger of losing sight of where we differ, if emph  
is so much on similarity and uniformity  
bec there is a diff  
we not the same  
more to J & X than idea of 1 Gd, who nt defin  
whole trad, orient, pt of view  
*can't get rel by slogans!*

Response, then, to Hara K, Moonies, J fr J, Graham,  
Orad Roberts, etc  
in answr to I've found it, "we never lost it!"  
always had knowl of T  
understand of heritage  
observ of trad

That only way we can cope with stresses & strains plac  
before us and which burden us in our time  
only way we can combat missionary activity

Keep our rel in perspective

Know from whence we came, what we represent & where we go  
And, if you don't know,

th's a good time to learn bec u will have to know  
to answr people in street, ch & gr-ch who question

I'm nt ashamed of being chauvenistic, to say:  
fr me, frn where I stand, Jud nt only the  
richest, oldest, most noble faith  
bt also the very best fr my hrt, mind & soul.

Amen.

June 3, 1977; June Sermonette; Heb Tab., Frid eve.



## MEMORIAL DAY OBSERVANCE: 1977

### Introduction

#### A General

- 1 Know it is only May 27 bt Mem Day wkend has already begun: grt exodus frm city to country, it is the ~~Am~~ offic beginning of summer!
- 2 nt to say that I would condemn those who have opport to lv for a few days, to relax in sunshine; bt, would & do expect the people of the country, at least to rememb & to mark observance of ths very spec day.

#### B Specific

- 1 know ths country nt made up of indiv who rush to Syn or Churchs at slightest pretext or even on such spec days or occasions
- 2 bt feel that simply to let opport which Mem Day offr go by wth just usual ~~beach~~ parties, 500 Auto race, the double-headers at sports stadums, would be unworthy
- 3 it is bad enough that Armistice Day become Vet Day on Nov 11th & no one pays heed except schl children bec get day off; most do nt know fr which war Vet Day design. ~~on~~ Mem Day ~~not to speak of...~~
- 4 WWII no offic day fr ending conflict; Arm Day re WWI and Memorial Day, ths wkend, refers to Civil War fr those who are really concernd wth keep. hist straight.
- 5 ths country, now living at peace fr first time in a numb of yrs should nt let occas & relev go by ~~unmarked~~

### BODY

#### A BOOKS

- 1 am perhaps slightly more involvd in ths issue bec was never a grt supporter of very last war: in VNam, al- though an active though late partic in WWII
- 2 am nt now nor was I ever a pacifist; found cause to be involvd in WWII and would find a measure of involvement re Israel's cause for survival
- 3 bt VN was one of those conflicts fr which could not then, nor now, see cause fr justification. ~~addendy~~
- 4 as matter of fact, VN the war which affecte us still and its aftereffects reach down into all too many households and touches all too many individuals. ~~just~~
- 5 have come into ~~more~~ <sup>again</sup> contact wth war lately in the reading of two excellent bks; wth the title of a brd still lingering in my mind & one I went. to u
- 6 the one remained wth me "FFire" story of a couple whose son killd by FF & attempts of fam to understnd and comprehend ths contr in terms & the horrendous insensitivity of Am baurocracy & military
- 7 rd also: D. Halberstam's "The Best & the Brightest," a large volume telling us how even the best & brightest men of the nation were suckd into vortex of VN only to change thr minds & repent when too late
- 8 also, a majr bk of ths season which attained far

too little exposure by Am public & surely deserved to be read <sup>young</sup> "Winners & Losers" by Gloria Emerson, a very bright, sensitive, unusually gifted war correspondent. 9 without hesitation would urge u to rd these books.

## B PEOPLE

- 1 why I am so fanatic on ths subject & on these 3 bks is bec they deal wth America's deterioration of character; nt just wth damage done to othrs bt our own!
- 2 As one of indiv in Emersons bk states, paraphrasing a passage we all know frm our own Seder: "in every gen, ev human being must lk upon herself/himself as if we, ourselves, has gone frth frm VNam"
- 3 Ms Emersn intervwd fr 3 yrs in 24 states only to be asked what she had worn to offc dances! while, at th ~~same~~ time, asked: metal detctrs activ bec shrpjl in bodies; amp: my p still like me? Can-exl son = crim, or who can frget resid of Ft Wayne, Ind sending thr Xmas trees to Nixn in 72 as sign of protest
- 5 that is at the rt of problem: the dehumanization of the warrior, the sense of helplessness & frustration of a participant who sees diff of views bt is caught in jaws of war and can't extricate himself. ~~we are~~ <sup>we are</sup>
- 6 it is having to hear frm a Gov of Indiana that Amer has had only one "happy war" = WWI & that speaker dnt even smile at the irrationality of hs remarks
- 7 none of us wants to recall the process of bombing, the defoliation, the napalm, the refugees created by an interference in a war which we sought to win militarily when it was primarily political & internal
- 8 ~~when we~~ <sup>when we</sup> go our way on these spec days of memory, we ought to rememb the many blind, maimd, paralyzd, mental defectives, ~~let alone the dead~~, who are nt dead bec superior med skills <sup>in super med skills</sup> saved thr lives bt killed thr spirits, the existence, thr rational place in society
- 9 it is accentuated by a young man who says: "I will never be the person I probably started out to be" & fr those of us who lvd through the time, we probably will nt be the same either, ever again.

## CONCLUSION

## A General

- 1 all of ths took place in the turbulent 60s, a time we will all remember as the yrs go by, a time which will have a radical and unusual effect on our youngest
- 2 we adults lvd through ths time almost casually bt it shook the younger generation to its very soul.
- 3 nt too long ago in NY TIMES Mag had article by Susan Jacoby where she made ths very point, frm her age level, telling us that three majr movements grew out of the sixties: CR to begin wth, anti-war, & that the

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iii  
women participants in these movements were forerunners  
of Equal Rights Amendment

- 4 there is much truth in this assessment bec there is  
to the three movements, and to the bks I've mentioned,  
all in rel to Memorial Day observ, a common denominator  
5 that all of these participants, be they disciplin'd &  
quiet as were CRights workers or loud & obstrep as  
were anti-war demonstr, they did it all fr love of  
thr country, & nt just out of pure spite or oppositn.  
6 of this I am convinced, more so today than even then:  
only indiv who love an ideal, who believe in a cause  
who care fr whence they came & of what they a part,  
only they could participate fully & say:  
7 I want to keep this country as clean as possible, wth  
all of its ills; I want to be for it rather than vs  
something else; I want to spk out no matter what th  
consequence bec I believe, rather than be silent and  
acquiesce in all the hurt & heartache of the general

B Specific

- 1 Ms Emerson, Halberstamm bth former corresp fr TIMES  
and C.D.B. Bryan whose bk FF now in pb = all write  
of a love spurn'd, of a love alm destroyed, of thr  
feelings bludgeoned by opposition  
2 above all, they wrote thr bks so that VN & all wars  
should nt be forgotten, nr our reaction to it, nor  
our hurt because of it.  
3 the time has elapsed bt we dare nt forget bec war  
affects us all, & affects us adversely, & from the  
beginning of time, ~~there~~ has never been a blessing  
~~as a result of victory in war has been - mixed blessing!~~  
4 that is measure of Mem Day observ & fr those still  
in doubt, fr any reason, if don't want to rd 3 bks,  
let them go into any VA hosp & much like me  
5 in best of J & humane trad, they too will become:  
'makers of peace, pursuers of peace, lovers of peace'

Amen.

side 228

side 227

side 226

Heb. Tab., Frid Eve., May 27, 1977

(last sermn of preaching season.)



## 2nd CONFER. ON J. ALCOHOLICS.

### INTRODUCTION

#### A General

- 1 these are diffic times in which we live: econ pressur, social antagonisms, family tensions, generational challenges, a new lifestyle of last 1/3 of 20th cent
- 2 all these factors, and many others of a, contribute to a major increase in drinking among people in gen. and among Jews in partic.
- 3 drinking, or use of alcohol, has always been a part of man and his attempt, ~~to~~ literally, drown his sorrow or to blot out his feelings of inferiority
- 4 bt rarely as in our time, so prevalent among Jews &, in gen pop, so prev among early teens. Beer = sociability; cheap wine syn wth ythful lark; real alchol, known already in Bible, = a sub fr dealing with tens and pressures and complex, of our time.

#### B Specific

- 1 ths subject off my usual path of concern bt, almost b accid, been part of a Task F on Alco for past 3 yrs; a TF sponsord & endowd by J Philanthropies.
- 2 need fr ths TF obv as even amateur will tell: more drinking at BM, Wedd, CClubs; idea of Jews drinking a "L'Chayim" has degenerated into sev shots of best Scotch & idea of Kiddush bec excuse fr relaxng drnk
- 3 last yr reportd on 1st Conf on J Alcho; just month ag had 2nd Conf & would like to make ment. of it bec of interest to all; u may nt be alco bt there are alco in our congregation, we just don't recogn them easil
- 4 at ths Conf, I partic as resource person; at my tabl of 10 (& we were ~~assigned~~ <sup>seated</sup> at random) turnd out to be 4 recov alchol; 3 women & one man, none knew @ othr.

### BODY

#### A FACTS

- 1 bt before we go any furthr ~~X~~ into this illness, & it is a desease, we must better understand what we are dealing with & what basic forces are at work:
- 2 above all, it must be born in mind, that we are dealing wth chemically dependent people; in lay language = indiv who need some stimulus in order to function: a pill~~X~~, a drug, a fix, a drink & all are easily avl
- 3 u must understand some of the startling atatistics in order to be aware of the scope of the problem: fr example, alco is N.Y.C. biggest drug problem bec thr are 400,000 in ths city alone & 10 mill in the US!
- 4 or, take ths statistic: ~~50%~~ 50% of all fatal accident on rd involve alcoh; in 1975 = 23,000 deaths, & just imagine the mutil & injuries nt counted in ths figur
- 5 our biggest miscalcul or misinformation relates to the idea that the drunks are the usual "bums" on Skd row or on the Bowery, or drunk lying on park bench

- 6 ths nt true; we know today that av alcohol is indiv  
in mid-30s, frm gd home, wth fam, wth gd job; 95% of  
alcohol are/ordinary people who succeed in hiding ill  
7 ths we know: if copp has rehab progrm there is 60-80  
% chance of recov; wthout job, only about 25%.

## B JEWS

- 1 now as thr re gen pop, all the more so re Jews bec  
r gen % is so much smaller within gen Americ popultr  
2 in ths city, for ex, Roosev Hosp Rehab Centr fr alcoh  
tells us that 13% of all thr case load is Jewish; bt  
u know that Jews don't form 13% of NYC pop, ~~are~~ less  
In short, our alcohol is out of all proportion re pop  
3 bt there has been a tremend breakdown re J values in  
J world, as already indicated: in our stress to be  
as all the others, we have taken on best & worst cha-  
racteristics of general society; alcoh part of Americ  
4 matter is aggravated among our people bec we do not  
readily admit to the problem in first place; ethnics  
such as Poles, Irish, Ukrns = OK to drink bt nt we!  
5 and, if u don't admit problem, can't deal with it!  
MDs don't help bec they oftn ill-equipped to deal  
wth the issue & often can't recognize it;  
6 as far as Jews are concernd, MD does nt look for alc  
bec common fantasy decrees that it should nt be there  
in the first place; all know, Jews don't drink!  
7 as conseq: MD gives pills & cures the symptom, the  
tension, the stress, the anxiety & hardly asks to  
what extent drink is part of the indiv life-style.  
(Of c, patient may nt always tell truth, if ashamed)  
8 bt MDs now coming to recogn inescapable fact that  
among Jews alcohol is 4th ranking cause of death, af-  
tr heart, diabetes and hypertension.

## C OTHER QUESTIONS

- 1 in telling u some of these details, only scratchd t  
surface of the problem; in many areas don't knw ans  
don't know prcent re men/women, 1st/2nd generation  
urb/suburban  
2 know re teens def on increase as parents actually  
encourage drinking as preferable to narcotics usage  
3 and while drink def part of ortho community, alcohol  
less among thr group; in 20 yr old study, bt no  
longer valid bec statistics nt static, shift frm  
4 ortho to conserv to refrm to secular increases the  
drinking pathology, regardless of social class or  
education; and, as true in US, true also in C & Eng  
5 the one gd aspect of these disc & type of conferenc  
is that in seg cities AA grps & meetings now funct.  
under auspices of local Syn; in N.Y. area have now  
5 Syn bt ths only a recent development: in city =  
Central & E. 5TH; Grand & 75; - North & 6th + Idlewild  
Syn.



## CONCLUSION

## A General

- 1 probl is that Jews tend to hide ths illness of thrs bec remnant of trad tells them that J nt supposd to drink & they feel that bec of thr behavior, they hav "crossed over" & brought shame to themslvs & thr ppl
- 2 conseq: no one to disc it with; least of all rep of rel they "shamed" = rabbi; I would enc them to go to AA in Syn bec then nt confrnd wth X ref as in Church and the AA grps are effective
- 3 ~~662, 663~~ Jews do nt know how to use urban services in order to get help & thus struggle on thr own, are frustrated in effrts to get out of cycle, drink ever more, become increasingly & violently ill, to death.

## B Specific

- 1 who is alcoh? diffie to pin-point type precisely bt sometimes can happen that indiv who is life of party who drinks perhaps a little too much & we excuse it as it being "his only vice", indiv who bec more charm as even wears on
- 2 is perhaps already fortified by endless quantities of alcho at home, in car, in hidden flask frm which he drinks in frequent trips to bathroom, who will ha
- 3 minor accid, collis on way home altho gd rd, visibil little traffic bt always othr man's fault; and, I have already mentioend statistics on fatalities.
- 4 what to do? spk to MD, spk to fam, get indiv to AA at least now under J auspices, get proff psych help,
- 5 we do nt have all answns, even part of answns, bt do know: that alcoh nd help, that they are ill, that J are a majr part of ths afflicted grp & that it is our oblig, as a Mitzvah, to help whenever possible-at the very least by being aware of the issue.
- 6 that really my purp in report to u ~~on~~ 2nd conf on J alcoholics & am always happy to spk to u of this matter more fully in private
- 7 in me<sub>o</sub>ntime, heed warn<sub>g</sub> of Prov 23: 29-33 incl.

Amen.

Hab. Tab., Friday, May 20, 1977

## INTRODUCT

### A General

- 1 once again & fr last time spk of PA, bk of Mishnah we rd betw P & Shev; since Shev begins tomorrow, we now rd last chapt & done wth bk fr anothr year.
- 2 spk ths AM of lovely v! "he who learns single chapt, rule, v, express, letter, ought to pay him honor." and this idea in its simplcity appeals to me.

### B Specific

- 1 notice that in v we go frm all-incl concept to the very minimal, frm learn a chapt to even a single letter &, espec, that single letter as important.
- 2 what v tells us is that even so minute an aspect of existence as a single letter adds to totality of our being, to fullness of our person, to wholeness of our knowledge &, as such, we fully oriented <sup>learning</sup>
- 3 how would we now interpret concept of a single letter

## BODY

### A FOR OURSELVES

- 1 in first instance, can "learn" something for ourselves in lit. sense of the term; to do something for our own persons in order to broaden our horizons
- 2 it is fr these reasons that we encourage our people to study, to rd, to search and inquire, to look in a deeper sense at thr tradition and themselves
- 3 to "hear" with an inner ear as they learn even a single letter so as nt to close themselvs off frm useful lf
- 4 ~~A~~ mind, a life, a person's feelings should not stnd still at any age; an indiv should nt be so closed up so as nt to learn even a single letter bec in ~~by~~ <sup>the</sup> setting a totally diff aspect of life into focus
- 5 we need to ask: where does my world end? what are its limits? what can I do fr myself and can I expand the horizons which now circumscribe my life or must I remain static?
- 6 used to know a man who felt NYC ended on 59th Str & cf JFK usd to say that his social scope betw Harvrd on North & Palm Beach on S; some of us: life between 181 and Et. T Park
- 7 bt whole idea of learning even a single letter is ~~the~~ the contrary: to keep mind open, ~~to~~ do something fr ourselves, to be active, to look beyond and whenever and whoever or in whatever context ths comes to pas we ought to pay him honor; that lesson of PAVot

### B FOR OTHERS

- 1 bt, as we do things for ourselves, totality of individual as far as Jud is concernd, must also do fr others fr one without othr a contradict in terms.
- 2 what then can we learn & what can we bring to others in sum: gestures of friendship.

- 3 on simple or obv level mean the smile, handshake, an act of kindness or generosity, the genuine inquiry which is bypassed by so many of us all too often; how many of us actually are concerned when we ask: how are you?
- 4 bt we learn even more on a deeper level: that as individuals we must be forgiving, understanding, have compassion bec so many diff emotions surge within us
- 5 how oftn we noted that people act brusquely, are consistently rude or callous or insensitive; at 1st we react negatively which is understandable bt we ought to learn that perhaps ths merely an act of defense, a mannerism to overcome feel of inferiority
- 6 he who learns but a single letter ought to pay him honor; in ths instance, as we do for others, to come to a relationship with warmth, wth feeling, with open hearts so that bec of us othrs more secure ~~learn by understanding them~~  
~~cause of what we have done, we the happier & content~~

#### CONCLUSION

##### A General

- 1 v in PA then has specific applications to us and our ways of life; the idea is to learn something, anything, in any context
- 2 so that as a result we the more complete & to remind us, at same time, that from whoever we learn we ought to pay him honor.
- 3 it is a lesson for life coupled wth respect fr our teachers. All this is basic to a J approach to life

##### B Specific

- 1 even a single letter then suffices & we interp it re ourselves as we grow by means of ~~the single letter~~ <sup>broader or learning</sup> and also as othrs profit bec ~~we~~ <sup>they</sup> learn frm ~~us~~ <sup>other</sup>.
- 2 as Jews we part of a reciprocal relationship, we help & work for one another & in ths find fulfillment; in this, we pay honor one to the other.

Amen.

Heb. Tab., Sat. A.M., May 21, 1977

PIRKE AVOT, # 6

7 on that simple level we acknowl that we not the same bt that we intertwined & He a factor fr us.

## B PEOPLE

- 1 bt as we already mentioned, Rev & Gd is <sup>but</sup> one aspect of the J existence; there is Bk of Ruth - the people
- 2 nt, incidentally, in a restrictive <sup>or</sup> sense: nt Ashken Sefh, Chos/Misn, E/W, Yidd/Ladino or any of the many othr catagories and divisions which characterize us
- 3 bt, rather, that there is within us the mark of a common ancestry dating back to Ruth, and beyond, & as a result of this oneness we are related and responsible ~~one~~ <sup>to and</sup> for the other.
- 4 Jews can nt afford to be divided or at odds bec our very survival depends on our unity, as has been demonstrated far too often in the past (& no need to repeat the horrors of our history.)
- 5 rather, we acknowl that we rejoice & suffer as one, that we were brought low & uplifted as one, that we cried and laughd as one, that our suffering encircled the globe ~~and~~ <sup>and</sup> our pride in Israel strength. us also
- 6 the point of Ruth is, and Shev affirms it, that we must be held together so that we can teach our trad unto our children and unto generations to come.
- 7 that as a people, as one, we ~~stand~~ <sup>stand</sup> at ft of Mt. Sinai and that as a people, as one, we stand today.

## C TORAH

- 1 bt one more concept & ths always part of J tradition ~~which asserts that an ign man cant be pious; thus,~~ <sup>which he spelled out in our trad</sup> in add to Gd and people, also need Torah
- 2 it is ~~given to us that we~~ <sup>incumbent upon us</sup> learn constantly from what has preceded us and that all of our trad is a learning ~~experience~~ <sup>prelude</sup>, as we rd just recently in PAvot: turn it & turn it again for everything is in it.
- 3 we part of a history and do not stand in isolation & ~~this vital for us to know & acknowledge especially in terms of Gd and the people of Israel~~
- 4 we nt ~~in isolation~~, not in a vacuum, nt out of nothing was our heritage and trad formed and formulated; we focus on a past which has made us great and full of strength and power
- 5 ~~bec~~ we are part of a flow, uninterrupted, linking the generations one to the othr and no matter how, what, where and to what degree we experienced joys and hurts we centered as a people through Torah
- 6 it is our ~~sense of~~ <sup>basic</sup> discipline, our limitation, our fence and everything that we have and are is to be seen in that context.
- 7 we have freedom bt not total abandon; we have right bt not at anothers expense; we have choices bt always within framework chosen by Gd fr His people.



## INTRODUCT

## A General

- 1 in our modern times, Shev heralds end of season of activ<sup>y</sup>, as summer schedule takes over
- 2 on othr hand, <sup>as</sup> not always the case. Shev the culmina-  
tion of a season of festivities as we spanned the  
time between Pesach & this day, period of 7 weeks.
- 3 in symbolic fashion we went wth our ancestors out of  
E at onset of ths cycle, journeyd wth them thru des-  
ert, and now are face to face wth Gd at Sinai
- 4 it is one of the supreme moments of J experience.

## B Specific

- 1 bt, interestingly, while of c we rd <sup>of</sup> Rev frm Torah  
the Haft tells us something diff altogether; we rd  
frm Bk of Ruth
- 2 in ths context deal wth a young woman, nt of our re-  
ligion, who m one of our own, founds a dynasty frm  
which David will emerge & thus, she is central
- 3 why ths readng at ths season, at this festival? be-  
cause, I think, trad makes basic point: need Gd to  
be a Jew bt, at the same time, need the people
- 4 and, therefore, have read frm Rev & read frm Ruth  
bec they both go together and as a unit make up Jud
- 5 it is a lesson we can well use and learn from in r  
time, for us of this generation: that as we emerge  
frm slavery and go toward freedom we need to be a  
people and we need the discipline of God.

## BODY

## A GD

- 1 have spoken of Gd quite a few times in recent weeks  
especially on Sat. mornings; of c, not philo discuss  
or theol argumentation bt on simple, basic level:
- 2 what is my relation to Gd, what does He teach me,  
what is His place in my life, how do I interact wth  
Him; what, if any, is His influence on my existence
- 3 obviously, each of these questions could form the  
basis for disc to last several weeks bt idea is to  
make a few simple observations
- 4 first, that Gd for the Jew is a source of <sup>aspiration</sup> ~~inspiration~~  
and above all, of idealism. We have in our trad an  
ideal of what He ought to be, and what He ought to  
represent, and it is for ths that we strive
- 5 we gain incentive, inspir~~ation~~, a reaching out, a  
goal whether ths be in sense of conduct or in sense  
of justice, mercy, righteousness, compassion, ~~and~~
- 6 we pattern ourselves, accord to our own ways and  
our own abilities, on what He implies in our lives:  
in this way He part of our existence in gd times &  
in times of trial & we accept Him when our wishes  
are fulfilled & when we are denied, bec that is diff  
*/ence to the believer*

## CONCLUSION

## A General

- 1 see then that ths a special kind of holiday bec it brings so many aspects together; it is culmination of Pesach bt, of c, Shev a message in own right
- 2 know ~~then~~<sup>1st</sup> of Gd in terms of Rev & that He ought to be part of our existence, an incentive to our striving and yearning, a factor in our lives
- 3 ~~bt we also~~<sup>secondly</sup> know that when we spk of holidays, of history, of trad there must be the people and that is what Ruth was all about: a common ancestry, a union of purpose, a group through which our young can grow and gain strength.
- 4 it is to this that I have added Torah, ~~in most noble sense~~ to highlight a continuance of ~~history~~ and also that sense of discipline which makes us responsible & mature and consequential individuals.

## B Specific

- 1 it is, then, a meaningful holiday and one with its message for us on all levels of our rel experience.
- 2 may it be for us ~~as well~~<sup>all</sup> a time of fulfillment, a time of joy, a time of blessing as Gd, Isr & Torah merge to give us an understanding of ourselves as indiv, as members of a very special grp, as Jews.

Amen.

Heb. Tab., Monday A.M., May 23, 1977

SHEVUOT LST DAY A.N. Service



## INTRODUCT

## A General

- 1 Shev the kind of holiday which does nt get full justification in our contemp tradition; overshadowd by P, and ~~at that~~ season when activ end
- 2 all the more so in this cong where do not have Conf which has savd the holiday in some othr congregatns.

## B Specific

- 1 bt what brings people to it, especially on ths 2nd day, is the observ of Yiskor; it appears that the reflection on d always linkd to the Jew, due to past
- 2 on the othr hand, just obs Y,skr on Pesach a mere 7 wks ago; how much reflection on d is sufficient?
- 3 we have Yisk obs sev times a yr: P, Shev, Shem Atz (the 3 pilgrimage festivals) and ths in add to YK!
- 4 the question arises: is the frequent observ of Yiskr healthy, useful, meaningful? At what point, does Ykd observ become counter-productive?

## BODY

## A NEED TO REMEMBER

- 1 with the questions I have posd been really acting as "devil's advocate" bec time & again are told by psychologists and therapists that when disc d
- 2 it is vital that the bereavd remembers and talks re lvd one who is no more.
- 3 in our time, then, our <sup>Jewish</sup> custom of const,nt reawakening becomes nec bec in ~~modern~~ era of which we a part, it happens all too often that mention of the bereavd is eliminated, and for all the wrong reasons.
- 4 we no longer spk of the deceasd so as nt to reopen fresh wounds, so as nt to jar supposedly dormant memories, so as nt to plunge the happy gathering into a morose mood
- 5 bt we forget that the mention of a lost one need nt always signify a mournfl exper bt can recall joy, laughtr, fulfillment, mutuality, trust, wholeness
- 6 ths is true of indiv fam member & of friends as well; I've been at gathrings when name of dec obv & consc Omitted, painfully so
- 7 had feeling that widow, fr ex, would have been grateful to hr name of husbnd; perhaps she would have taken hrt to hr name since felt he may be forgotten
- 8 thus, to have repeatd ment of Yiskr, to bring memory to fore, is gd psych, gd trad, gd Jud, gd hum relatns

## B READJUSTMENT

- 1 ths nt to say that just by ment name all is well & we can cope as we would like
- 2 that would be a foolish assessment; things are nt & never again can be the same bec d-cruel beynd descrip

- 3 there is a rending asunder, a separation, a tearing apart which will haunt us always, espec if relations were close
- 4 bt we can resume normalcy within that context; to ~~omit~~ ment of name or of place in our fam, or of the very close relationship does nt hinder process toward normalcy;
- 5 as matter of fact, it furthers it & provides us with the balance we need to function & cope from day to day

## CONCLUSION

## A General

- 1 of c, all of us feel a loss individually and the hurt is there and can nt be eliminated
- 2 aftr all, to lose hus/wife, fath/m, br/sist, child, lvd one or friend: these must hurt if rel was valid
- 3 bt to make mention is gd, it allows us to ventilate our grief, to open up our hrts, ~~to open up & years~~ instead of closing up and submerging our grief

## B Specific

- 1 thus, obs of Yiskor nt too much or too often bt, rather fr those in need, which includes us one and all
- 2 to lose someone close is a singular event in life & fr our own fame of mind we must recall & rememb & pay homage accordingly.
- 3 let us do so now as we cont wth Yiskor prayers and as we hr words & melody of 23 Psalm...

*\* here we deprived of companionship that made us whole  
 \* we are reminded all too painfully of our own mortality.*

Heb. Tab., Tuesday A.M., 2nd Day Shevuot: YISKOR

# INTRODUCT

## A General

- 1 5th chapt of PAvot rd ths wk bec = 5th S betw Pesch & Shev; part of our trad to study ths bk
- 2 v of import is "Every ~~controv~~ <sup>controv</sup> wagd in service of Gd leads to a permanent result"

## B Specific

- 1 am reminded of chapt disc wth DMind just past Tuesd: story of contro~~v~~ betw A/Gd re S/Gem. It was a contro~~v~~ wagd in serve of Gd
- 2 recall re destruct of two evil cities; Ab~~ke~~ argues fr cities if only 50, then less & finally 10, bt nt even ten righteous men to be found there.
- 3 what permanent result? destruct of cities? No, bt rather: man can dispute wth Gd, Gd ans~~w~~rs man, one must distinguish betw right & wick, as individuals
- 4 re developm of rel thought, one of most import chapt & so our v fr today: "every contro~~v~~ wagd in service of Gd leads to perm result"
- 5 bec very obv to me: most of our contro~~v~~ not in serv of Gd, & that is where crux of matter lies.

## BODY

### A SELFISHNESS

- 1 very easily notice~~able~~ that when we engage in contro~~v~~versies they are for our own sake; at best, to incld mem~~brs~~ of family bt, all too often, fr ourselves
- 2 it is a measure of selfishness which is common to the human being, especially the indiv nt motivated outward; self-centeredness is ano~~th~~r way of descr it
- 3 problem is that when man confronts Gd bec of our hum needs, the tendency is all too obvious that we look to what is best for me, how I might succeed, the standards of my health for that is immed & concerns me
- 4 in short, we challenge the forces that be, we wage a battle in behalf of our own ambitions and yearning to be fulfilled; our cause be~~fore~~ Gd is centered on our world, my world, what makes the world best fr me
- 5 it is, by no stretch of the imagination, on same level as disc betw Gd/Abe re Sod/Gem; it is on no level a contro~~v~~ of dignity and stature. It is nt wagd in serve of Gd and no permanent result.

### B INCOMPREHENSION

- 1 of c, may nt want to place all the blame on Vagaries of human nature; may also say: man does nt understand the nature of Gd.
- 2 nt speaking here of deep philosoph disputations re Plato, Desc or Kant bt on far more simple level of man's conceptualization of Gd, on our level as mortl
- 3 and there is quite a diff: how do we view Deity? As

Pirke Avot: # 5

our personal messenger who will do what I ask as a result of my incantations or gifts?

4 as an extension of will to right the world according to my point of view? Is Gd my instrument to arrange or manipulate people, societies or nations according to the manner of my preferences?

5 these are the aspects of our lack of understanding, of how we conceptualize Him in the least manner of Deity; but we are ~~never~~ <sup>rarely</sup> big enough, or strong enough or secure enough to say:

6 Gd can and does say "no" to us, we might well be wrong, the world is surely larger than our scope of vision. It ~~is~~ <sup>would be</sup> on this level that we find maturity.

CONCLUSION

A General

1 "every controv waged in service of Gd produces a permanent result"; waged in service of Gd = perspective, how we see our place, our role, our concerns

2 it is how we see ourselves in relation to Him rather than how we see ourselves alone or how we see Him aside from the needs we maintain.

B Specific

1 it may nt be the answer we want bt we need to act responsibly, maturely, even eloquently

2 it is not always easy but it is worth the effort because every controv waged in service of Gd leads to a permanent result & result ~~lies in~~ <sup>leads to</sup> our stability, our strength, our evaluation of our place on earth.

Amen.

Heb. Tab., Sat. A.M., May 14, 1977

May have



## INTRODUCT

## A General

- 1 ovr past 5 mo. disc "Poetry/Jw" & traced its development frm Bibl times to Middle Ages via PBk & ths eve, fr the last lect: more modern times
- 2 want to spk of Ch Nachm Bialik who lvd into 1st thro of ths cent; was considrd the most imp poet of 19th and oftn design as "natl poet of Isr"
- 3 hs life spans one of key periods of J hist in mod tm & we can nt understnd Bialik or his poems without an apprec of where & when he livd
- 4 as so many of us a few dec later, he touched all the bases; b in Russia, spent some time in Warsw, lvd & workd in Berlin, finally settld in Pal & d in Vienna

## B Specific

- 1 bt must be more specific: Bialik is product of his era and he reflects the grt enlightenment which lightd the end of the 18th & most of 19th centuries
- 2 mention any of the grt names of last half of 19th c & meet sources of influence on Bialik, who was b 73
- 3 all of us know these names: Pinsker, M Hess, Sh <sup>Alch</sup> Peretz, Gordon, M.M. Seforim and, Herzl; bt fr Bialik grt source of influence was Achad HaAm whose essays on J culture 1st publ in 1889, when B was 16 yrs old
- 4 under influence such as ths, patrn of life was set

## BODY

## A EARLY LIFE

- 1 B comes frn pr backgrnd & one of large family; fath many busin reverses & last job a saloon keeper, on outskirts of town. Bt soon d at early age
- 2 fr B ths a watershed; was taken frn home, frn mothr & sent to his gr-f in anothr city. ~~Bt more complet~~
- 3 Outskrts of town = woods, Nature, trees, flowrs, a pool under the trees & later wrote many poems re ths early, happy period of his childhood. (1 p. 203)
- 3 at gr-f: new life: city, & no freedm bec gr-f a Chos who immed sent boy to Yeshiva, wantd him to be a r bt obv not successful
- 4 bec contrasts increased: B bright & went to Yesh of Volozhin; there gr-s of Ch met Misn & ortho involvd wth Zionist student soc. All, obv, a dangrs mixture
- 5 ths more so when went to Odessa fr six months & rd Russ poets: Pushkin, Gogol, Dosto; taught himself Germn grammar & rd Lessing & Schiller
- 6 surely already obv to u that ths an unusual individ who by force of his intellig & person became centr. in lit. world

## B CREATIVE PERIOD

- 1 Bialik made a living later in Odessa as publ of a mag & lvd there for 21 yrs; he majr cult force as an editor, translator, writer of prose & poetry.

- 2 while Bialik involvd in all aspects of a flourishing J life he was, in sense, a pol activist as well; in essence, he vs Herzls brand of Zionism & more fr cult Zionism of Achad HaAm
- 3 ~~part~~ of ths series could also have been devoted to HaAm bt Bialik more influential over the years; one reason: while startd to write in Yiddish once he had gained fame, began to write in Hebrew
- 4 people wantd to rd what he had written; thus, spurrd a new interest in things Jewish & above all, young people began to study Hebrew intensively
- 5 all ths reinforced ~~the~~ BILU movemnt, back to Palestine as agric workers; was a gd world if full of poverty
- 6 bt traumatic displacement of ~~the Jewish people~~ ~~by~~ Kishineff pogrom in 1903 which shockd world?
- 7 This event gave rise to one of grt poems: City of Sl in general Jewish population accentuated exodus frm EE either to America where large numbers already, or to WE as wth Bialik: frm Od to Berlin to Palestine in 1924
- 8 ~~as~~ Bialik ~~such an artist~~, so skilled a poet, that al though wrote in Ashken meter, he adjustd his poetry, fr children in Israel to write in Seph meter, so thy also could understand and apprec what he was saying.
- C PERIODS OF POETRY
- 1 do not want to spend much time in read. poetry to u bec transl are so very stilted; new one in process of public: Dr. Spicehandler of HUC who a B specialis
- 2 bt really, would rec his writings, his poetry, bec B. touched on so many aspects of the Jews' existence especially in that era which now but a memory
- 3 spoke of early childhood, nature, peace, home; spoke of the Talmud student, the young man buried in back of Syn devoting his life to understanding of a page; spoke of the trad and what it meant or what it might mean; spoke of conflict between trad & modern, spoke of Zionism, of natl themes, of how & why concept of study must alternate wth concept of action
- 4 finally, spoke of personal themes: assim of people, despair re natl rebirth and H death; ~~even~~ aftr Kishi the uncertainty of what future might hold & mean; his rage vs Gd for what has come to pass.
- 5 the playful boy of the beginning & even the student of a Chosid gr-f, has changed radically and except fr the force of his poetry, can no longer be recognz
- 6 Bialik went to Vienna in 1934 for medical treatment and d there at age of 61.

CONCLUSION

A General

- 1 Bialik was not a man who made history, <sup>but</sup> he reflected it in every aspect of his life, in every nuance of his prose and especially of his poetry.
- 2 he rep conflict betw rel & emancip, piety & secular, trad & contemp bt he straddled these worlds and fr the EE it was all in the space of 60 years.
- 3 it was a time of grt ferment in J life, in J world; we still influenced ~~at a level wth Gold Age of Spain~~

B Specific

- 1 hope u enjoyed some of these lect on Poetry of Jew & became somewhat more familiar wth the poets: frm th Psalmist to Payetan to Jehuda HaLevi to Bialik
- 2 Jud nt just services or holidays or cust & ceremonie bt these poets as well & there should be the need in all of us to know, to understand, to learn
- 3 ~~that~~ <sup>all</sup> in truth, is Judaism: in its essence, and in its highest sense.

Amen.

Heb. Tab., Frid Eve., May 13, 1977

Poetry of the Jew:  
Part IV (last): BIALIK

## Piche Arax II 4

intro

A - General

- 1 - had special kind of book
- 2 - beautifully bound, blank pages

B - Specific

- 1 - apply concept to v. of P. A - part of "Jen" read betw. her & her
- 2 - This week from Chapt 4
- 3 - "look not at pitcher but what it contains"  
many new pitcher = old wine  
"old" = not even new wine!
- 4 - book / pitcher 2 sides of same coin;  
as we say: don't judge by the cover.

Body

A - Book = example & very pertinent

1 - most obvious = "Jen"

2 - how see it, how read it?

historical document, literary heritage

3 - obsolete, ancient in message & tone,  
irrelevant to needs

4 - or - teaching document re life of a people  
philos of life; Theol re values & aspira

5 - of course, not precisely & concretely relevant  
to me at this very moment but = my  
background, herit, trad. b/c of value

6 - look not at pitcher but what it contains =  
Bible = symbol of a past & promise of a  
future

7 - woman does not understand this, only  
sees obvious, superficial, prominent  
but content is within & applies to  
the heart of man.

## B - TAN

- 1 - same applies to men; how many of us turn aside from deformed, ugly, afflicted, hurt?
- 2 - men with marks on body, diff pitch voice, women unclean, child smitten as were a cleft palate, for ex
- 3 - we only look at pitcher & turned away - rarely did we look at what it contained: hope, love, yearning, trust, long for but never given chance to develop
- 4 - How often did we strut a child before gave no encouragement, turned away, were impatient
- 5 - children always sense these things: too often looked at outside, not inside

## C - Judas son

- 1 - same re our rel: very real: ritual, awe, diff language; cast / clean, disciples in poor, requirements set
- 2 - look at obvious rather than: dead of past, glories of men, poetry of ps, message of prophets
- 3 - none came out of vacuum but evolved, developed over the years / generations
- 4 - can't afford to treat Jud lightly do see only pitcher but not what kind of wine inside
- 5 - been in no doing, sell ourselves short as Jews!



## Conclusion

## A - General

- 1 - see wisdom of not saying wine in old bottles/new bottles - look not at pitcher but what inside
- 2 - applicable to wine & other areas also
- 3 - Bible, Quran, Jud & all else in life

## B - Specific

- 1 - view for us as human being, - we judge others but, don't forget - we want to be judged same way too.
- 2 - we want food for us, food for others; what we apply to others, they apply to us.
- 3 - in short, let them look at what is within us & let them find in us decency, honor, good & blessing.

for R

Sub. Tab - 2/7/77 - Sat. 107

## INTRODUCTION

### A General

- 1 once again want to disc PAvot, in thse wks betwn Pes & Shev; this is 3rd week, thus: 3rd chapt.
- 2 full of interesting sayings as u hrd: where come & go; manners/Torah; welfare & fear of govt, are obviou large headings
- 3 bt, sometimes, inbetween find a gem: "everything is forseen bt free will is given."

### B Specific

- 1 ~~what~~ <sup>is</sup> meaning? One of grt philo v in our trad for its simplicity masks/hides profound insights: if all is forseen, how can there be Free Will?
- 2 isn't that a contra in terms? Why should man work & strive & yearn & plan on any level of his existence if all is forseen; that is, if destiny already decid.
- 3 on one hand, prize dangld before us; at same time, we held very tightly in check. How resolve?

## BODY

### A LIFE IN YRS

- 1 can resolve conflict only if go on the assumption that while all is forseen, there is some freedom re our existence & in that setting, find Free Will.
- 2 of c, begin wth knowledge that we are destined to die bt are given no. of yrs, undetirmined by us at outst, and who is to say that these nos. of yrs nt many?
- 3 in short, within range of time allotted to us, have room to grow, build, create, be useful and while we aware of ultimate & our own mortality, ths not end.
- 4 reminded of one disc in trad where debate rages re man's existence on earth; pt made: better he had nt been created! Agreed, bt since he is, do something.
- 5 it is in ths sense also that while we know where we are destined, we know as well that we can use time at our discretion & our worth known by use of time. That is the measure of our Free Well.

### B PERSONAL LIFE

- 1 bt analysis of v goes farther than ths; everything is foreseen bt free will is given
- 2 in terms of our own persons, we do nt know what is forseen and to what extent we can stretch our imagi= nation in order to fulfill ourselves
- 3 can be, in othr words, either opt or pessim, posit or negat: can say, I have possib to do much, to be of use, to make myself known, to stretch my mind to grt limits or neg: who am I, am bt mortal, body vessel of clay, subject to stress & strains of life & bruise!
- 4 same wth emotions: given to me to love, believe, idealize; will I see beauty or hurt; within range of possi bilities, how do I fit in, see my role, use Free Will

C God

- 1 same wth our attit/orient to Gd; He gives us freeW  
bt all is detirmined; do we acknowledge Him or not?
- 2 some start life wth denial, some make fetish of thr  
self-reliance, some strive to remain island in sea  
of humanity wth never an acknowledgement of inter-  
dependence.
- 3 fr them, all is pre-detirmined & they merely use up  
thr time in cert frame of ref & see, feel noth else
- 4 on othr hand, there are those who make of Free Will  
a source of bless & use idea of Gd to enhance, en-  
large, ennoble thr lives.
- 5 of c, nt a perfect world, perhaps nt a perfect Gd b  
ths does not mean that man must resign himself to  
an outside detirminism which lvs him no choice at al
- 6 rathr, Free Will: Gd implies a striving, an ideal, a  
process towrd fulfillment & the utilization of our  
entire being in order to create, nt just biol bt  
spiritual & do it in consonance wth fellow man.
- 7 man nt alone; someone highr, more noble than we: Gd

CONCLUSION

A General

- 1 see then that no real ~~contradict~~ bet Free W & all  
forseen bec one fits into the othr & the two pnts of  
view can certainly be reconcild
- 2 man is b, lvs to die bt in meantime, can do grt dl  
re phys exist and also re spirit, emot exist & no  
limit, bec man does nt know what are his limits

B Specific

- 1 that in province of Gd; He forsees bt does nt deny  
man the right to grow ~~on sev levels of his existence~~
- 2 indeed, man can aspire to ~~Gd~~ grtness & noblity & in  
so doing he nt only lvs his life bt enlarges & enbls  
hs daily strivings
- 3 so that man, created in Gds image, becomes source of  
bless & honor to all. Ths reward & result of FWill.

Amen.

Heb. Tab., Sat. A.M., April 30, 1977

# INTRODUCT

## A General

- 1 S. Bellow who only ths yr won Nobel fr Lit & is known as one of the most intellect of J writers ~~today~~ has written ths bk, Jer & Back, which is light, charming
- 2 it is a slim vol of only 182 ppages (& one we have in our T Lib) & despite awesm rep of authr, ~~one~~ u will find <sup>it</sup> entertain, enlightening, amus, important
- 3 Bellow, in ths spec gift he has, can write on level of ordin readr & he can sense by what he experiences what Isr means to each & everyone of us
- 4 aftr all, when u went or go to Isr what did u expot & find? toursm, rel, antiq, trad, frustr, newness & a denial of them or a mixture of all.
- 5 u find in Isr what u are & Bellow reps us all; he, & we, is mod Jew wth unmist tie to the past.

## B Specific

- 1 recall, we had same thought re leav Isr; we to Rome some 20 yrs ago & rememb how seemd as if stepped frm modern isl of enthus & vitality into dusty museum;
- 2 Bellow: frm Isr to a movie in London & "aftr 3 mo in earnest clim of J, nt ready to let anyth as geeble as ths into our hds. Case of cult shock. Emptin of pict is sober, numb...p. 140f
- 3 ths at end bt we all exper simil at beginning: on r own & wth my grp, met Chasid, in plane & struck by thr antiquity, incongruity re modern life; as they:
- 4 see in us "deformities of "seed of Abe" p. 1 Bellow spk to Ch who did nt know what Math is, who Einstein was, who asks him to eat only Kosh in exch fr \$25 wk, who has no need of Engl language bec Yidd suffic
- 5 & who lks at Bellow's diff wife, his non-K food, hs bk on politics as works of devil & cert out of place among grp of black-brded & bobd men, davvening Minch on airliner on way to Israel.
- 6 bt, as B says: Isr accepts them all; usd to strange arrivals and encounters.

## BODY

### A PEOPLE

- 1 of c, when Bellow goes to Isr he encounters a diff strata of indiv than would u & I; the author is known in intellect circles & spends much time wth same
- 2 in bk, just as asides, he mentiones at least 30 diff recent bks which he presumes the readr is fam wth; that these titles are known by his Isr friends is never even brought into quest & doz lang r spoken.
- 3 he is on most fam terms there wth proff at Univ, wth Kolleck, wth Isaac Strn; is on intim terms wth Alsop brthrs in D.C. & is freq invited at White Nse so that he knows nt just people bt trends of thought



which are often later identified with opinion makers of modern world & cert with Israel

- 4 at same time, knows of ordinary people also: p. 23 (1)  
 5 it is on these levels, throughout bk, we meet the people of Israel.

## B CONCERNS

- 1 & what is in the minds of these people? again, Bellow hits it squarely, as I assessed it also when there: the issue is no more, no less, than survival!  
 2 as all who were ever there, ever rd a bus, a Shrut, were in a priv home, saw people with a radio, know: Israeli a people which lvs frm 1 newscast to the next  
 3 in homes, there is nt much small talk bec they know that despte signs of obv sameness, they nt as othrs! ~~For~~ viol is everywhere & comes in all frms, newspapers, TV full of it & we know it is part of life  
 4 bt fr Israeli, far more real than that bec may well be directed at his country in diff context than in th othr modern lands; in Engl, bomb in rest & destruct & death & turmoil, & outrage, & moral outcry  
 5 bt with it all, the "fundamental right of England to exist is nt calld into quest" (p 25) bt it is calld into quest almost every day, in thousnd guises, in Is  
 6 they ~~know~~ <sup>all</sup> ths bec intell people who know facts, as well as Wm Colby of CIA who citd them (p 36f), tht in next war, vict might cost Isr 9000 d & 36000 wnd Such a vict = defeat.  
 7 to ths day, treatment of yng wid & of par who lost sons = a psychiatric specialty (p. 57). These are the real, obv, inescapable concerns of Israel/Is.

## C CHARACTER

- 1 of c, Israeli is a somewhat spec type of person, esp if he is of 1st or 2nd gen of immigrant: 1st = Bilu who fnd Early settlements on noth more than idealism; 2nd gen: came to Isr as direct result of holoc  
 2 and lk what kind of people they were: p. 135; (2)  
 3 bt ths also a people which was askd to reject Marx's assessment that "hist a nightmare" (131) & shake itslf free frm that dream world; considering Isr loss of prestige, sniping at her posit, even K gd review  
 4 conseq, Bellow properly assesses problm of Palestin. refugees p. 135 (2) knowing full well that "Natlst movements do nt renounce natl territory" (p. 180) In shrt, reality!  
 5 & despite it all, indiv Isr accepts steep taxes, need two jobs & perhaps a 3rd; pound drops, austerity increases, cloth more shabby, people more harressed  
 6 bt with it all: concert hall full, people sit in eafes, men & wom marry, oh laugh; in shrt, life exists in full & in earnest.



## CONCLUSION

## A General

- 1 Bellow's bk is a series of informal <sup>ideas</sup> ~~chapters~~, a series of impressions, no specific chaps at all, loose
- 2 a gd bk frm all pnts of view & one u should own & cert read bec u will find grt deal of Isr within it & u will learn! ~~grt deal~~

## B Specific

- 1 bt far more vital, u will find a concept of survival & concern which affects nt only Isr bt all Jews; it affects u & me ~~as well~~ fr we are intertwined
- 2 Satre is quoted in an interview that Jews have a "spec" status: a herit of suffering & that this is of grt value; Bellow objects & rejects & so do I
- 3 hs bk shows that ths a people able & design. to exist nt bec of its hist of suffer bt bec destined to live frm the days of old to the promise of tomorrow
- 4 its people will it, we will it, ~~and humanity~~ will it & as long as Bellow & people of his level maintain ths voice of hope & faith, oftn in wilderness, we have reason to believe that we will nt merely live bt in the face of all obstacles, we will prevail.

Amen.

*That real meaning of 'a live' or.*

Heb. Tab., Frid eve, April 29, 1977

## PIRKEI AVOT: II

### INTRODUCT

#### A General

- 1 frm yr to yr engage in practice of rd frm Eth of F, during period frm Pes to Shev
- 2 ths trad, bec one studies PAvot at ths seasn, espec on Shab aftrnoons, trad time fr Mishnayot; have six S betw two festiv & 6 chapt of PA; ths 1 per week.
- 3 ths is 2nd wk

#### B Specific

- 1 v rds: "when u pray do nt make it into a routine & rather make it into appeal fr Gds mercy & grace"
- 2 ths v really to be div into three areas of consideration & each applic to our spec, personal concern.

### BODY

#### A ROUTINE PRAYER

- 1 "do nt make prayer routine" bt that is exactly what is so much a part of our attitude & orientation
- 2 we use same PB frm wk to wk, know prayers by hrt, know when to sit & stand & often becomes routine; even wth best of intentions can nt help it.
- 3 don't think much of the words we speak; possible that othr, outside thoughts ~~impinge~~ <sup>intrude</sup> and we must forcibly come back to what is at issue before us in pbook
- 4 notice it especially re Torah reading; true, nt all select of equal imp or interest bt that ths is our most sacred bk is certainly ~~a devotion~~ nt obvious as we lk out across the congregation frm wk to wk
- 5 often suspect reasn fr ths routine approach is bec we come to Syn only bec of trad; it is Frid eve & we must go, or it is Sat AM & we ought to be there, bt nt out of a depth of commitment that we are vital to survival of Judaism
- 6 or that, even in lesser levels, ~~that~~ we nec for Minyan or bec we owe a debt of gratitude to our trad or bec we ought to come as a sign of remembr as to all which has preceded us.
- 7 bec no motivation in depth, all too much routine.

#### B MERCY & GRACE

- 1 send part of v spks of "mercy & grace": מ'סלין ו'חן? in Heb. & ths added concept to idea that p nt be rtn
- 2 that is: if we are entitled, or even encouraged to ask fr something, should certainly give it thought should nt be a haphazrd affair.
- 3 what do we need, what is of essence, should we ask/ pray fr ourselves alone, or include or emphaz othr? where is the limit to our petition and are we being fair as to the assessment of our needs? Where is reality in conflict with wish-ful thinking, fantasy?

- 4 our lack of knowledge as to where limits are is one  
 othr reasn why prayer is routine fr us; we askK all  
 the time & fr everything we desire; thus, no persp  
 5 & understanding limits of human nature, pray only fr  
 what is vital at the moment; in illn, health; sadn,  
 joy; pain, release; the fact appears to be that we  
 ask far more often than we express our gratitude.

# CONCLUSION

## A General

- 1 the third & last pt relates to othrs fr it <sup>implies</sup> ~~emphasized~~  
 in formulation of the v, that someone is listening;  
 that is basic premise of the concept: Gd is, Gd hrs  
 and what we say is import to Him.
- 2 that, of c, must be believed & must be taken into  
 consideration, or else everything falls into vacuum;  
 bt this precisely what nt taken seriously by too man
- 3 how many of us live wth thought of Gd active in the  
 world & listening to you & me? How many of us voice  
 the prayers in the bk, and frm the heart, bec we feel  
 that He listens? ~~what does this do re attitude to~~  
~~our way of life?~~ <sup>In reality, very few!</sup>
- 4 if ths were <sup>otherwise</sup> ~~the case~~, would linger over prayers, wld  
 think of meaning of each word, would nt respond  
 routinely bt would take each aspect of p to heart.

## B Specific

- 1 it is in ths frame of ref we <sup>reflect on v.</sup> ~~take v to hrt~~ & under-  
 stand it better: nt to make prayer routine bt to ask  
 fr mercy & grace
- 2 we underst & apprec bec implied is fact that Gd hrs  
 and that bec of His listening, our lives changed.  
 In that one belief we come to know the hrt of prayr

Amen.

Heb. Tab., Sat. A.M., April 23, 1977

Pirke Avot, II.

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April 22nd, 1977  
4 Iyar 5737

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Henry Ehrenberg  
Cantor

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Your inquiries pertaining to membership in our HEBREW TABERNACLE CONGREGATION are invited. Please address all questions to Rabbi Lehman, Cantor Ehrenberg or Dr. Hamburg, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday.

## INTRODUCT

### A General

- 1 want to spk to u ths eve of one of most remarkable bks I've rd over past sev yrs; a bk neithr light nr cheerfl, nr one that will make best-sell list
- 2 bt, rathr, bk that made a profound impress, the mess of which will remain wth me a long time
- 3 entitled "Holo & Halacha" by Rabbi Irving J Rosenba bt authr, or eidtor, nt the main personlity; rathr, R. Ephraim Oshry fr it is his concept of Judaism tht really dominates the reasn & content of ths bk.

### B Specific

- 1 ths slim vol, as title indic: Holoc & Halacha, deals wth quest arising out of holoc; in shrt, how ortho & truly, strictly observ Jews were to conduct themslvs amid terror & deprivation of the camps
- 2 Oshry a known & respect authority in Kovno; questns addressd to him; he net only had to anwr bt, some-times far more diffic, had to bear tragedy of answr
- 3 fr example, if fathr came to him to ask whethr he cld rescue his son, already design fr exterm, & he had means to rescue, bt at expense of anothr young man who would have to be a substitute sacrifice,
- 4 Oshry nt only had to dl wth a fathr in throes of grt agony re his own child bt Oshry had to live wth answr bec had to tell fathr that son had to be sac as no ones bld is redder or bettr than anothers!
- 5 these are the quest & agonizing problems come to fr in ths collection of war-time, holoc responsa, cull-ed frm 3 vol work: Teshuvot Mi Maamakim = Answers or Responsa frm the Depths
- 6 and it is ths subjt, ths bk, these terribly persnl quest which we must face as we obsrve, frm yr to yr, Yom HaShoah, Day of the Holoc, to remembr & recall the exper of our people a little more than 30 yrs ago

## BODY

### A HALACHA

- 1 fr the uninitiated, 1st ~~quest~~ should arise re title, know what holoc is bt what of halacha? H = basic law of T & Talmd & it is by ths Law that Jew lives
- 2 it is nt a simple or causal matttr to be concernd wth ths aspect of Jud, as even causal lk at pre-war Jud indicates; Halacha was the psychic structre of Jew by means of which he would live or die, *was held together*
- 3 thus, pray in CC, etrog smuggld in, Matz baked, lect on Talm given; thus, nt simply a pol/ racial confrnt bt a theol/ideol battle joind
- 4 in mattr of body, Nazi overwhelm victr; re spiritua or emot, or rel the Jew won in almost every instance J Gd part of camps; J who had lvd as J, cld now d as *a Jew + vital!!*

B ~~TESHUVOT~~ CONSIDERATIONS

- 1 before disc of quest/a, nd to understand principle invlvd; Oshry = r who survivd, head of a Y in NY & bt one who kept records of what trasnp & hid them
- 2 had othrs: fr ex, man in W lva undergrnd & wrote a Siddur on scraps of papr in case no publ work survd
- 3 bt more, Oshry, as did most of orh to r, always decidd issues on the lenient side dur time of oppress as v more stringent interp of probl aftrwar.
- 4 fr ex: ~~fr ex~~ the son of a collab cld be calld to T by his Heb name (that is using name of collb in pres of T) bec son nt to be held resp; bt later, man who wantd offic position in J comm & who had been collab was denied permission bec must live wth his guild.
- 5 or, while always emph that one must affirm ones Jew even in face of d &, if nec, d Al K Hashem, dur opp subterfuge OK: when askd if J by Nazi could answr Kein Jehudi = "no J" in Germn/Yidd; bt, Yes! in Hebrew
- 6 dominant theme was to survive in body & spirit.

C TESHUVOT

- 1 bt issue nt always that simple as bl/wh, r or wrong fr example, abort nt permittd bt what if Nazis wld kill all pregnant women? Ansr: abortion permissible
- 2 more, in place where no ~~S~~ candles, how observe Mitz permissible via Talm reasoning & extraordinary aggic that putting on electric light an OK substitute; &, furthr, how make use of 4 cups of wine at P, if no wine? Any subst as long as it was not water.
- 3 again, how solve this dilemma: Nazis askd to have a page of Talmd expounded to them; can one teach Talm to the enemy? Nt a contradict in terms? What should be position of r askd to teach?
- 4 Oshry: of c, nt usually permitted bt prohib applies only to Oral Law & nt written L bt this is Oral Law Ansr: a temporary request & life more imp than all.
- 5 Quest range r othr matters: suicide, & thr burial in view of extreme situations of ghetto, building & sitting in a Succo in Ausch, hearing Shofar on R.H, & in order to ob P properly even under extreme conditions in CC, to whom sell the Chometz? Ansr: sinc by decree all in G hands anyway, no need to sell bec cause Jew is without possession anyway already.
- 6 bt last matter: Tefillin, of crucial imp to observJ obt a pr fr 4 rations of brd, shard wth hundreds of men who rose to put them on as early as 3 AM until toll call; permissible to pray wth one pr only & what of 1 inst where man cougth, cross tatooed on biceps; pt Tef over cross?
- 7 or, if arise at 3 AM fr Tef OK bec nt permitted bef dawn; exc bec put on aftr normal bed time & no fear

of falling asleep wth sacrd obj on yr body. The matter is solvd.

## CONCLUSION

### A General

- 1 there is a danger in all of ths disc: that we take the problms lightly & really consider them of second import to the problm of Jews in the camps
- 2 to have this attit would be to misunderstand the pt at issue completely & to do an injustice to those wh struggld wth these matters in camps, in bks, in ghett
- 3 while the wearing of Tef may nt be a vital matter to us or to sit in a Succoh-struct in Ausch of irrelev concern, it was of the essence to those of whom we speak. They nt merely ortho, they committed to a way of life which was very real to them & of the ver essence to thr existence. *Halacha = structure of the lives.*
- 4 we might well ask, & some of us do ask: are these concerns real, would nt survival in itself be suffic & answr is straight: yes, concerns are real & survival by itself is not sufficient
- 5 fr to live as a non-Observ Jew would be a contradict in terms; bettr to die as a J than to die in spiritu exile. *TP* This issue, <sup>fr</sup> at hrt of matter: how deal wth mt nt ritually sloughtrd?
- 6 may nt ~~that~~ it or else Nazi might think we give up r ways; issue real: R Jehiel Jacob Weinbrg of Berlin re elect stunnd anim, went to consult in Pol & Lith in 1934 & all unanim decided vs ths kind of meat
- 7 so as nt to give impress "that "Germns had been succ ful in causing Jews to abandon thr rel practices".

### B Specific

- 1 there were those who clung to most minute aspect of thr Jud; to give up payas ok bt to frget Brocho at Shacharit while standing fr roll-call unforgivable.
- 2 nt the way of everyone bt these men ~~& women~~ of our people earn our undiminishd respect; we have a new plaque here to thr memories bt the bk of which I spk does more than that:
- 3 "Holo & Halacha" is a memory <sup>to</sup> of thr dev & ded & detir to be Jews in only way they understd the term, & we can learn if nt the same Halacha, the dame dev, ded & detirmination
- 4 as Faackenheim said: to frget holoc is to give Hitler a posthum vict; by our read ths bk: Holo & Halachah we will never forget our past & ths modern tyrant al ways shall be consignd to the throes of ultim defeat
- 5 it is in spirit of ths belief & resolve that we hear words & melod of Ani Maamin, song of those who belve ~~as well~~ even at moment of ult sac of Kiddush HaShem

Heb. Tab., Friday eve., April 15, 1977

YOYOM HASHOAH



INTRODUCT

A General

- 1 weathr at thx season lvs grt deal to be desird, as u all know; one day ht, cold, altern rain & sun, no one knows whethr to take coat or not
- 2 the old story, everyone talks abt weathr although can't do anything abt it; concern bec we want to stay healthy, want to protect ourselves, want to accomodate our bodies, our moods
- 3 (we all know that) in sunshine we more open: coats, smile, banter; in cold & rain: closed, huddle vs the elements, lk down to avoid puddle & nt up at sun

B Specific

- 1 of c, ths nt a dissertation on weathr bt point should nt be lost on us; all depends how we see things!
- 2 life is very much like the weathr; we <sup>fluctuate</sup> alternate betw joy/sadn, laughtr/tears, hope/despr and all the othr emotions of humanity to be found in-between
- 3 and we accomodate ourselves to what is ar us; we bec more open, outward, receptive when things go well wth us, the smile and kind word are there fr all
- 4 on othr hand, when hurt, alone, at a loss, in most instances, the feelings become obvious & othrs can tell what is going on within us, where we are at.
- 5 now, what does all this have to do with Yiskor?

BODY

A AM JEW COMMUNITY

- 1 all depends how one sees, how one feels things <sup>in c.</sup>
- 2 many around who feel that end of Am Jew Community is at hand and, in so doing, have become proph of doom: m-m, assim, absence of our yth, dwindling birthrate
- 3 &, nt the least, a general illiteracy among our peop which is obvious to all; it is the winter of our discontent and we have some reason to be bundled up, to stop our smiling, to take note of the malaise
- 4 on othr hand, there are those who do nt see everything in either bl or wh images bt who know, that in J life, as in all else, the dominant color is a gray
- 5 tens of thousands of J young people studying in Univ Chavurah movement making impact if nt in formal, strcturd community, place of women in movement ascending, numb of bks tailrd to fit needs of yth (J Catal) incl
- 6 of c, can't tell what future will bring to us bt can deal wth what is of essence now; no need to bundle up and retire frm adventure of life
- 7 when we accomodate ourselves to situation of ths time have a choice: to fgrn or smile, to withdraw or rch out, to be depressd or have hope; wintr/summr, rain/sun. How do u see life; where are yr feelings?



## B LIFE

- 1 in same sense, how do we see our own experience with death, with loss of our lvd ones; how dl with hurt & tears, with loneliness and heartache?
- 2 I suppose that lessn of ths season of yr, with its change frm wintr to spring, with rain/ light alternating, ~~the~~ open/closed characteristics of our contemp existence tell us: should nt approach tragedy onesd
- 3 that is to say, after period of mourning, after giving way to hurt and tragedy, after coming to grips with the pain of being left alone, must also cope with othr aspects of life, which remain part of our existence
- 4 some grieve so deeply & extensively in time that they forget that othr emotions, othr areas of life cont to exist::family, gr-ch, plans to be fulfilld, ~~arms~~ to be realizd, ambitions to be contemplated
- 5 of c, nt same alone as with life's partner bt even with d, life does nt cease bec life/d alternate & we, as in so many othr areas of concern, must accomodate ourselves to the existing reality
- 6 the wise person will have learnd this simple bt complex thought & in using "simple" & "Complex"-not a contradictn in terms bt a dealing with ones needs
- 7 we all lost a f/m, h or w, br/s and we continue; as those who part of the holoc & lost dr ones ~~then~~ have reentered life, m again, new fam & have accepted way of new life with new oblig bec nt lost hope
- 8 have chosen ~~to view~~ <sup>de-emphasize</sup> winter of disc bt sun, wamrth love, hope, faith, movement forward, change, future

## CONCLUSION

## A General

- 1 Yiskr, a remembr fr d, ~~same~~ <sup>for</sup> as life & again, nt a contradict in terms; one with othr, one leads to othrd. Season of yr indicative as is current controver J community
- 2 same with our gathring here ths AM: how to view d? A source of ever grtr & increas tragedy, where we bow never again to raise our heads, a perpetual denial?
- 3 I would nt want someone to mourn fr me ths way; if my ~~life~~ of mean, then remembr me fr life. After rememb, open yr hrt, ~~& face~~, yr mind and being & let othrs approach u as I usd life to approach them.
- 4 it does nt make loss any the easier to bear bt it does make us deal with the living once again & that of the essence if our dr one truly of our hrt & sl.

## B General

- 1 with ths in mind, ~~recite prayers later~~ bt now bow r hdy as we recall living memory of ths gone frm us ~~with words, melody of 23 Ps! p. 268~~

Heb Tab., Sunday A.M., April 10, 1977; PESACH-Yiskor

## PESACH: CHOL HAMOED

### INTRODUCT

#### A General

- 1 we are approach end of festiv season; surely it was or ought to have been a time of remembr
- 2 is there anything left fr us to say or think about or have we, as in yrs prior to ths, exhausted ideas of Pesach bec wth us all the time, frm yr to yr?

#### B Specific

- 1 one of those very spec holiday seasons which never ~~ex-~~hausted & never mind to the full; always something new & diff
- 2 if nt to be found in spec T or Haft readings ~~frm~~ ths Chol HaMoed, certainly in basic approach to meaning & ~~reference~~ of the festival occasion
- 3 seems to me that we can divide our attitude toward these final days, as we see P in retrospect, into a two-fold approach: are we, were we, casualties or advocates of Jewish history?

### BODY

#### A CASUALTIES

- 1 what does it mean to be a casualty of J history, especially at ths season of the year?
- 2 there are many Jews who are casualties in sense, fr example, that they sponsor fam dinners without any regard fr, or relation to, events of the past or concept of our slavery in Egypt
- 3 to hold that kind of a gathering, simply the idea of serving fd, is nt merely nt to obsrv bt profan of ide
- 4 the ~~same~~ way of being a casualty is to obs the Pass-  
over bt apply it only to yrself & yr own kind; the issue is nt simply one of Jews or Judaism bt the iss is freedom & it applies to any and all people
- 5 ths casualty of history concept applic to othr areas also: those who see gen hist in J terms only without regard fr needs, desires, suffer, yearn of othrs in othr parts of the world. Freedom is fr every man.
- 6 the last casualty is fr those who say all the proper words and pay due homage to what has gone before bt in add to freedom, can't apply it to thr own society
- 7 can u image those who say "brd of afflict" bt remov themselves frm those who are in need, are hungry, are destitute, are shut out? ~~Even if~~ Excuse if can't help personally, enough agencies wth which to affil re help
- 8 these are the aspects of casualties of history: we say the right words bt do the wrong thing bec we negate as well as neglect our hist <sup>obligation</sup> & think we stand of & by ourselves within stream of J life. Not so!

#### B ADVOCATES

- 1 on othr hand, as there are casualties, so there are

- 2 advocates of J history & they part of Pes especially those are the people who understand that freedom involves a moral respons on part of every human being & that worse than slavery is the silence of the witness who has ~~xxx~~ opport to spks bt refuses
- 3 those who step forward & know thr duty are advocats
- 4 second, there are those who know that freedom must be won in ev generation and will do thr part to hlp these are the Jews who say: we were sl rather than: they were the slaves of Egypt times
- 5 need nt embrace every cause throughout world or evr area of strife and contention bt know as well: affl nt just an abstrct bt that hurt, disease, loneliness are as symb of Matzoh as brd of afflict as was the lash of taskm in gen gone by. *Cause is real!*
- 6 finally, the advocates of hist understand that Pesch means mre than just being a survivor; rather, there needs to be here a conscious idealism
- 7 of c, we survivd bt we intend to push ever forward; Jud rep sert ideals, values, concepts, principles & diffc as it may be, these will not be sac on altar of expediency. All will come togethr fr renewal

## CONCLUSION

### A General

- 1 spk here at ~~the~~ *end of* ~~season, as we close the season,~~ of 2 attitudes toward Pesach: the ~~xxx~~ casualty and the advocate of J history; where do we fit in?
- 2 the casualty of hist does everything askd bt without depth, integrity or committment & he thinks Jud & especially he, will survive, no matter what.
- 3 the advocate is nt so casual in his approach: he too wants to survive bt he will advance his cause & nt be found lacking.

### B Specific

- 1 spk here of Pesach & an approach to <sup>our</sup> hist, ~~re our story & what has gone before re Pesach developments;~~ <sup>but also;</sup>
- 2 ~~on othr hand,~~ theme refers as well to life, to our attitude toward living, to fufilling our needs nt merely as we exist as human beings
- 3 bt as we choose life, very consciously, & plan and & make every effort to stand worthy in way of grt tradition.
- 4 as Jews we nt only advocates of hist bt adv of life

Amen

Heb. Tab., Sat. A.M., April 9, 1977; 7th day PESACH

## THE BOOK OF HOLINESS.

### INTRODUCT

#### A General

- 1 ths wk begin wth read of 3rd of 5 Bks of T: Levitic & ths a volume which stands outside of regulr order of events or developments
- 2 Gen, Ex & Numb deal wth sojourn & growth of people as they move frm Ur to Canaan & enter under Joshua; Deut is a recapitulation of our history
- 3 bt Lev (& last chpts of Ex) is diff bec it implies a settld society, where Israel have central Sanct in which they worship
- 4 probably a late bk re dating & authorship; already in land of thr inheritance & bespks organzd ~~society~~ *community*

#### B Specific

- 1 in short, Lev stands by itself, has its own focus & that is: "a living "cult" = rel of anc Israel; of c, quite diff frm the Jud we know in our own day
- 2 Lev is a priests manual; it teaches diff betw sacrd & profane, pure/impure, clean/uncln in sense that Gd will nt dwell in imp Sanct!
- 3 thus, again, a teaching manual fr priests & people fr: how can ths be a cohesive, meaningful community if Gd does nt dwell in thr midst? Unthinkable & so, frm beg, how priests act, live, say bec of Covenant
- 4 mattr of fact, rabb trad: 247 of 613 Cs in it (alms<sup>t</sup>  $\frac{1}{2}$ ); childrn in Cheder began wth Lev (nt wth Gen) bec of Cs & also bec of central place of Sanctuary
- 5 bec foregone conclusion: that Temple rebuilt & worship reinstituted as soon as homeland freed of foreign domination, of whatever people, in whatever century!
- 6 thus, must understand Lev & its themes to gain deep understand & apprec of Judaism.

### BODY

#### A RITUAL

- 1 can say that most obvious theme in bk concerns itself with the purely technical aspects of ritual; how th priests, Lev are to function at the altar.
- 2 it is a short bk bt no detail is spared re: vestments how to offic, words to be said, shape & purp of alt
- 3 and, of c, one of most vital aspcts of ritual was th matter of sac; in use until 70 when Temple in Jerus destroyed by Romans.
- 4 sac, however, nt a simple matter bt fraught wth dangerous ramifications: what was pure & impure re anim and also, whethr celebrant was pure or impure; a p wth certn kinds of blemishes could nt officiate
- 5 bt more: sac was a very special kind of gesture: a gift which people brought to Gd for one ought nt to appear before Him empty-handed.
- 6 while we understand ths concept, where lies fine line



between gift & bribery of Gd, so that He does our bidding bec. aftr all, don't we have a Covenant?

- 7 and, wthin general themes, also the celebr & observ of the holidays, festivals, Jubilee Yr much of which of c<sup>has</sup> also changed over the centuries bt giving us an insight of what our rel was like a gd 2500 yrs ag

## B HOLINESS

- 1 bt with all ths, most vital part of Lev is Holiness Code; discussion, theme as seen in words: ye shall be holy fr I Lrd am holy (Cler ~ > wll to Jk, S is a ~ lrp)
- 2 ths theme felt in 3 concentric circles, revolving ar Gd, wth priesthd, Israel as a people & man as outer circles; in sense of Imitatio Dei of later faiths
- 3 three chapt in partic refer to these highly ethical laws which ask us to imitate ~~ways of~~ <sup>attitude to</sup> life as espoused by Gd & ~~the~~ penalties are quite specific: in light of anc society = d at vest & ostracism frm comm = worst
- 4 sharp laws vs child fire rituals, or child sac in th fire worship of foreign gds; no mediums or wizards: to portray any aspect of rel life bec this in confluence wth task & place of our own priesthd
- 5 ~~while, on othr hand;~~ the pt is made time & again, th stranger is the same as the homeborn fr we were also strangers in E & see how we suffered there; it shld not happen again
- 6 and, on same level, ths Gd of our people is Gd of all and therefore can nt be used or addressed exclusivel by the one grp to the detriment or exclus of th othr.
- 7 it is in ths sense, that Lev so diff a bk: spk here in specifics bec what applies to the  <sup>Jew</sup> people in attendance at worship is also applic to nation as whole
- 8 it is a theme which we see time & again in our trad: Gd dwells nt only in Sanct bt among the people & the ideals wthin sacrd precincts as valid outside as in
- 9 No dichotomy, no difference, no class prerogatives & the rejection of ths principle ~~is~~ infuriated proph in centur<sup>ies</sup> bef & aftr bec people sanctim, pious & rel in Temple bt cruel & unjust outside; = hypocrites
- 10 & it was a state of being nt to be tolerated. The writers of Lev took idea of Imitatio Dei literally & would nt accept a double standard.

## CONCLUSION

### A General

- 1 Lev, therefore, is a very strict & <sup>judgmental</sup> ~~powerful~~ book & one which had a very powerful effect on our history and on the people especially; no wonder taught it 1st to the children in Cheder
- 2 the rabb authorities of the past knew what they were doing and quickly recogn dual charactr of the volume:



it spoke of technical details, of functioning, of performance in grt & obvious detail bt to concentrate on ths aspect of Lev was to miss the point entirely.

3 the priest, for example, had to take care of the brd and the lamp bt also ruled over life and death; in Lev 24 have interest story of a mixd-m (!)

4 son of Isr woman & Egypt fathr fights wth Isr man & the son blasphe<sup>m</sup>es Name of Gd; priests, under Mos & Aarn, cause him to be stoned to d! ~~Incidentally~~, name & tribe of moth<sup>r</sup> recorded bt names of husb & son are lost

5 that is to say, influence of priesthd far ranging & effects the entire community; that core of Lev

## B Specific

1 in our time, of c; Lev barely rd or commented upon excpt<sup>a</sup> perhaps, Lev 19 which contains phrase "Love neighbr as thyself" & even here add psych overtones

2 or, cite, Lev 25 "had liberty in land & unto all the inhab thereof", which gained fame bec on Lib Bell & seen espec last yr dur bi-cent.

3 bt text nt to be taken lightly, more than mere part of our trad or obsolete aspect of it; in some ways, more than the sum of our parts if lk below surface

4 it is wth ths hope in mind that spk to u ths eve of Lev so that in wks to come, here or at home, take a few min, here & there, to peruse Lev, slowly, carefully, wth attent to ethic detail

5 bec fr Refrm as well as ortho, whether we practice ritual or not (& neithr ortho nr ref do) Lev in many ways is really at the hrt, the rt of our tradition.

6 may the reading insp & ennoble us, always. Amen.

*a philo of rel, a Hitt & life, concept of God, sacredness of man, centrality of syn = essence of Jud!*

Heb. Tab., Frid eve., March 25, 1977.

"Vayikro"

INTRODUCT

A Gneral

- 1 wonder how many of u know identity of Judah Halevi? those who know trad: one of grt poets, writers, phil bt evn they, who know, hardly rd whole of his work.
- 2 HaLevi who lvd from 11th to 12th cent in Sp, wrote more than 800 poems, in add to bks, comment, treatis and wrote in Heb, Arabic, Sp & Ladino
- 3 our intent to sample works of ths man this eve, in context of our lect-series: Poetry of Jew; already: Ps, piytim, next month Bialik of modern times

B Specific

- 1 ths eve: Halevi who was a type of renaisc man long be fore Renaisc. By proff he was a doctr to high circles ~~and whibe~~ treat. Jew & non-J, highly respected by Jews
- 2 was well educ in Heb & Arabic sources, trav widely in Sp, was wealthy indep of his proff ~~& we know the~~ ~~bee be~~ traded wth Egypt, & used his wealth as he arr & partic in redempt of Jewish slaves
- 3 finally, emig to Eretz & poems reveal his love fr Ju dea; grt diffio getting there bec land in Crus hands & thus trav frm Sp to Alex, to Cairo & then to Judea bt nt sure ever got there, except in his poems!
- 4 people of his time aghast at his ~~generosity~~ generosity to try to migrate; he left his only d, son-law, grandson, & ths sadness reflectd in his poem: p. 23
- 5 bt despite ths sorrow, appeals of scholars & student left fr Holy Land; Legend: when got to Jerus struck down by lance of a Moslem on horseback bt nt proven
- 6 history loses track of Halevi aftr Cairo & we can only hope that he brought ideals of poem to reality.

BODY

A POEMS

- 1 poems are many, about 800 of them, as already statd; may be div into sev catagories: piytim, love, eulogy and ~~those~~ which were most eloquent songs to Zion.
- 2 all are beautiful; only a word re piyutim bec disc already last month: wrote fr all holidays & rel occ and all patternd aftr bks in Bible: Job, Lament, Ps and many of his poems appear in pbk
- 3 ~~there~~ is trad that L'cho Dodi is his bt nt a fact; his piyutim spk of his rev fr Gd, dread of sin & the struggls within which faces each one of us; p. 101
- 4 bt his love poems are more pleasant to listen to: we know of at least 80 that he wrote altho we know next to nothing re his personal history re wife, home, et
- 5 matter of fact, most love poems deal in images relating to animals: deer, gazelles, lovely birds, etc

but read 2: p. 64, 69

- 6 the thrd type of poem of Halevi relates to eulogies, again a measure of sadness; due to nature of times & we can apprec probl bec ths era of Crusaders
- 7 spks quite clearly of his love fr sev. men now dead, men who were his teachers, his friends, his inspir; also, often incl how they d: that their rel a factr and that excesses of X had taken them away
- 8 there are 180 of these poems; rd only p. 82
- 9 finally, last catagory is most beloved: Songs of Zion and there are 35 of them, some of majr importance bc cause relate to love of land, his persnl & intellect yearn, the voyage & pattrnd aftr Jonah & the sea
- 0 can rd innumerable ones, many referd to by Heine in his "Heb Melodies" bt here only p. 15, 28, 29
- The love fr Zion is at hrt of his poetry.

# B KUZARI

- 1 bt while ~~poetry~~ <sup>Zion</sup> at hrt of poetry, poetry nt the hrt of the man; must fake philo into consider also
- 2 his most fam bk, on which he workd fr 20 yrs, calld the Kuzari & concern wth ths bk just now become relevant & current again, wth bk by A. Koestler: "13th Tribe"
- 3 ths bk spks of the ancestry of modern Jews frm a gr of people lving in s Russia calld the Khazars, & we know these the same people whom J. Halevi addrsd
- 4 take it gr grantd that actual contact did exist; al- though also figment of imagination possible bt ex- change of thought, in Halevis writing only, very rl
- 5 context: king of khazars asks reps of Isl, X & J to come before him bec he want to convrt wth his people to most meaningfl interp
- 6 Halevi is rep of J in a dialogue form & uses his kn of othr faiths to negate arguments & then build on Judaism, teaching: Gd, Isr, Temple, Heb, worship & to tell the king of our sacrd books.
- 7 we nt only come to know manner of 12th cent philoso- pher's theol arguments bt also, bec of presentation made, what othr peoples, nat, rel are doing, think- ing, living; thus, Kuzari one of most imp bks of MA
- 8 as ths was age of conflct betw Isl & X, Jud came a- long aftr centuries of second-level faith & now re- solvs differences by stating that Torah & Jud seek to instrot men in correct & right. actions, & not re- speculative truths.
- 9 in this approach, of c, lies the difference, how ths is to be done & no doubt that while ths bk still im- portant fr our time re insight into history of past was vital document & except. influential frm 13-15th cent when our people, persec, dispergd, driven to needed a bk of org. instruction. biding

# CONCLUSION

## A General

- 1 Halevi's bks & ideas nt just fr his time; such diverse indiv as Franz Rosenzweig & Rav Kook ref'd to Kuzari and used his ideas and called them central to Judaism
- 2 there is little we can add; he was known as a poet bt was a philo, he gained fame as a philo bt expressed his hrt and soul by way of his poetry

## B Specific

- 1 bt with all his achievements & fame, his Talm schlrship quoted by Ibn Gab some cent later, he also most humble indiv, as ths final select shows:
- 2 a phys. prayer & how he sees himself in relation to healing powers of Gd, surely inspir fr then & might well be an inspir to doctors of our own time: p. 113

Amen.

Heb. Tab., Friday, April 1, 1977

Poetry of the Jew, Part III: Halevi

123



## SHABBAT HAGODOL

### Introduct

#### A General

- 1 those who know J trad aware that ths one of most im port Sabb on J calendar, on = levl as Sh Shuvah, betw RH & YK
- 2 ths day known as Sh. Hagodol, "grt" Sabbath & occas was usd, just prior to Pesach, to infrm people of various laws & rules & regul re observ of ths holid
- 3 also, of a, spec Haft, which spks re "coming of grt & awesome day" of Lord; re: advent of Messiah wth spec place of Elijah who will announce coming

#### B Specific

- 1 bt, in more realistic & practical sense, special charactr of day is one of preparation, the phys as- pects and the spiritual, the laws & the emotions, the rules & the feelings
- 2 no Jew ought approach the occas of Pesach casually or "removd" frm involvement re basic significance.
- 3 of a, all of life is a preparation, fr mankind as a whole, fr we must constantly prepare ourselves fr what life brings to us; frm moment we open eyes in AM to close of our day
- 4 we are part of a process of time & life which leads us on & to be "ready" is of the essence; how much the more so re Pesach, on Shabbat HaGodol?

### BODY

#### A NATL REDEMPTION

- 1 prepare on 2 levels; 1st is as a people, a nation, a rel fr even in Isr where rel obs minimal, Pesach a major observ bec tied to natl redemption
- 2 we spk of the experiences of the past as we move fr slavery to freedom, frm a captive people to natl in- dependence, then and in our own time
- 3 how do we prepare fr this concept? we teach it to our children, in ever so many ways thoughout the Sder ceremony: 4 sons, 4 questions =, most obvious
- 4 we prepare fr our people on a grand scale by involving the young in a very obvious ploy, a very cal- culating manner, bec we know that if love of land or natn or people nt in young, no future literally!
- 5 our people emigratd & migratd as so often done over centuries & every gen part of the process, we have always been at mercy or whim of the rulers, we have always had to battle fr our independ = symb of Psch
- 6 that is why we must tell it to our children, to be- gin wth Brd of Afflict & end wth "Next Yr in J" & they must hear ths so they inspird & they know, it is possible, it can be done, it did happen & it can happen again: that if we are enslvd, we will find our way to freedom.



B PERSONAL REDEMPT

- 1 bt we prepare nt only on natl levels bt personal as well; one as vital as othr re obs of this spc occas
- 2 how prepare on personal level? by search fr Chomtz first in the literal sense: go thru house, lk for any kind of chometz, sweep it up, burn it, reduce area of uncl constantly till whole house "cleansd"
- 3 bt, of c, ths is but the beginning fr as we clean the house so we clean ourselves; the search for Cho the preparation fr Peach within ourselves as well
- 4 our task to review goals & ideals, to see ourselves in relation to our hist, our trad, our beliefs, to partic in Seder, to acknow our debt to generatn past
- 5 there is a search of ones inner self implied: who we are, what we stand for, what our life is worth — fr this is a time of renewal, and we must prepare.

CONCLUSION

A General

- 1 the word Seder hasnoth itself to do wth Pesach; it means "order" & ths must nt be misunderstood: all has a reason, a logic, there is an arrangement
- 2 anothr way: noth left to chance, noth haphazard, no surprises, all is regulated & thought-through, & the reason & purpose is: nt to leave/out anything
- 3 fr if you want to be prepared, must be done properly frm every pt of view.

B Specific

- 1 and if you want to prepare fr Pesach, think of <sup>(1)</sup>our natl aspirations, espec today wth ~~plight~~ <sup>struggle</sup> of Israel so vital to us all
- 2 think how <sup>(2)</sup>must prepare individually as we search ou the leaven frm our lives in order to cleanse ourslv fr occasion which begins this eve.
- 3 only when fully prepared can we have meaningful and beautiful holidays, & ths is what we wish for all of you, yr families & entire house of Israel.

Amen.

3 wasn't "Fiddlr" a yearning fr our past, although i-  
 dealizd; and what of Irwin Howe's grt work of just  
 last yr: "World of our Fathrs" telling of immigrtn;  
 also, Harry Golden re our place in America, & most of  
 us read Brmngahms "Our Crowd" - *all 3 bks in T. Library.*  
 4 so that the search fr ones origins is quite familiar  
 to us. *we know* the depth of feeling and *the* need to know  
 which suffuses the indiv who must *know* his roots - *as well*  
 5 I find ths in the context of the four sons; *as well*  
 as in othr areas of the Hag bt in the sons most spe-  
 cifically that which distinguishes the gd son frm  
 the wicked one is nt just the basic quest; they ask  
 6 bt *the* entire development of thr personalities: who *am*  
 I, what do I represent, *where & to whom do I belong,*  
 and this, again, *finds an answer in roots.*  
 7 in our time, especially, we need to ~~know~~ complete  
 ourselves bec while we readily tell the world what  
 we are against, have diffc time: what we are for!  
 8 as the sons of the Hagg, & no wonder, for they are  
 you & I updated, we seek ansrs, roots, often not  
 understanding that more than *our bodies* we have rts  
 as well in history, in community, in moral purpose  
 9 ths must be dealt wth as we seek to comprehend the  
 journey we have taken frm slav in ~~E~~ to TV roots now  
 C UNITY

1 if anything, our search fr roots must lead us to u-  
 nity; ~~(something we are for, rather than what we agai-~~  
 We so disoriented, discordant in our lives, misled  
 frm the centr that roots barely visible, *touched.*  
 2 someone wrote to TIMES that as result of Rts will  
 call fam overseas bec nt spoken in 25 yrs; & this is  
 what I meant: a *community* of purpose within fam, nt enm  
 3 make partic pt bec aftr more than yr of conflict, Y  
 now cancl'd Frid eve theatr & publicly want to exprs  
 my gratitude to all those involvd in change? *unity*  
 4 *on other hand*, while on 1 hand a grp fosters unity of  
 J community nt to desecrate Sabb & nt to take away  
 worshippers frm Syn, conflict in anothr quartr  
 5 refer to Hag comment by R Joseph Elias of Breuer Ye  
 shiva who has gone to extraordinary lengths to cast  
 aspersions on fellow Jews, equat wickd son to Refrm  
 & on anothr accos totally misrep principles of Ref  
 6 have taken liberty of sending lettr to Elias wth  
 cc to Schwab, & only respect fr his age & standing  
 Hept me frm sending copy also to Breuer directly  
 7 bt why are these attacks leveled? *ths is cohesiveness*  
 ths is being true to ones roots? So much *frm outsd*  
 and dangr so obvious, must we be subctd to intrnl  
 attacks which can only lead to confrontation? *!!*  
 8 Wandering Aram nt to his Syn nr to ours; those our  
*joint roots*

x & they ought to <sup>bring us together</sup> rather  
than being a reason for disunity,  
divisiveness, attacks by 1 Jew on another.

INTRODUCT

A General

- 1 earlier ths yr we treatd to a phenom quite unlike any seen here or anywhere else; telecast of "Roots" had cumultve effect for entire wk
- 2 so that by end, 80 million had watchd & were nt to be pried away frm TV sets. More watchd than man on moon, World Series, Gohe WTWind
- 3 & nt done by "pr" alone; rather, word of mouth. Everyone talkd abt it; dominatd Am scene, affctd those who watchd, & it cert said something re those who did nt

B Specific

- 1 there was, of c, a depth of feeling involvd; many reasns fr tuning in: <sup>Due to</sup> Families moving abt, dispersion & fragment nt simply re emotional level re divorce
- 2 bt frm plain physic pt of view, as fam range frm E to W, N to S. Those fam grps always charact as "togeth" the Ital, Jews, S blacks, etc <sup>but</sup> thr ch & gr-ch scatt
- 3 ths a reasn fr concern wth "Rts", in reverse fashion the more we apart, the grtr the desire fr knowledge of the past, fr link to our "rts", <sup>when we were together!</sup>
- 4 Bt more, & ~~perhaps~~ ths applies especially to us who are white, we saw the blk of Africa nt as some sav swinging frm the trees bt as human beings such as u & I; did nt start out as ~~animals or~~ chattels bt
- 5 were turnd into these aspects of pers by <sup>our kind</sup> ~~as a kind~~ <sup>just</sup> ~~as vital~~, Bec of thr horrend past, suffr to ths day in ways bth phys, spirit we need nt disc, bec obv to

BODY

A SIMILARITIES

- 1 what struck me contin while watchng most of episds of Rts is similarity to our own trad; the fact that their skin = bl & ours wh was a distinct. oftn lost
- 2 think back ~~to~~ what occurd: we too slaves as ths holi day accent, we too have Oral Trad which reaches back <sup>as</sup> they have OTrad to <sup>our</sup> Africa, we & they felt lash of taskmastr, they & we yearn to be free, sep of familie on sl block & dur holoo, death a release frm burden
- 3 would the showing of ths kind of a TV special incrise the antagonisms betw bl/white or betw Jew & non-J? I don't think so, espec <sup>if</sup> both grps know that they are tied by as much common backgrnd as thre are diff

B JEWISH ROOTS

- 1 all this, of c, brings us back to the Haggadah; ths bk is our "Rts" and the phrase we recited last even: "a wandering Aramean was my fathr" = to Haley's anc.
- 2 there are othr indications as well that we are and have been concernd wth our origins, if on a less dramatic or traumatic level as anyone familiar wth Am. J scene can well appreciate

2.10 2.11 2.12



& I resent these attempts to divide us espec since  
dangr frm outside so grt  
9 on Purim spk of 2 bks, by Toland & Lucasz, which sk  
to rehabil Hitlr; now a third: "Hitler's War" by Dav  
id Irving (possibly a Jew?) & passd on ths title to  
ADL fr possible action on any numbers of levels.

## CONCLUSION

NT-P.13

## A General

- 1 have nt strayed very far frm basic pt of origin, frm  
our roots: we are all one & have been since beg of  
time & ths knowld & realization should nt be lost  
sight of due to (temporary) abberations of our time
- 2 quest is: where do we go frm here, what do we do nxt  
✓ and there the answer is to be found in our tradition  
that we do nt lose our roots to indifference, that  
we do nt lose the meaning of our roots to ignorance
- 3 that we do nt lose the glory of our roots to apathy,  
bt that we use the power, strength, dignity and fth,  
which the knowl of our roots can bestow, to build fr  
ths gen & those to follow
- 4 a Jud, a Jewish heritage, which shall endure & which  
shall prove to be a worshy successor to the roots of  
the past for those who seek thr roots in the future.

## B Specific

- 1 Haley's "Rts" & our Hagg are one & the same; we have  
a common ancestry of slavery & we are still hoping  
to improve our lot & to stand up as free men, (~~as th  
black in the ghetto & Jew in Russia will testify~~)
- 2 and bth bks are instruments of instruction, as a  
teachr might spk to his class, as he deals wth the  
emotions of man & the intellectual span of a child  
which ~~both~~ range frm "Ths bread of afflict" to "Nxt  
Yr in Jerusalem"; *message of our personal growth as well!*
- 3 go back tonight, nxt wk, anytime & rd Hagg frm this  
pnt of view & see wher it leads you; beauty of Hagg,  
our Rts, is that read. nt confind to any one seasn of  
yr bt represents our strivings over the ages
- 4 and is as valid now as at any othr time. Message is  
timeless & always relevant: we are one, ours a common  
root, unity of J people primary, let us begin ths  
process by nt only educ our ch bt by educating ourslvs.
- 5 that, I suggest, is mean of v: every man to lk upon  
observ of ths fest. as if he, himself, gone out of E,  
fr that concept brings us back to where we need to  
be: the basics, the core, <sup>to</sup> our roots.

Amen.

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Heb. Tab., Sunday A.M., April 3, 1977  
1st Day PESACH



## Books in Brief

### Hitler's War

by David Irving  
Viking, 902 pp., \$17.50

DAVID IRVING here attempts the seemingly impossible: to exonerate Hitler. Ten years of scouring German wartime documents and diaries have convinced him that Hitler was not history's arch-villain, but a courageous and pragmatic leader who erred through reclusiveness, indecision, and misplaced trust. Abandoning domestic politics during the war, Hitler withdrew into his bunker, where he vacillated over strategy and relied on men whose bad judgment and deviousness often undercut his authority. Hence his conquests did not issue from a grand design, but from surprising initial successes—and Britain's refusal to negotiate. The later military reversals that cost Germany the war likewise resulted not from Hitler's hysterical megalomania, but from erroneous intelligence information and bad luck. And, most remarkably, the killing of the Jews was not the Führer's idea but, Irving says, "a cynical extrapolation by the central SS authorities of Hitler's anti-Semitic decrees." Irving supplies evidence that Hitler once even prohibited liquidation of the Jews and accuses Himmler of concealing the fact of the murders. The author finds no proof that Hitler ever knew the truth.

Irving's case is ingenious but legalistic—and therefore historically suspect. Depending heavily on the lack of written commands from Hitler, Irving acquits him of responsibility for the Nazis' most egregious sins and concludes that "Hitler was less than an omnipotent Führer" whose "grip on his immediate subordinates weakened as the war progressed." Hitler's singu-

lar malevolence thus becomes myth in Irving's eyes, and the moral burden of the war's brutality shifts to others, including the instigator of urban bombing, Winston Churchill. —JAMES SLOAN ALLEN

### The Life and Extraordinary Adventures of Private Ivan Chonkin

by Vladimir Voinovich  
Translated by Richard Lourie  
Farrar, Straus & Giroux, 204 pp., \$8.95

REALISTIC portraits of life in Stalin's Russia we've had aplenty. This comic masterpiece on the same subject is a rarity not to be missed.

On the eve of World War II, Red Army draftee Private Chonkin, who is short, bowlegged, red-eared, and bumbling, is sent by his unit to guard a downed Soviet plane in a remote village—and then forgotten. Chonkin, sensible fellow, shacks up with the local postmistress and settles into the sluggish rhythms of the rural life he was raised in. Irresistibly funny slapstick capers ensue as the secret police get on the trail of the "deserter" and then the army dispatches a whole regiment to liquidate "the Chonkin gang"—capers in which a drunken party chairman, a crackpot plant breeder, and a pet hog play notable roles.

In the course of telling a story that was understandably not published in Russia (though it has circulated there clandestinely), Voinovich pokes fun at just about every sacred cow in Soviet life: the army, the party, the secret police, collective farming, peasant reeducation, and Stalin himself. With masterly skill he sets his tale in the perspective of farce, and thereby underlines the absurdities and inhumanities of a system that in reality was far from farcical. The variations are Russian, but the theme is universal: Chonkin, for

all his feet of clay—indeed, precisely because of them—embodies the humanity that "systems" forget.

—PETER GARDNER

### The Marble Man: Robert E. Lee and His Image in American Society

by Thomas L. Connelly  
Knopf, 272 pp., \$10

IN 1933, British major general J.F.C. Fuller dared to publish a portrayal of Robert E. Lee as a parochial anachronism, incapable of grasping the larger strategic concepts of total warfare. Worshipful America preferred the four-volume testament by Douglas S. Freeman, the journalist-historian who never failed to salute the statue of his faultless subject on his daily trip to the office in downtown Richmond. Now, Thomas L. Connelly, author of two books on the campaigns in Tennessee, suggests that Fuller was right.

Connelly provides a fascinating insight into the historical press-agentry through which Lee was enshrined as the symbol of the "Lost Cause" and an exemplar of American virtues. In the process, former southern idols—such as Stonewall Jackson and Albert Sidney Johnston—were downgraded. Lee's defeat at Gettysburg was blamed on James Longstreet; the surrender at Appomattox, on northern numbers and materiel.

Connelly's demythologized Lee is a man of savage temper, deep depressions, fear of personal failure, obsession with death, and an unhappy marriage. A Virginia aristocrat, he commits himself to the cause of the bumptious, lower, cotton South. An admirer of George Washington (whose step-great-granddaughter he married), he cannot combine statesmanship with generalship. Yet he might have won, and who can resist what Bernard De Voto in these pages (*SR*, March 6, 1937) called "the whisper of a great Perhaps?"

—MAX M. MINTZ

### Farewell Happy Fields

by Kathleen Raine  
Braziller, 173 pp., \$7.95

THIS first volume of memoirs by the British poet and Blake scholar Kathleen Raine is not so much the chronological story of her childhood and adolescence as it is a kind of meditation on the memories that have been crucial to her imagina-



"Sometimes I wonder if we're really real. Maybe we're all just characters in a cartoon that somebody drew."

*Italic  
written  
here.*

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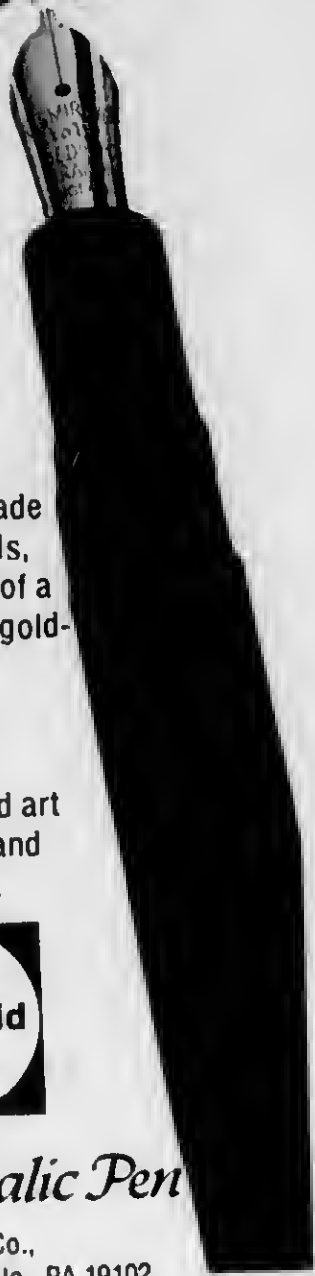
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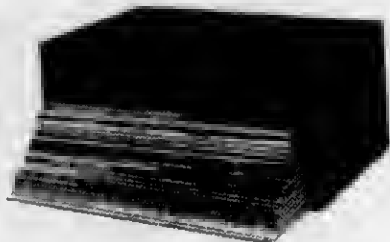


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tion. We hear much of young (even infant) Kathleen's delight in nature and of her love for the Northumberland village where she lived for a few happy years with an aunt; of her reverence for the traditions and feudal habits of thought preserved by her Scottish mother and of her sense of exile from the spiritual home that Scotland represented; of her contempt for her actual home, a London suburb, and for her father's proletarian origins and democratic-socialist ideals. Of friends, school, neighbors, daily life, we are told not nearly enough.

Miss Raine seems to be so obsessed with the dreariness of existence among the "vulgar herd" for such a "winged soul" as herself that she has chosen to overlook most of the particulars of her own life: even her first romance is described largely in terms of the refuge it provided from the horrors of middle-class conventionality. One could forgive (or skip) Miss Raine's long and querulous laments on the passing of feudalism, her servile paeans to high birth and her disdain for low (poor Mr. Raine!). What makes one feel cheated is her etherealization of her own life; for when she does come down to earth, she can convey the reality of that much hated Edwardian suburb with the concreteness of imagination that marks a true poet.

—KATHA POLLITT

#### **Possession**

by Nicholas Delbanco  
*Morrow*, 228 pp., \$8.95

ON HIS family estate in the hills of Vermont, Judah Porteous Sherbrooke, some seventy-odd-years-old and worth several hundred thousand dollars, is dying. Self-centered but lonely, like so many people in Nicholas Delbanco's novels, he is grudgingly relinquishing his hold on something. In this case, it is on youth and life itself.

Judah is concerned with—in fact, possessed by—possession. Delbanco explores the theme in all its forms, as though using a conceit from the puritan poetry this book so often evokes. Judah wants to regain his power over his much younger wife, Maggie, who left him seven years before. Luring her back to the farm, Judah enacts a ritual of sexual, financial, and psychic possession, leaving her—in a harrowing climactic scene—literally and figuratively dispossessed.

Delbanco cultivates an intensely tribal atmosphere, rife with biblical connotations.

In a departure from the playful language and literary allusions in much of his earlier writing, everything here is reduced to the physical, sometimes too exclusively. But inevitably, the immaterial wins out: Delbanco dissolves the idea of material inheritance into a web of generations and regeneration. He charts a superbly New England landscape of punishment and reckoning, of wrongs never forgotten and rights never perfect enough. Some of his former rich allusiveness and mannered word games might have been welcome here—his style in *Possession* is as stern as a November afternoon in Vermont—but he manages for the most part to replace them with a roughhewn poetry. This is an ascetic pastoral, but a pastoral nonetheless; a premeditated, oddly lyrical encounter with nature and death. —CELIA BETSKY

#### **East Wind, Rain**

by N. Richard Nash  
*Atheneum*, 371 pp., \$9.95

NASH can write—his play *The Rainmaker* testifies to that—but in transitioning from drama to novel he seems to have lost his craft. And it's a shame, since *East Wind, Rain* could have been salvaged. Nash seems aware of this, for every so often he intrudes upon his garish tale of intrigue, violence, and passion—set at the Pearl Harbor naval base in late November 1941—with some trenchant observations on the distinctions between the Oriental and Occidental attitudes toward war, death, love, and honor. He paces action and conflict suspensefully; and his descriptions of the Hawaiian Islands, erotic in their savage fecundity, can be quite absorbing.

But, really: "She was . . . worn, a bit, but more exciting, more sensual, fuller of breast, more lush of mouth." That's naval intelligence commander Tad Clarke favorably comparing his mother-in-law—fresh from slitting a boar's throat at a hunt (graphically described)—with his wife. The novel takes off from there: castration, seppuku, licit and illicit sex—all are related in florid prose and accompanied by endless autopsychanalysis by the characters. In the center of all this is one Kano Tokan, the quintessential inscrutable Oriental, who may or may not trigger Japan's war operations with the code words that give the book its title. Be that as it may, it's the only time I've ever cheered the Pearl Harbor attack; at least it brought Nash's silliness to an end. —CAREY HORWITZ



# Professor Causes Furor by Saying Nazi Slaying of Jews Is a Myth

By SETH S. KING

Special to The New York Times

EVANSTON, Ill., Jan. 27—A book by a Northwestern University professor that says the Nazi extermination of European Jews was nothing more than a Zionist-inspired myth has caused a storm of campus and community protest and has embarrassed university administrators.

The book, "The Fabrication of a Hoax," was written by Arthur R. Butz, an associate professor of electrical engineering and was published last May in Great Britain.

The book is not for sale in American bookstores. Its existence was disclosed two weeks ago by The Daily Northwestern, the student newspaper, which learned of it through an article in The Jerusalem Post.

In the book, Mr. Butz argues that there was no German policy of Jewish extermination and that millions of European Jews were not deliberately slain in Nazi concentration camps. Instead, he contends, many of them died of disease and starvation or were "deported to the East."

Assertions of a Jewish holocaust, he writes, were contrived by Zionist leaders to promote sympathy for a Jewish homeland in Palestine.

The Daily Northwestern's story on the book has brought a flood of letters from students and faculty members, most of them denouncing Mr. Butz and deploring the book.

Petitions were circulated this week and signed by many faculty members and students. Their petitions warned that the book only added "academic legitimacy to anti-Semitic propaganda." The petitions also criticize the Northwestern administration for failing to express any personal outrage over the book's allegations.

Robert H. Strotz, university president, said last week that he was aware of the book but that, as a tenured professor and a private citizen, Mr. Butz had the right to publish whatever he chose.

## Statement Issued by Provost

Provost Raymond W. Mack, speaking for the university, issued a statement yesterday saying he agreed with his faculty colleagues and students who believed that a distortion of well documented historical facts constituted "a contemptible insult to the dead and the bereaved."

"No informed person could take seriously the allegation that Northwestern University is supportive of anti-Semitism," he said, adding that "I feel compassion for the many people of my generation to whom a discussion of the ugly horrors of the Nazi regime is a reopening of an old wound."

He said that reports the university administration had described the matter as only an academic freedom issue were false. It was not such an issue, and there was no question of a faculty member's right to have his writing published, he said.

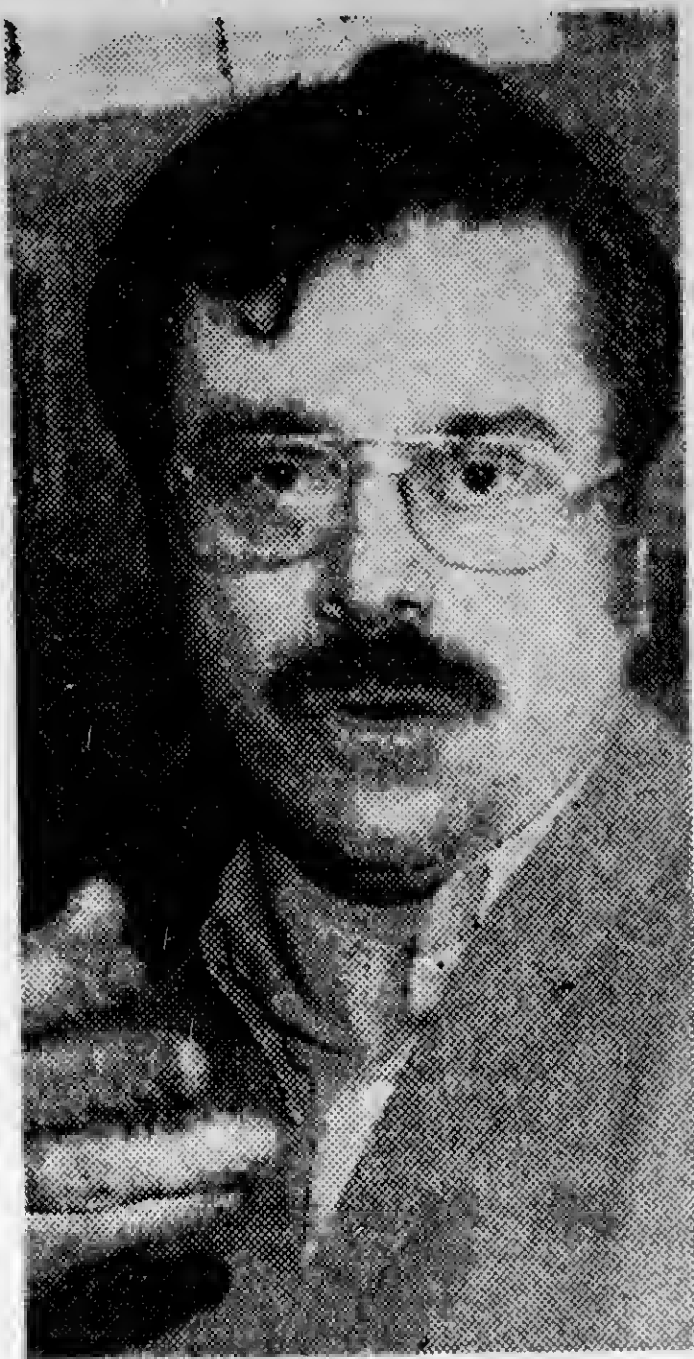
"It is a right available to any citizen of the United States under the First Amendment," Mr. Mack declared. "It is a shame when that right is used to insult survivors of concentration camps."

The text of the protest petition and the names of many signers will appear in an advertisement in tomorrow's Daily Northwestern. A statement at the bottom, signed by Rabbi Marc Gellman, director of the campus B'nai B'rith Hillel Foundation, notes the university's "belated but welcome" statement.

Mr. Butz said today he was surprised by the furor the book had touched off, adding, "The reaction was certainly stronger than I thought."

Asked why he was surprised when he had written a book that argued that such a terrifying period in Jewish history was all a hoax, he replied: "Either these things happened or they didn't. There shouldn't be a question of raising values when I presented facts based on painstaking research. I am surprised that people would be demanding to have me fired."

Mr. Butz, who noted that he was not related to Earl L. Butz, former Secretary of Agriculture, said he had become interested in the Jewish extermination question after reading a number of books on it and studying the records of the Nuremberg Trials. He began his research in the summer of 1972, he said, and completed the manuscript last spring.



United Press International

Arthur R. Butz

"I had trouble finding a publisher for it and finally went to Britain to the Historical Review Press in Richmond after I found out they had published a pamphlet entitled 'Did Six Million Really Die,'" he said.

The book is being distributed in the United States by The Noontide Press in Los Angeles. This concern, Mr. Butz said, was affiliated with the American Mercury magazine.

Mr. Mack said in a later interview that disclosure of the book's existence had "stirred up" members of the Northwestern faculty "and not just the Jewish members." But there would be no move against Mr. Butz by the university itself, he said.

"The faculty, under procedures of the American Association of University Professors, could bring charges against Mr. Butz and, after a hearing, could demand the dismissal of his tenure," he added, "but that is an action they would have to take."

# Dallas Schools Pick Disputed Textbook For Biology Class

Special to The New York Times

DALLAS, Jan. 27—A biology textbook containing the New Testament concept of the creation theory of the origin of man was approved here yesterday by the trustees of the Dallas Independent School District for use as a source book by high school biology students.

After an emotional debate, the trustees voted, 6 to 3, in favor of the text book, "A Search for Order in Complexity," which is published by the Zondervan Corporation, a small publishing company in Grand Rapids, Mich., that prints religious material and owns religious book stores.

Bill Hunter, school board president, said that the textbook carried the theory of the creation of man as written in the book of Genesis, then mentioned the distinction between that concept and the findings of Charles Darwin.

"The point in this book is that it recognizes that both evolution and creation are philosophical concepts or theories, and that science needs to present the facts and let the people make their own conclusions," Mr. Hunter said today.

About 60 of the textbooks will be put in the Dallas biology classes, one to each classroom, beginning in the fall. A Dallas school spokesman said that the textbook would be explained to teachers in training sessions this summer.

The schools will continue to issue one of five textbooks approved by the textbook committee of the Texas Board of Education for general use by students and will maintain the other text as a research source.

The Dallas board vote was split along racial lines, with white members voting in favor of the book and minority members opposing it.

Dr. Emmett Conrad, a black surgeon who was opposed, said that the board members should have considered the main issue in their vote as being the constitutional separation of church and state, and not the validity of Darwin's theory.

"There is no place in our textbooks for religious propaganda. The theory of evolution has no religious background at all," Dr. Conrad said.

Mr. Hunter said that he would have no objection to using the textbook as the primary biology text in the school district if the state board included it on its next list of approved text books.

The textbook was written by the 20-member textbook committee of the Creation Research Committee and included a number of academicians from American universities.

By Herbert Druks

## Hitler Fixed Up

FROM time to time books receive unjustified praise simply because they look impressive, and their authors are well known. Two such books of recent vintage are John Lukacs' *The Last European War* and John Toland's *Adolf Hitler*. Both are published by Doubleday. The Lukacs book is 562 pages while Toland's is 1032.

Lukacs makes many sweeping statements that have little justification. For example: "All the stories of the dictator [Hitler] foaming at the mouth, throwing himself at the carpet and chewing it in a mad rage are false." One looks in vain amongst his numerous secondary source citations for some kind of proof that might back up his statement. But it is a vain search. He makes his assertion, but does not prove it. If Lukacs meant that Hitler was not just mad, but evil too then his statement might be a bit more understandable. But he claims that Hitler was not at all mad. Was Lukacs a close friend of the German dictator? Does he have documentary evidence to show that a group of physicians outside Nazi occupied Europe declared Hitler sane? Lukacs presents no such evidence. He has no documentary or primary source material on this question, and for that matter there is a lack of such data throughout his work.

Throughout Lukacs' work there are such deceptive phrases as "there is some evidence that . . ." but when one looks for his evidence there is none to be found. He writes: "There is some evidence to the effect that Hitler thought that his father had been half Jewish." Look at the relevant footnote, number 165, and there in tiny print is the following: "His father wasn't. See the most conclusive discussion of this in Masur, 26 ff." Why did he not include the statement "His father wasn't" in the body of the text? Why put it in tiny footnote print?

November 10, 1938, was Krystalnacht. It was an organized attack against Jews throughout the Reich. It was organized by the Nazi leaders. Lukacs writes about it in this way: "For two days smoke from burning synagogues dirtied the November skies of the Third Reich, while the pavements of German towns glittered and crunched with broken glass from the Jewish shops

and houses. There is some evidence that Hitler was not altogether in favor of this kind of brutal terror. . . ." What's the evidence? One looks for the "evidence" and there is a footnote, number 18, which is supposed to back up his statement, and it reads: "In his very first anti-Semitic speeches, in 1920, Hitler argues that the problem of the Jews must be treated scientifically; not emotionally, as in the past." Is that proof that "Hitler was not altogether in favor of this kind of brutal terror"?

OF the things I found most difficult to comprehend in Lukacs' book were the repeated anti-Jewish, or, at the very least, unfounded statements. He refers to the Jews as a "race" and he describes the Nazi murder of Jews as "getting rid of pests." Perhaps that is the way the Nazis felt about the Jews, but why write about it in a way that is reminiscent of Nazi propaganda. Why does he use formulations like ". . . this naturally pessimistic and intelligent race . . ." Does Lukacs accept the refuse of Gobineau, Houston S. Chamberlain, Richard Wagner, Alfred Rosenberg and Hitler? What race? The Jews are a people, nation, they have a religion and a tradition. No serious person can describe Jews as a race.

The absence of basic factual data in this book is somewhat astonishing. Despite the many books written about the Holocaust, Lukacs does not seem to know much about it. In order to prove that the Nazis carried out their onslaught against the Jews only after America entered the war, after the Japanese attack on Pearl Harbor, Lukacs breaks down the period of the Nazi atrocities into categories that fit his interpretation. The assumption he makes is that Germany and its leaders were concerned with American public opinion, and that America reacted to the German war against the Jews. That is an assumption without foundation. Between 1933 and 1941, the American public and American leaders, for the most part, maintained an astute silence concerning the Nazi brutalities and atrocities. Lukacs claims that before the outbreak of the war, 1933-1939, there was increasing emigration from Germany; from 1939 to 1941 emigration continued, there was "concentration in ghettos in Poland," and "sporadic mass murders in the East. . . ." The Ein-

Herbert Druks contributed "Why the Death Camps were Not Bombed" to our most recent issue.



satzgruppen attacks on the Jews were anything but sporadic. The German Nazi Einsatzgruppen killed between one and a half and two million Jewish people starting in June 1941 (half a year before Pearl Harbor). They went from village to village, from town to town, and from city to city killing Jews, and they killed them with the help of the German army and local anti-Semites. At one site alone, Babi Yar near Kiev, 100,000 Jews were killed in September 1941.

He makes a further claim that from November 1944 to May 1945, the collapse of the Third Reich, "systematic extermination [was] suspended, but a de facto annihilation was still taking its toll through starvation, disease and continued mistreatment." Who informed Lukacs of this? The systematic murder in the concentration camps did not come to an end in November 1944. The murder of Jews and other political and racial enemies of the Reich continued to the very last days of the war. The Nazis even speeded up their machinery to kill off the Jews remaining under their jurisdiction, although they did make an effort to hide the evidence of their deeds as the war drew to a close.

But that is not the end of it. Lukacs' final words regarding the Nazi atrocities are the most disturbing of all. He concludes that if the six million had not been killed anti-Semitism would have increased after the war. To my knowledge he is the first to publish such a statement: "... It was Hitler's final solution that made anti-Semitism unpopular to the point of it being literally unavowable and unspeakable, nearly everywhere in the civilized world. Let us suppose that the Germans had not decided upon the mass killings of the Jews of Europe after December 1941, even as they would have gone on to coerce, mistrust, humiliate and expel them. It would not have affected the outcome of the war. After the war millions of Jews . . . may have demanded revenge, compensation, special privilege. This would have turned many people against them. . . ." Stalin might have permitted the Russian Jews to leave Russia and this too would have increased hatred of Jews. If the Jews had not been killed, says Lukacs, "anti-Semitism may have been rampant in Europe and . . . America."

**B**UT while Lukacs in many ways fails to present a fair and accurate account of World War II his failures are relatively minor when compared to John Toland's treatment of *Adolf Hitler*. As one tries to go through the 1032 pages of this cumbersome book one wonders what the author had in mind. Throughout he presents an Adolf who is a loving son, a great orator, a charmer of the masses, a devoted German, a merciful human being, a devoted artist, an unequalled strategist and, at times, a helpless victim of his time. As you read

this you are forced to pinch yourself and ask who he is talking about? Is this the same Adolf that directed Germany to a war which cost the world over 60 million lives?

Perhaps one reason his book is filled with so much pro-Adolf sentiment is because Toland relied so heavily on German and Nazi German sources. Seldom does it appear in his documentation that he has consulted works and documentations that present a less than favorable view of Hitler. For example there is no reference to such works as those of Louis L. Snyder, Koppel Pinson or Hans Kohn. Nor is there any indication that he consulted Jewish archives when dealing with the Holocaust. He seems to have gone out of the way to interview friends and relatives of Hitler, but he did not bother to interview survivors of concentration camps. The one reference he cites on the destruction of European Jewry is Raul Hilberg's compilation, and Hilberg relied almost entirely on German documentation.

When presenting the Schickelgruber-Hiedler-Hitler family history Toland fails to mention that Hitler's father was a drunkard, that he beat Adolf and that he died in a drunken stupor. Apparently that was not fit to print in the rather glowing biography of Adolf. But Toland seems to have found the time, and he seems to have found it fitting to present the myth that somewhere in the family tree there was a Jew. Without citing any objective evidence he claims that one of Hitler's grandmothers slept with a Jew. What is his source for this assertion? Toland cites some Ph.D. dissertations, University of Vienna, but not the sources that the Ph.D. students used. As with Lukacs' book this aspect of Toland's presentation tends to insinuate that the Jews deserved what they got. (Later in the book Toland presents a family tree chart, but there his statement is somewhat different from his written description. In the chart he says: "Paternal Grandfather Unknown could be Johann Nepomuk Hiedler; his brother, Johann Georg Hiedler; or a Jew from Graz named Frankenger or Frankenreiter." Who were Frankenger and Frankenreiter? All this seems to be quite fanciful.)

Probably one of the reasons Toland's book turned out to be such a fat one is because he devotes so much space describing Adolf's companions and cronies and he does not do such a great job at that. One of those he describes in some detail is Alfred Rosenberg. Toland portrays him as a "fanatic anti-Semite and anti-Marxist" who "had come from his native Estonia by way of Russia to find his true home" and like Hitler "he was an artist and architect." What makes one an artist or an architect? Is it enough to draw or paint a line? (When he describes Hitler's art he claims that "technically his pictures were quite professional—surprisingly so for a young man without formal art



training." Again, what is the basis for this claim? Did Toland study art? Is he an artist? Did he consult the views of students of art? The answer to all those questions is in the negative.)

Toland relies so heavily on the descriptions left by pro-Hitler sources that he can be accused of using his sources uncritically. Even when Toland describes Hitler's anti-Semitic speeches he seems able to find something positive to say. He claims that Hitler made his first anti-Semitic speech on August 13, 1920, at Hofbrauhaus, Munich. It was then that all the anti-Semitic ideas he had accumulated, by reading the gutter literature of Vienna, Gobineau, the Thule Society, Alfred Rosenberg, the "freakish right-wing newspapers" came out in full bloom. Toland describes that speech as distinguished by "neither originality nor rhetoric" but it "was a marvel of propaganda" and he "demonstrated a genius for amalgamating facts with events of the day in a manner calculated to inspire resentment and hate." In another description of one of Hitler's speeches, entitled "Free State or Slavery," Toland claims that it was "one of the most trenchant speeches of his career." It was "a lethal denunciation of Jews and their insidious plans to conquer the world" and "never before had he marshaled his material with more dramatic effect or given such a 'reasonable' explanation of how and why the Jews had gained such power." Throughout this part of the book he quotes Ernst Hanfstaengl (Hitler's press secretary) as to how impressed Hanfstaengl had been with Hitler's speeches. After having heard one of those speeches Hanfstaengl could not go to sleep because his "mind still raced with the impressions of the evening. Where all our conservative politicians and speakers were failing abysmally to establish any contact with the ordinary people, this self-made man, Hitler, was clearly succeeding in presenting a non-Communist program to exactly those people whose support we needed."

Toland seems to support the notion that Hitler had an hypnotic effect on his listeners. Says Toland, it was "as if the entire audience was no longer able to breathe." And then he quotes some Germans of the time as saying that "for us this man was a whirling dervish" who "knew how to fire up the people . . . with the fanaticism of his whole manner. . . ." The author was not very much concerned with the national background of the German people, and the time in which Hitler spoke. He does not go into the biases and nationalistic feelings that had developed in Germany for centuries. Toland claims that only Hitler could have led the Germans the way he did. In other words, Hitler did it all.

One of the key moments in the history of the rise of Nazism was the nascent movement's unsuccessful

*putsch* against the government of Bavaria in 1923. But while most accounts of the showdown at Marienplatz, Munich have Adolf Hitler hitting the dirt as soon as the Bavarian police started firing, Toland's account has him marching along until someone pulls him down dislocating his left shoulder in the process. Then he proceeds to tell us how Frau Hanfstaengl sheltered and uplifted him. Hitler's subsequent arrest is recorded in the following way: "It would take a man of extraordinary will to rise above the last shock and profiting by his own mistakes, resume his ordained faith. In the past few months Hitler, the drummer, had given way to Hitler, the Führer."

While in jail he learned of Lenin's death. This, according to Toland, served to inspire Herr Hitler to go on. It was a sign to him. It served to inspire him to say that the time had come "when everything will be golden sunshine" and he planned the construction of an extensive highway system as well as the manufacture of a small car affordable by all. That car would be the Volkswagen.

In almost every work about Hitler his sexual perversities and inadequacies are presented with little hesitation. In this work it is hesitatingly presented. Toland describes Hitler's preoccupation and jealous obsession with Geli, his sister's daughter, a relationship that ended with Geli's death. Toland seems satisfied with the explanation that Geli committed suicide. He does not even consider the possibility that Hitler may have had her killed or that he killed her in a fit of jealousy. He presents his version without a hint that there may be more to the story. The death of Geli apparently hit Hitler hard, but he bounced back rather quickly. Toland describes this return in almost religious terms: "Twice before at the hospital in Pasewalk and in Landsberg prison he had emerged from suicidal depressions. Perhaps these were a form of regeneration. . . . This was his third resurrection."

THROUGHOUT the book we read of how Hitler was preoccupied with his hate for Jews. Hitler had convinced himself that the Jews were out to rule the world and he would stop them. The Nazis used this fear or hate of the Jew, the Communist, the Freemason, the Socialist, et al., to gain power. But how was it possible for them to use it so successfully in Germany? Toland does not seek to examine this. There was a certain heritage and culture in Germany that made it possible for a man like Hitler and a party like the Nazis to take charge. That heritage could be traced to the days of Martin Luther, Richard Wagner, the brothers Grimm, Heinrich von Treitschke. Toland

does not take the peculiarities of German nationalism into account.

While Toland repeatedly points out that Hitler was a Jew-hater, he tries to tell his readers that this anti-Semitism was not important to the German people. He has little comprehension of the Holocaust and its reflection on German and European civilizations. When he describes the activities of the Einsatzgruppen murder squads that killed over two million Jews he uses only Nazi German sources. He seems to have no other sources. Using those Nazi papers and recollections he claims that the Jews were totally surprised and that they offered no resistance. Would the Nazi German murderers and their cohorts freely admit that Jews had fought back? Writes Toland: "The methodical work of the killing units was rarely marred by resistance." While some of the murderers suffered immediate psychological and physical effects others beat their victims sadistically "in violation of Himmler's order to exterminate as humanely as possible." What order was that? What does Toland believe was humane? Was shooting, gassing, starvation, death by disease, death by fire "humane"?

The book includes many pictures of Adolf with his family, with his henchmen, with his car, with the troops, with Nazi officials, but there is only one picture that shows anything of the Holocaust. There are no pictures of the ghettos, the concentration camps, the roundups and deportations, and the shootings. Why not? What possible value is there in showing a picture of Leni Riefenstahl, the woman who made propaganda films for Hitler? By the way, the picture is autographed to Toland with the following inscription: "My best wishes on your work." But then of what possible value is there in representing Hitler as a hero?

It is Toland's contention that Hitler delayed implementation of the Final Solution because he hoped "his implied threat to exterminate the Jews would keep Roosevelt out of the war." Toland's assumption is similar to that of Lukacs. They both want us to believe that the world outside of Nazi occupied Europe cared or did something when Jews were being victimized and murdered. But they are somewhat unrealistic. Even after detailed facts of the concentration camps and Einsatzgruppen became known the only thing the "Allies" managed to do was to issue declarations, and these were ineffective because they were not warnings making it clear that the murder of Jews would be punished after the war. American, British and Russian governments refused to bomb the crematoriums, and the railways leading to those crematoriums. And they continued to deny refuge to those who were able to escape. In 1943, when it was possible to save 60,000 Jews from Rumania, Foreign Minister Anthony Eden

vetoed the project for fear that the Nazis would permit others to escape. Said the British diplomat: "If we do that the Jews of the world will be wanting us to make a similar offer in Poland and Germany. Hitler might well take us up on such an offer and there simply are not enough ships . . . in the world to handle them."

Toland's treatment of the Warsaw rebellion reflects his total disinterest in consulting Jewish sources and his heavy reliance on German sources. He writes that by the time of the rebellion the Jewish political parties within the ghetto had "finally resolved their differences." If he had consulted such basic sources of information on the Warsaw rebellion as Emmanuel Ringelblum's Diary he might have learnt that differences continued throughout, and that there were two Jewish fighting armies because the political differences could not be resolved. Failing to describe what a struggle it had been for the fighters to obtain arms he concludes by saying that the Nazis only lost 16 dead and 85 wounded. His source of information is Raul Hilberg's works which were based almost entirely on German sources! Was there some reason why Toland could not use other sources?

THERE are many other factually incorrect and disturbing statements. Toland claims that the Church of Rome saved more lives (Jewish) "than all other churches, religious institutions combined. . . ." How many? There were individual churchmen who did help, but what of Pope Pius XII? He concludes with the statement that "the elimination of six million Jews . . . would lead . . . to the formation of a Jewish state." Does he mean to say that the "world" gave the Jews Israel as compensation? The rebirth of Israel took place only after a great struggle on the part of the Yishuv. After expelling irregular and the regular forces of Egypt, Syria, Lebanon, Trans-Jordan, Iraq, among others, Israel successfully established its independence. For that matter, the struggle for survival still goes on today. The Arab states and their sycophantic allies are still seeking to destroy Israel. Zionism has been an everpresent part of Jewish life. It was not, as Arab propagandists contend, a movement that arose out of the Holocaust. The Holocaust of World War II, encouraged by such Arab extremist leaders as Haj Amin el Husayni, destroyed millions of Jews who might have wanted to return to Eretz Israel.

The books by Toland and Lukacs fail to give us a balanced view of this terrible part of the twentieth century known as World War II. What is frightening about these kinds of books is that youngsters who read them and observe that an apparently reputable publishing house issued them may believe what is written in



them. Do we have teachers capable of pointing out the errors in such books? I wonder? If well-read reviewers have given these books their approval how can we expect the less initiated to see through them? The danger and malaise spread by Hitler and Nazism still haunts us in our time through such ill-devised works as *The Last European War* and *Adolf Hitler*. It is 30 years since the camps were liberated by the Allies. The murdered millions cannot be brought back to life by the many devoted works written about them. But works such as those we have just considered defame their sacred memories.

The task that lies before teachers, writers and his-

torians is to record the past honestly, and to inspire others to continue the research and writing so as to discover and record that which we have not yet done. As teachers and authors we must seek to train our young people to ask questions about the written and broadcast word. Youngsters should be taught to ask reflectively what sources the authors used and what personal predispositions authors might have. If we can do that then we may feel a bit safer that future generations may not become prey for the demagogues of our time. Then we can hope that democracy will live despite its host of enemies. □

## Writers Worth Reading...

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By Rachmiel Wirnik

## The Other News

Selections from the ZINS Weekly News Bulletin

*"Israel's Fate Depends on Israel Itself."* Diplomatic circles at the U.N. are convinced that very difficult days await Israel in her struggle for security. They point out that the Arab oil diplomacy had won many victories and even world powers have bowed before this oil diplomacy. The diplomats are of the opinion that at the White House the policy of "appeasement" toward the Arabs would continue at the expense of Israel. One West European diplomat, himself not even a faithful friend of Israel, quoted Professor Walter Laqueur that the current political struggle of Israel reminds us of the shadow of Munich in 1938. Just as democratic Czechoslovakia was accused of persecuting the German minority in the Sudetenland, just so democratic Israel stands accused regarding the Arabs. Just as Czechoslovakia had appealed to the world that by giving up the Sudetenland to Hitler her national existence would be in danger, just so Israel argues in answer to the Arab demands that she give up Judea, Samaria and Gaza. Just as in the crisis surrounding Czechoslovakia, many extreme right and left "pacifists" argued that Czechoslovakia's keeping the Sudeten territory would cause a bloody conflict but surrendering it to Hitler would assure peace between both nations, just so they yell today at the U.N. about Judea and Samaria in Israel. Just as certain elements screamed once that the obstinacy of the Czechs would bring on a World War, just so the Jewish State is threatened for her obstinacy. The diplomats say that as tragic as it might be, it is nevertheless a fact, that Israel cannot rely on anyone but herself. Israel's fate depends on Israel herself. The question consists in how much determination Israel herself will show in defending her aims. It is a question of staying power.

\* \* \*

*Why Did Arik Sharon Leave the "Likud?"* In an interview with the "Likud" leader, Simcha Erlich, published in the prestigious newspaper *Haaretz* General Arik Sharon's decision to leave the "Likud" block and to enter the Knesset elections with his own list is explained. The following answers were given by Erlich to the question of the reporter Yair Cutler: Arik Sharon

*Rachmiel Wirnik* is editor of the ZINS (Zionist Information Service) Weekly News Bulletin.

is not capable of working with a group. His personal ambition is a dominant factor in his decision. A second factor is his unstable political orientation. He is not a man of principle. Tactics are more important for him than principles. He surprised everyone when he agreed to serve as Prime Minister Rabin's adviser, despite the great differences between them. He did not resign his post when the agreement with Egypt was signed although he thought that the agreement posed a great danger for the State. Sharon is spoiled. In his military career he was used to giving orders and he wishes to transfer the military orders into civilian-political life, something which is impossible to do. He looks down on people and uses ultimatums in his relationships. "Likud" is not accustomed to such behavior and will not accept ultimatums. Sharon demanded to head the Knesset list of the "Likud" party. His demand was categorically refused. Menahem Begin will head the list and with the full agreement of all factions of "Likud." The reporter stresses that Erlich and the other "Likud" leaders are not worried about Sharon's step. In Erlich's opinion the most that Sharon can win if he will indeed go to the elections will be two places in the Knesset. The only worry currently in the "Likud" party, adds the reporter, is that Sharon might change his mind and return to the "Likud."

\* \* \*

*Israel Diplomats Active in African Countries.* In a number of African countries which have severed their diplomatic relations with the Jewish State, Israeli diplomats are found who are active in foreign embassies that have agreed to represent Israel's interests. This fact, which was hitherto not publicized, was revealed indirectly in an interview which Ariel Aron, the Israel Consul in Montreal, gave the Canadian press. In the said interview he related that he is being transferred to another post, in which he will represent Israel's diplomatic matters in Abidjan. He added that in Abidjan he will work at the Belgian Embassy, which represents Israel since the African state had severed diplomatic relations with Israel.

\* \* \*

*Green Flames in the Negev.* Kibbutz Chatzerim in the Negev celebrated its thirtieth anniversary recently. Its

THE AMERICAN ZIONIST



## POETRY OF JEW: II: PIYUTIM

### INTRODUCT

#### A General

- 1 last month beg ser of lect on Poetry of Jew ~~with Psim~~
- & hope to cont ths series lx a mo thru May
- 2 in Feb spoke of criteria of what makes/is Heb poetry ~~and how~~ fnd in Tanach, wth spec ref to Bk of Ps bec in that one collect find such grt variety of express
- 3 in mon to come, spk of Judah HaLevi of MAges and of Bialik a 19th cent poet ~~bt~~ ths eve focus on Piytim

#### B Specific

- 1 what is a piyt? word is related to the Gr word for poetry; a writer of piytim = payetan
- 2 what is partic dist in a piyut, as vs Ps, is: <sup>3rd</sup> ~~outside~~ of Tanach, or any of early sacrd writings, & most oftn found in PBks
- 3 also, no unity of expression, wirttn in diff languages and, finally, <sup>3rd</sup> ~~accept~~ by local communities & nt by a larger, universal standard of excellence.
- 4 befr becoming specific, add: p as early as 7th cent, most ~~any~~ <sup>any</sup>, all reflectd exper of thr time & in style influenced by troubadors & minnesingers who were folk balladeers of 10th cent
- 5 been estim that by 10th cent over 900 paytanim in Fr Ger, It & Sp (the main countries) & altogethr wrote more than 35,000 piytim. Reflect need of our people to express depth of feel as in thr hrts & spirit.

### BODY

#### A THEMES

1st theme =

- 1 how would u know that it is a piyut? A common denomin = persec exper by our people. Most p centr ar a service we dnt conduct here: Selichot, prior to RH observanc
- 2 these are prayers of penitence as Jews prepare themselvs fr judgement, fr life/d-as was case in reality in thr communities, perhaps just short time ago
- 3 "who live, die?" very real and linkd most oftn to Akd fr just as Abe sac his Isc so Gd his children = Isrl
- 4 the secd theme is one of personal confession: Vidui which range frm <sup>indiv</sup> ~~person~~ feel at any time to confess o ones d. bed; some frm of Vidui nt only on RH/YK ~~bt~~ in prayrs recit frm PB all through yr
- 5 finally, piyut third theme is simple telling of stor the recital of experiences & here persec in bold relief, more so than re Selichot or Vidui
- 6 diff communities: Frankf, Mainz, Worms, Speyr, Prag; the Ital, Ashk, Seph have own people/authrs with thr own partic ref to situations
- 7 range frm simple experss of quest & faith to 12th c Ephr b. Jacob of Bonn: "To every quest = answ; only my question remains unaswerd". Depth of feel = obvs. = cent of Crusades!

## B COMPLICATIONS

- 1 ~~but~~ every express of pos emot-release, yielded neg ~~situations~~ & Jews had to dl wth them also
- 2 fr example, bec piyutim related to such spec cases & often local usage, ~~were~~ <sup>became</sup> stylizd re language, use of expressions in Heb & secul which made understand. of p diffic in one community it refrrd to <sup>events in</sup> another
- 3 modern example: whethr white lib in Bostn would/cld underst cry fr help of black in Miss., given his sp patrn, & experienes peculiar to that area of America
- 4 as time went by, meaning & relevance of certain pas l~~ost~~, even to commentators of 16/17th cent; how mch the more so to us?
- 5 PBks of local communities, therefr, contained matrl written in gd faith 2-300 yrs <sup>earlier</sup> ago bt long supercedd and oftn so personal, wthout ref to all of Israel, that readers of prayers could nt relate
- 6 ths aggravated by fact that, perhaps acc to human nature, people in gd times did nt want to be remind constantly of hard times & askd Sheliaoh to skip p, which in itself created controversy
- 7 add complication frm pt of view of rabbis: did nt like idea that order (Siddur) of prayers interruptd by these p; nt right to red poetry while should be busy in prayer to Gd; ~~could see~~ <sup>could see</sup> nt of same sacrd ch
- 8 so that in time the p, which began as exp<sup>ression</sup> of people's soul, became a source of controversy within a community; in short, the exact opp as orig intent
- 9 when, in late MAges the p became infectd wth ref to angels & anthropom concepts of Gd, as was case with Roman Ch, rabbis united in thr Responsum to cut dwn and discourage writing & usage of these poems.
- 0 sub: whole new system of exp: mystic of chassidim & preoccupation with concept of False Messiahs.

## C REFORM

- 1 death knell in very practical sense fr p was given by Refrm movement, of which we are a part; <sup>for</sup> ~~for~~ <sup>and</sup> emot reasons already mentioned <sup>and</sup>
- 2 our movement developd in time of citizenship & modr did nt want to be reminded at start of "Mess Age" of persec when still part of oppressed & downtrodden!
- 3 also, Reform <sup>reading</sup> ~~starting~~ to be modern wanted to abbrev service & elim all unnecc material; ths, p first to go, in add to sac, Zion, <sup>and</sup> ~~on~~ the gory<sup>past</sup>. Service out to bare minimum & if poetry at all: in vernac & hymn of praise to country of citizenship bt no p!
- 4 went so far that Stuttgart PB of 1861 the removal of the p seen "as a holy duty" & Geiger in 1869 mad hs point known when began to spk of PB with its "ce<sup>tain</sup> Oriental extravagance" (Retnah p. 161, 165)

5 the handwriting was on wall & today very few of p  
still extant, <sup>SA</sup> cert<sup>ain</sup> in our refrm pbks.

## CONCLUSION

## A General

- General
- 1 we now know better how to underst ~~analogy~~ between th troubadors and the paytan for, except fr language & standing in the community, they were 1 & the same.
  - 2 bth sent express to what was in hrt of people bt fr two differences: the Troub travelld while Jew confind and, secondly, troub spoke grt deal of love & joy & fulfillment while payetan limitd to tragedy of J pep
  - 3 these are the sim & diff of a mode of expression & r essential to our understanding of what p really meant

## B Specific

- 1 p nt only extnded length of pb bt intensified grief assoc wth it and, as nec corrolary, yearning fr redemption, fr rebuilding of Zion, fr return to Eretz
- 2 these poems nev'r unified, never structured, never reachd accept. as "sa'cd" lit bt thru indiv communit, & ref to common experiences, were the first to focus on a better & quite diff future
- 3 many say, start of rel Zionism in these piytm & I tend to agree bec that is & was message of Siddur: wth all aspects of prayer the return to Zion most vital & it is core of our tradition. קול"י' א'מ' ב'ח' י'ה
- 4 ask re poetry of Jew? that is essence & that is the form of expression. ב'ח' י'ה

**Amen.**

Heb. Tab., Friday, March 18, 1977  
Poetry of the Jew

Part ii/: "Piyyutim"

## KI TISOH

### INTRODUCT

#### A General

- 1 are in Veyakhel-Pekuday ths Sabb AM bt want to go back to Ki Tiso, rd last week bec so much in it
- 2 story almost of central signif to our history: a rebellion on part of people nt only vs Mos bt vs Gd as ~~they~~ band together to fashion the Golden Calf.

#### B Specific

- 1 ths is matter of concern here & basic to the story: we must understand that ths nt an abberation, nt a passing fancy, nt a rebellion vs Moses or man-made authority and leadership
- 2 bt, rather, vs Gd directly, specifically and no amt of white-wash can obliterate ths ain of our people.
- 3 ~~and we~~ should nt need to or want to "hide" this episode, although nt the best in our trad; what we need is really to understand what is at issue & why.

### BODY

#### A VS GD

- 1 what we ~~must~~ remember 1st is that our ancest bt recently left E, a land of images & symbols
- 2 what has happnd now, just aftr Sinai, is that people nt used to idea that Gd can not be seen, is nt obv, is nt an idol which they can touch or feel or see or go to-as was their custom heretofore.
- 3 have the need of a people to refine thr way of thinking, of getting used to new idea, new concepts & ths is a process nt so simple
- 4 are we so easy to change our ways of doing things? ~~&~~ We can easily be propagandized by modern means of communication; bt here, at dawn of civ, ~~A~~ very difficult
- 5 can understnd frustr of people: Gd nt seen, only hr Gd nt to be touched, whose presence only in pillar of flame or cloud, whose presence by thundr frightn & finally, in the ultimate refinement, heard in the small, still voice that spks within each of us
- 6 quite a change frm earlier usage & how could people but react? Wee uncertain, wantd ways of the past, were in strange setting bth phys & spiritually bt to learn that Gd within, that He express of our own genuineness, that He ~~ex~~pects sense of commit,
- 7 these were/ are lessons of conduct still difficult to deal with and understand even in our enlightnd age

#### B VS MAN

- 1 bt there is more; fr as people vs Gd so they vs Moses and that a very telling situation also; seems that they nt able to stay in line in absence of leader.
- 2 what we saying here is that sense of discipl lacking and that once source of authority removed, people go thr own, a very different way.



- 3 what this signifies is a cert degree of immaturity  
 fr that is precisely the way children behave: when  
 parent or teacher out of rm, tests limits of author  
 and in our case, with dire consequences.
- 4 bt it can't be othrwise with a people in process of  
 grwth, just recently removd frm slavery. Aaron the  
 man on scene is known as a *וְיִשְׂרָאֵל אֶלֶף וְאֶלֶף*
- 5 bt in this instance he does nt have the stature nor  
 the authority; as matter of fact, he participates  
 in the building of the Egel Zahav and, as a priest,  
 presumably leads them in worship
- 6 that is the sin of that generation: not having a  
 sense of discipline, the need for const<sup>nt</sup> authorit<sup>y</sup>  
 and the belief that to give precious objects would  
 make for a precious object of worship

## CONCLUSION

## A General

- 1 so much that might be said about the episode of GC1  
 and frm so many diff points of view: Gd, man, broth,  
 the people and all have a diff perspective
- 2 today with the hindsight of the generations we see  
 a literal Chillul HaShem vs ~~a vs~~ Gd of Israel who  
 just recently tk them out of Egypt & gave Law on S
- 3 bt just to concentrate on that kind of a setting is  
 to miss the point entirely

## B Specific

- 1 I sympathz wth the people of that era bco they just  
 could nt know: who was to comprehend that Gd nt to  
 be found in the idol bt in the hrt of man?
- 2 and, also, who is to know that ones oblig toward rel  
 and people & Gd nt wth a person of authority bt wth  
 discip that ~~comes from that~~ is imposed freely
- 3 as matter of fact, it is a lesson valid fr us as well  
 since all too many of us avoid author. ~~for~~ our own be  
 nefit and all too many of us still make gds of idols
- 4 to change the trend ~~is~~ the lessn of T fr last wk.

Amen.

*was*

Heb. Tab., Sat. A.M., March 19, 1977

## REPORT ON ISRAEL: SPICEHANDLER

### INTRODUCT

#### A General

- 1 was away fr few days beg of ths wk, hrd most interesting assessment of Isr situation frm qualif indiv
- 2 man who on pure academic grnds: Dean of Jer Schl, HUC and sdholar of Heb Lit; more: cit of both countries & an astute student of contemp affairs
- 3 Dr. E. Spiceh knows leading pol figures in Israel, has entree to them over yrs, student of pol history & deep awareness of Isr place re world setting.

#### B Specific

- 1 want to convey to u most of what Spiceh said, his evaluation of situation; nt all bec some classifd
- 2 bt he one who has kept his prspective; prior to 73 we let Isr run its own affairs & whatever they did was just fine
- 3 aftr 73 we all know everything better than Isr leadr and our second guessing them has no~~x~~ an end, ever
- 4 on dhr hand, we have no respons, we not spphistic & oftn display a total naivitee re issues as we face them, as vs how they must face them
- 5 on psych grnds: almost as if invicib of Israeli, which carried over to Jew in US prior to 73, now destroyed/or surely threatened, & Jew in US = weak!

### BODY

#### A US-RUSSIA

- 1 first pt by Sp = central cause of conflict nt Ar/Isr bt the needs and nec of US/Russia and all else is secondary; what we/they want, need, demand at issue
- 2 we deal on sev levels in internatl arena: real & imaginary conflicts, small & grtr areas of concern and nt helpd at all by display of interest by news media which accentuates conflict as vs calm, peace
- 3 always more exciting to see action (killings, bombs, strt battles, etc) than few men ar a special table.
- 4 there is no doubt that what at issue is one aspect of internatl concern: oil; Spiceh: "issues bathd in oil" & deal here on eco level, on geo-political level and Isr/Arabs are mere actors on stage of vest int.
- 5 went into grt detail re intertwining of Rockefeller interests, Rock protege name of Kissinger & accept of Russ as Jew by such fanatics as Saudis
- 6 story of intrigue & believe it; saw "Ntwrk": "no gov only corp"; also "Final Days" re intr of Wh House & know that on internatl scene (as on natl) vest int are capable of everything & anything that suits purp
- 7 ths in line wth three "nos" by Vance to Israelis: no cone bomb, no planes to Ecudor, no oil drilling! & in turn Russ do nt call exist of Isr into question & have never recog p 10

## B WEST BANK

- 1 probl of PLO state bt considrd opinion of Isr leadr that the creation of ths entity will nt solve anyth
- 2 area, even if establ in some way, can nt possibly absorb the numb of Palestinians who are in westbank area now on a productive & liveable basis
- 3 overpop now & to move in  $\frac{1}{2}$  mill more people = disast on all accounts & will lead to grter, nt lesser, difficulties & all to detriment of Israel
- 4 seems more than likely that revolutionary problems will focus & concentr in West Bank State rather than in Leb & Jordan; wth Syria & Egypt facing each othr as ultimate foes
- 5 to student of internatl politics, no quest that ~~Syr~~ permitted destruct of Leb by Syria; just as we will nt enter Hung, Czechos, Pol or any country in thr sphere of influence; or,
- 6 as we made certain that dur VNam War Suez Canal remайд blockd, as NVNam in all the yrs of war never once bombd Saigon.
- 7 in short, internatl <sup>sphere of influence</sup> ~~vest~~ interests & Israel nt in charge; basic idea of peace perhaps: give West Bank back to Jordan & let admin be thr responsib & diss-satisfaction be directd toward Amman as vs Jerusal.

## CONCLUSION

## A General

- 1 we all have grt hope & dreams re Israel bt we must be realistic as well as idealistic; have always survvd. Man wth diabetes today can live & so can Isr
- 2 on othr hand, moral & ethic dreams are not able in most instances to overwhelm crass politic situatns, and that is most obvious as we rd between lines
- 3 of only last Tuesday re debate in public, wth best of intentions, betw Carter & State vis a vis Rabin

## B Specific

- 1 there is an expression in Israel : *as it is* it means "that's the way it is" & will be fr next generation & perhaps beyond
- 2 we have no answns nor a solution bt we see things more clearly if we at least know how to ask right questions & to give u that insight, ths report.
- 3 no question in my mind that Isr survive bt for wht purpose, at whose behest, at what cost & what can we do to make sure that it exists as long as possible
- 4 that is our task & duty for our time and age.

Amen.

Heb. Tab., March 12, 1977

## INTRODUCT

## A General

- 1 in last wks T port spoke at length re Sanct, its symbol & usage bt ths wk dl almost exclusiv wth priestz
- 2 in these early stages, priests of c, refer to Aaron & we learn specific re thr vestments, later re sac
- 3 bt ths AM, at very outset, re one addit task: keep the lamp lit; our "Et L", & what some believ was then the only light in the Sanct bec wthout windws & port<sup>als</sup>

## B Specific

- 1 not sure, of c, how lighting handled bt idea of "EtL" very old & refer here nt to type of lighting as wth 7-branch candelabra bt a very spec kind of light, as it is to ths day!
- 2 in those yrs also, as in Bk of Sam (IS3:3) spk of call to Sam when "lamp of Gd nt yet gone out", which as we shall see is a very signfic statement.
- 3 bt what exactly involvd in ths Et Light?

## BODY

## A PURE OIL

- 1 in 1st place, ths lamp was lit by pure olive oil, specially beaten & therefore something very special
- 2 can only surmise that ths kind/grade of oil nt readily avail in desert wanderings! What was at hand, truly special & to be used fr sacrd purpose only.
- 3 custodians, them, the priests, very spec people bec had power in thr hands to sanctify worship, or not, by means of importance of ths very spec kind of light.
- 4 fr us, with our mod interp, lamp of c was to burn continually as story tells us; thus: ETL before Ark bt story lvs it open for secondary interp also: only to burn frm eve to daylight<sup>=nighttime</sup>
- 5 in ths setting understand remark of Sam: "lamp of Gd nt yet gone out" & know it was task of Aaron to take care of wick & to set light in lamp frm eve to morn.
- 6 in short, we do not know exact original meaning of ET L bt follow Minhag, which by now has become Din, that Et L burns all the time, nt just at night bt whthr ths original intention, open to question.

## B MISSION

- 1 bt rabbis want to carry the idea of light even further; light part of every rel and it has become a viti symbol. Cant think of single rel where lamp nt nec
- 2 can well imagine probl of maintaining light in orse of wanderings frm one place to the next; how is ths physically possible let alone discussing it frm the logical or spiritual pnts of view!
- 3 rabbis had same questions and decided that rather than accept idea literally, spk of it in general trm which is to say, applied verse of Isa 42:6 to it



- 4 which is to say: that we to be a "light unto the nations", to teach message of our faith, that we have an oblig & respons bec ours is a mission to world.
- 5 what does mission ask of us? to open eyes of blind, to let oppressed go free, clothe the naked, feed the hungry, pld fr widows & fatherless
- 6 that is the sense of our mission re kind of life we live frm day to day; ths a safe mission re the light in the sanct bec whethr phys/actual light/or not does nt really matter then, as long as we do what ~~is~~ ex-pected of us
- 7 the mission of Isa gives us purp in life & makes the religion something actual and concrete.

## CONCLUSION

## A General

- 1 see then that frm slight phrase emanates consequenc beyond initial concept
- 2 light nt simply a physical aspect of the Sanct bt a spiritual idea as well; the pure olive oil is as precious ~~to~~ us when we translate it into commitment as is the actual usage in the Ner Tamid

## B Specific

- 1 to keep it then as a lamp, to burn day, night or always bt steadily as a symbol of Gds presence in Sanct is of the greatest importance, as in all faiths
- 2 bt more, as Gd dwells nt in Sanct alone bt among the people (as we disc last wk), so "light" nt only inside bt must be on outside as well, in our actions, in our beliefs, in our words
- 3 fr the true Et Light nt that phys object which hangs in every House of Gd of every faith in modern world bt is the light that burns inhrt of every hum being

Amen.

Heb. Tab., Sat. A.M., March 5, 1977

Titzaveh

# THE DREAD OF DARKNESS

## INTRODUCT

### A General

- not given*
- 1 perhaps usrecall some yrs ago when thr was a majr powr shortg in NYC; lights out, radios d, traffic snrld, evelv stpd runn, city on edge of dangr
  - 2 at same time, few if any people panicked bec old surmise basic problm & knew soon all OK; usd candles & bought transistrs next day so we be prepard fr futr
  - 3 of c, that was <sup>w</sup>last decade; darkness very much factr in T read & that happnd sev thous yrs ago! Quite a diff reaction by people:
  - 4 lastd 3 days, did nt see @ othr 3 days, did nt rise to go out frm thr place fr same 3 days & was so severe that it was a darkn which could be "felt".
  - 5 I can well imagine draad, awe, outright fear of popu then, espec Egypt whose gd a sun-gd = light; suddenly to be plungd into such a severe darkness
  - 6 have no record of reactn of Egypt populbt commentatr tell us people did nt rise fr 3 days ~~was~~ bec struck dumb wth fear, paralyzd wth dread of ths darkness.

### B Specific

- 1 incident, have historic facts fr ths kind of an episode, event nt just a fairy tale wth a moral
- 2 wth scient dating know that majr eclipse of sun occr on March 13, 1335 BCE which would coincide wth dates of exodus; also: Herodotus <sup>eclipse</sup> in 585 BCE dur battle bew Lydians & Medes that so fright. made thr peace
- 3 finally, Joseph. in his Antiq: "d so think that thr eyes blinded & thr breath chocked" = Chamsin; or, Abe ibn Ezra of 12th cent: on ship a darkness so sev that could nt disting n frm d for a full 5 days!
- 4 in all of these aspects see that story does more thr tell a moral; it really happened & might in some frm occur even today, bt real lesson found in deeper levl
- 5 the darkness wthwhich we must dl is nt absence of th sun, due to solar eclipse, bt darkness of hrt & soul which may well afflict man as segerely, or more so.

## BODY

### A UNKNOWN

- 1 I cn understand the dread of the people on the simpl level of not knowing how to cope wth the unknown, of darkn, of night, of absence of any kind of light. Th text tells us that light in houses of Heb bt either nt visible by E or houses far removd
- 2 in any case, nt knowing yr way or feeling uneasy in a cert setting, nt seeing yr way clear in a very lit sense is like a blind man seeking his way along an unchartd path
- 3 he needs all the help he can get, someone to guide &

sustain him, he lks or rather feels fr signposts to strengthn him bec in world of darkness & uncertainty his plight is all the more severe.

- 4 problm is that all too often we make a darkness of our own choosing: we face everything new as somethn of dread and fear and uncertainty instead of as wth a sense of challenge and exhilaration *yes*
- 5 we see it in ~~ever~~ so many diff areas of life: nt a phys darkness as met our anc in E bt a spiritual, a psychic darkness: what will they think of me, what will they say, how do I look to them
- 6 can I make my way despite my handicaps, they whispr about me & I cant cope, demands too grt, strain too severe, love is absent, warmth is lacking
- 7 the darkness is: dread of the unknown, lack of self-confidence, a nightmare of uncertainty, an eclipse of personal courage. & Man is driven to despair so that, as in anc E, he does nt rise frm place fr 3 da

## B DEATH

- 1 bt, of c, when we spk of darkness & dread of unknown we must confrnt the grtest threat to us all: death and it surely is an area of darkn & a realm of unknow
- 2 Eliz Kubl-Ross has shown in her studies of psychol trauma ~~affecting~~ *regarding* those afflict wth terminal illness that what evades the patient most is an inner peace
- 3 it is nt only that must make p wth world ar him bt how to reconcile himself: a living, thinking, specul indiv wth a darkness & a silence & an unknown beyond his comprehension - *That which is syn wth d & The grave.*
- 4 the dread, the fear, the ~~horror~~ *danger* perhaps are obvious & even wth partic personal philo I have, & which Jud teaches, I can well understand. *To some!* To find peace at such a moment is like whistling in the dark.
- 5 of c, Jud does give us an insight & teaches us to face the darkness of the Ultimate wth reflection on the worth of the life we have already lived: wht is or has been yr attitude to life, is real ~~question~~ *question*
- 6 there is an old saying that for a man who does nt kn where he is going, any rd will get him there bt, at same time, fr man who knows where he has been, the path into future nt as threatening!
- 7 of c, then, dread of darkness very much a part of r approach to life bt if we have lvd positively rather than well, in peace rather than as perpetual challenge if there be ~~to~~ *in* us a sense of balance instead of fear linked to insecurity, perhaps ~~dark~~ *just perhaps - a welcome* and silence ~~and~~ *to* future wth which we can make our peace, espec if acknowl & understd now, while all is still well wth us.

Barlones of Ring

is recent as this day newspaper

TUES: 1/28/77

① Prof Arthur Butz -  
slaying of Jews - myth  
publ in his train

already mentioned here: tend

a-downgrade whole

b-d camps is labor or C Camps

c-comparison of Nazis vs

activities re val.

② Dallas Biol Inst book

"N-Test" concept of creation

what does this mean with

ref to Genesis

Darwin replaced in 1977?

Fundam, Baptist era of Carter?

③ Vatican statement of yesterday

no women as priests

bec of a man & image vital

seems preposterous reason

see purim  
1977



# CONCLUSION

## A General

- 1 more to darkn then than abzence of light, shut off electrc power
- 2 d arkn in hrt & soul of man as he faces drd of unknw
- Electro fail dispelld by light match. *For modern man*
- 3 wth <sup>d. of</sup> hrt & mind, suggest antidote thru: personal confidence as we face uncertainty of places, peopld & situations; and, attit to life to help us ackn death

## B Specific

- 1 bt one more thought re darkness: combat it wth conce pt of service, as Moses askd Ph to let people go, so they <sup>wth</sup> ~~may~~ serve Gd
- 2 we to serve othrs and thus ease thr darkness & by so doing, allev our own bec as we needed, life fr us, the one who is doing the gd, becomes brighter, more cheerful, more rewarding-
- 3 frm smallest indiv level of concern to natl issues!
- 4 noth new, startl, unique; old psych insight: known in J trad as "Mitzvah"
- 5 and in that way we can dissolve darkn & remove the burden, ~~of~~ the dread of it, frm our lives.
- 6 if noth else, let ths be Interp of 9th plague which we rd in T ths ~~coming~~ wk. *let us learn & let us search for*

Amen.

*The light*

Heb. Tab., FridEve, Jan. 28, 1977.

*not given*

## INTRODUCT

### A General

- 1 story of Bk of Ex changd quite radically frm few wks ago; then: story of our anc & thr flight frm E to Si  
nt now all ths changd
- 2 last wk, fr just brief episode, series/of laws, nt to be resumd till Bk of Lev
- 3 rest of Ex = bldg of Sanct, excpt fr brief diversion to episode of GCalf. Rest: Sanct & its descript & p

### B Specific

- 1 of c, Sanct is very vital fr the community, nt an episode or event to be taken lightly; it must be a sym at all times, a visible reminder of Gds presence
- 2 at same time, it is like a house in which people lvd in that period of time: a wash-basin at entrance fr hands/feet, lamp, table fr fd, various rooms
- 3 some open to public/family; others closed or reservd bec rel symbols kept therein and, thus, private.
- 4 Sanct was, literally, a dwelling-place fr Gd and the people could & did understand ths concept, & actd acc.

## BODY

### A DWELLING PLACE

- 1 bt what just said nt quite accurate in def althou in meaning of the purpose of Sanct; pt is: Gd is to dwell among them bt not, to be precise, in it!
- 2 in othr words, Gd nt to dwell in Sanct per se; rather He will dwell among the people, He will nt be confind or isolated or relegated to cert place only
- 3 bt rather, He will be all over, within thr midst & corrolary or consequence is obvious: as Gd is holy, as Sanct is holy, so must people be holy
- 4 cert kinds of actions are required of people/of Israel bec Gd among them: gd-like conduct, justice, compass decency, honor, righteousness, relationship to Covent
- 5 and ths to form the very basis of conduct fr then & fr now ~~bec, from very beginning, took Gd out of Sanct into midst of lives of people~~ & in ths very diff frm many othr peoples of the past
- 6 in thr cultures, religions, etc, Gd stablized re Sanct and could never influence lives outside; had to be worshppd then & there bt outside, man on his own; nt so among our people bec Gd dwelt among them.

### PRECISENESS

- 1 bt must also take something else into consideration: if u rd story & descriptions, note that nothing left to chance, noth haphazrd, noth sloppy or chancy
- 2 just the opposite: everything is outlind, precise, proper, deliniated and exact bec this is something very special occuring and can nt be treatd casually

- 3 whatever is touchd upon: Ark, curtains, furnishings, laver, table and whatever is still to come, it has precise color, shape, style & one may nt deviate.
- 4 reason is obvious: sacrd house bt also sacrd task & people must have cert attitude toward it & Him; yr work reflects yr attitude & if you sloppy toward altar, etc, sloppy vs Gd
- 5 it is a concept which we understand in our time all too well: we bemoan fact that people no longer do the work properly, which is another way of saying:
- 6 do not care, no dedic, no dev, no concern for what is at hand & while we bemoan ths fact, see lesson is as old as T portion we read this morning
- 7 quest ~~only~~ is: to what extent we affected by the sloughing off of principle; to what extent we in the trad of precise & careful attent to detail as we askd in Torah reading Terumah fr this AM?

#### CONCLUSION

##### A General

- 1 that is gist of ths morning's portion and the essence of what is yet to come as we fully "furnish" the Sanct
- 2 question is our apprec fr details & our understanding of what is implied
- 3 how far removd we ~~are~~ fr the past, how closely we are allignd to the message of Exodus.

##### B Specific

- 1 tw-fold purpose then of Sanct: a symbol bt only tht bec Gd dwells nt in it bt with & among the people & ths quite diff and imposes oblig, respons on ch of I
- 2 it means we carry Gd with us, He is outside as well & our oblig part of the whole of life nt just when we within these walls
- 3 and, secondly, our way of life nt haphazrd either bt proper, honorable, defined so that by work of our hands, trend of our mind, devotion of our hrts we do honor ~~to~~ Gd of our Fathrs who dwells among us to ths very day & hour.

Amen.

Heb. Tab., Sat. A.M., Feb. 26, 1977

"Terumoh"

## REVIEW: "VOYAGE OF DAMNED"

### INTRODUCT

#### A General

- 1 want to spk to u ths eve of voyage of ship St. Louis which left Hambg on May 13, 39 intended fr Havana, C
- 2 on brd had 937 passengers; mostly Germn Jews who had obtnd visas to escape Nāzi regime of thr native land and were seeking refuge in Cuba; one of chief attrct was fact that <sup>only</sup> 90 miles frm America
- 3 my ref ths eve to bth bk & pict of same name: Voyage of the Damnd; "d" bec, as we know, passengers never reachd thr goal.
- 4 wthout going into detail now as to convolution of th plot, suffice it to say: of 937, 600 died in holocst.

#### B Specific

- 1 m referring mostly to bk bec it is more complete than movie; in form of day to day accounting of the <sup>experiences</sup> ~~face~~ of passengers. Ship covrs period frm May 3, 39 to June 21, 39; almost a full 40 days of wandering = symb of & synon wth Noah's Ark during time of flood
- 2 actual voyage lastd just over 1 mo, began in Hamb & end in Antwerp bt frm beg many distrustd voyage bec began on the 13th & on Shabbat to boot; no gd frm th
- 3 fr those of u who saw movie would suggest u rd bk also, as I've done (have it in our Temple Lib) bec th two media of express nt quite the same: diff catalys fr happenings, story of 2 girls, release of ~~girl~~ in C due to Annenbergs nt in movie; 1 former CC inmate in bk as vs 2 in movie; sexual overtones miss in book
- 4 bt in both basis retained: deal here wth <sup>sale of</sup> people, Jews "fr sale"; a commodity to highest bidder. Morality, decendy, humanity not part of the negotiations.
- 5 as mattr of fact, so much duplcity, bribery, treachery commonplace that bk maintains, one real opport to save passeng ignrd. bec nt believed (p. 230). Belv

### BODY

#### A Ship & Passengers

- 1 as ship wound its treach course frm Eur to Americas, ships personell also laden wth problms: a steward who was  $\frac{1}{2}$  J, an espionage agent who had to land in C and who was party rep on brd
  - 2 a ships capt who could nt abide that his honor was being comprom by his own line & who never thereafter again went to sea; death by nat causes & suicide att so as to be taken off ship & internd in Cuba
  - 3 clandestine visits to ship by earlier arriv in Cuba at time when ths forbidden bt now allowd due to ~~him~~
  - 4 <sup>both financial & political</sup> the actions of passengers being called into quest re ~~partic in Syn services~~, deal wth Nazis on brd, ethic demands on a MD, partic in a Committee of passengers, overwhelming memories of the past on way to obit future.
- all these - substance of book & hinted at in film.*



B REFUGE

- 1 bt the key, of c, relates to landing the passengers & on that level story of St. L became fam or "infam" no one wanted the refugees
- 2 and ths was grist fr Nazi prop mill: they nt to be condmnd fr villific of Jew bec "persona non grata" all over; if were welcome, ready home everywhere!
- 3 bt not case; H<sub>1</sub> to Madagasc, FDR Rome to Ethip; Mu to Russ, Russ to Alaska, Am to Anglon, Port to othr Afr & US: Cetr<sup>al</sup> Afr fr G<sup>erm</sup> Jew middle class!
- 4 ~~historically~~ <sup>personally</sup> FDR & US: 30mill unempl, Am lsters, Coug 3rd term, isol; Engl & Fr had own & sim problems; S Am all said no. A sorry chapt in hist of humanity!
- 5 plans: set ship afire off Engl; later: due to inter natl mani<sup>x</sup>p: Belg, Hol<sup>l</sup>, Fr & Engl coop bt all had some restrict re visas, etc. Neverthelss, Antwerp
- 6 most of those who went to Engl & Fr = OK; Bl<sup>e</sup> & Hol<sup>l</sup> undergrnd or CC when Germans overran & Westerbrook had whole contingent of St. L passengers
- 7 bk tells us of life these people lvd, those who sur-  
v<sup>iv</sup>d & we can follow thr story to the end; several fam here in our Syn who part of that unfolding drama
- 8 statistics: of 900+ pass, 204 lvd fr cert<sup>ain</sup>tainty & all those who went to Engl survived; in short, c. 2/3 of the original passengers did succumb to holoc.
- 9 ~~The St. Louis was 10,000 miles out~~ <sup>the escapees seek freedm</sup> landed bt 3-400 miles frm pt of orig bt thr Ark<sup>ansas</sup> ~~Cuba & Miami~~

C MOOD

- 1 statistics & facts available to all of u, can lk it up in bk; what needs to be said refers to mood engendered re indiv, nations, world at large.
- 2 today conditions changed, we ready to accuse & chastize each country that does us wrong: Fr bec of terr and earlier Engl bec of neg stand re Palestine. On othr hand, while bth expld Jews in 13 & 14th cent, →
- 3 took them in, if only a handful, in 20th when needed Does nt excuse past or present bt must see diffc of the Jew, of being a Jew in time of turml, in perspec
- 4 nations did nt want to take us in, a mere 900! that an undeniable fact and hist shaped by it. Many of u objctd a yr or two ago when pleaded on RH for more humanit attid tow VNam refugees; parallel obv to me.
- 5 bt more: as text I rd (p. 264) earlier, see mood of passengers who nt just felt they rej bt were & ths undeniable, & colord thr thinking, thr approach; what to tell thr ch, thr hus/wives, themselves!
- 6 as ths case on "St. L" what of those still in path of Nazi ~~machine~~ <sup>overlough</sup> & planning to get out; what of thr hope and don't we know, haven't we learnd, that man wth-out hope can nt survive bec he will not.

CONCLUSION

A General

- 1 am nt sure whethr I ought to urge u to rd<sup>the</sup> or see<sup>film</sup> "Voyage of Damnd" bec it does tear at the heart, tears do flow and emotions are engagd & no one I know who has seen or read story remained unaffected.
- 2 on othr hand, ~~it~~ nec fr us to relive part of history ~~we~~ nec fr us to take our chldrn and grandchildren to show them ~~of~~ what once took place. Know of a yng pr who in astonishmnt askd parent: was it like this?
- 3 answr to those too young to know or nt able to remem ber: yes, it was like that. & with all the gd we have and wth all the affluence part of our existence, & wth all heroism of Israel, to be a Jew then implied quite diff image & ~~status~~ <sup>reputation</sup> ~~than~~ Mazada complx today.
- 4 the people on St. L, & thr kind, & thousands more ~~as~~ they were outcasts on stage of world history; no one wantd yr people or mine, no amt of bribery could get us into a haven, & due to exegencies of war & callous ness of leaders, people, nations, 600 died, <sup>include to 6 million</sup>
- 5 that is the past & we must live with it in present.

B Specific

- 1 am nt sure u aware of it bt sev<sup>"shocky"</sup> volumes issued late ly re holo, Hitlr, Jewish experience during war; a trend in ~~our~~ time & I'm nt able to expl it fully
- 2 bt already don't like it! Will comment again on Pur & Sul night aftr bt feel that revisionist hist being written; nt to tell truth bt to excuse the villain & to bring low the victim
- [3] bec frm psych pt of view we do nt like to exalt the defeated bt ~~kick him when he is down~~ <sup>but would rather join the victors</sup>. Note: Germany aftr war & her resurrection & how much we objected; so wth the Jew, the eternal scapegoat: he belongs down & nt up.
- 4 fr ths reason alone, & it is the very best reason, we ought to see "Voyage of the Damnd" or rd the book— so that we know & recall & redefine without a shadw of a doubt; it may be sad medicine to take bt it will cure our delusions of love & harmony in world.
- 5 The Jew stands of & by himself, & it is he alone who will and must make his way, if he is to survive.

Amen.

Heb. Tab., Frid Eve., Feb. 24, 1977

Review of "VOYAGE OF THE DAMNED"  
Story of the "St. Louis"

6 (who would take in refugees? p. 111)  
5 (to Cuba for espionage purposes - 34  
(Steward was 1/2 Jewish - 45

Englishman - trouble & ref - 50

2 girls' story - 56 p.

5 "diver's episode - 82 p.

Other areas of settlement & propaganda - 105

Lead ship, British land passengers - 156

girls 11 - no protest help! - 162

5 had suicide attempt - 185

6 none wanted refugees; not a proper kind of time

see also  
p. 16  
not just but revenue for 1200 to parent 194

money for bond 50-150,000 - p. 215 f

lv Cuba June 2, 39; ar: Sept 5/27

6 off due to American help - 222

FDR reasons for neg attitude - 223

p. 18 6

date (1) actual trip Sat V/13/39 - Frid June 16 = Actual  
Diary of 2/13/39 - June 21 39 - 40 days  
→ request, L.O. & AC

- 24 (Duplicity/bribery so common that  
 real opportunity missed - p. 230  
 6 US refuses - 240, others no - 249  
 to Isle of Pines - 257  
 Goehls, FDR, Cuba - 262  
 piled sabotage - 272  
 7 plan to set ship afire (1) BYR - 275  
 7 Gerts accept Jew - 281  
 7 conflicts among Gerts & families - 286  
 8 Big Fr OK; Hill & Westwater  
 8 707 survivors 303 f; crew 304 f  
 8 Capt Schneider 1959, <sup>back to sea</sup> again - 306

② Jews for sale - 937 people: commodities  
 600 of 937 - d!

③ more diff from book diff catalyst  
 2 girls, amendments



W. S. no: 30 will mention  
Am Firsters  
Fath Coughlin  
FDR - 3rd term  
isolationism

Britain - prepare for war  
Arab troubles

£ - 150,000 ref from Berlin

Shanghai open now

Hitle & Dadoff

R & Rome & other

Russol & Russia

Russia & Albania

Am & Angola

1st & other areas of Africa

Central Africa for German middle-  
class

# POETRY OF JEW: I: PSALMS

## INTRODUCT

### A General

- 1 poetry one of grt means of expression; poetry always been part of evol of west <sup>culture</sup> ~~civil~~ firm Homer ~~to~~ Alan Ginsbg
- 2 names such as Shakesp, Shelley, Keats, Tennyson, Lng fellow on continent; Sandbrg, Whitmn, Poe in Am all call cert images to fore; portray mood f thr time <sup>always</sup>
- 3 some of thr phrases, feel, thoughts become part of the natl language fr all Engl-spkr peoples & so also fr Fr, Grmns, Ital: <sup>Via</sup> Heine, Goethe, Dante, & more.

### B Specific

- 1 bt what we do nt knw is that Jews also have poets & poetry & that ths frm of literary express part of us since beginn of our historic development
- 2 are unaware here bec most in Hebrew; Israelis have fuller concept of thr poetry & thr poets/while we know only Emma Laz, and she treated J subj bt in Eng
- 3 it is to explore ths dearth of knowl on our part, will devote one Frid eve per month, Jan to May, to subjt: Poetry of the Jew
- 4 covering such diverse people/subjts as Ps, Piyutim, J haL, Bialik and a 20th cent poet
- 5 as conseq, these Lect-Sermns will acquaint us wth poetry, will familiarz wth poets & hopefully will convince us that p is beautiful & has something to say

## BODY

### A POETIC STRUCTURE

- 1 p in Heb has no ryme as we knw it in Engl; thus, must find poetic struct in diff ways
- 2 one is parall: rejoice/exult, foe/advers; (who sojrn in Taber, who dwell in holy mt)/or antithetical: 15:1 (Gd sees way of right. bt way of wickd will perish).
- 3 also: cumul Ps1:1ff; an acrostic = alph at beg of each v or stanza &, of c, can see by variations of meter.
- 4 In Heb sounds bettr bt can get gist in Engl: repet of end of 1 v at beg of 2nd: frm whence my hlp, my hlp frm Gd (121:1f)
- 5 in short, many diff ways to identify what is a poem

### B ~~GENERAL~~ Music

- 1 bt there is more: many of the poems, espec the Psalm can be identif mostly in realm of music & fully 1/3 have superscript of Mizmr = song, singing, music
- 2 have strong feel frm knowl of anc hist that Levits & worshippers sang in unis or antiphonally (wth leadrs 1 v & people responding) when came to worship = Shir Hamaalot, = song of ascent
- 3 more: ever so many music instruments identif in Ps poetry: strings, wind, drums; & music instrum prohib in Sanct only aftr destruct by Romns of Temple in
- 4 Ps = hymnal of Jew? fr holidays? see Ps 92 & 95

bt, of c, have othr songs also: Ex 15, Judg 5, N21:17  
and all of these reflect diff experiences of people;  
ths nt hymns of praise bt epics in anc, classic sense  
5 ~~nt only~~ Grks had thr Homer, Iliad, Ulysses bt we also  
and tk frm of the Pslms

# C PHILO & THEOL

- 1 in add to hist in liturgical setting, have ideas as  
exprsd in thought of Jew: philo & theol = grtness &  
majesty of Gd. Nev quest of Hs exist or beneficence
- 2 bt more, moral fervr of proph in Ps 14 or 37:25 "I've  
been yng/old & nt seek right forsaken nr lack bread"  
Rd1 which dl wth eternl quest of r/wr, gd/evl, life/d
- 3 there are Ps which are elegies; reflect suff of Israel  
most know Echo bt poetry also in Jere, Ps 137:1-4  
& mean here nt simply poetic express bt poetry as  
seen by metre, style, placement of vv
- 4 the poet used his art to spk of & to his people, he  
taught, he manipul thr ways of thought, he exhorted  
them in the very ways we find poets in our own time

# D AUTHORSHIP

- 1 of c, had an extra means of making people pay heed:  
authorship, and ths very important. Contemp model: a  
unknown nt likely to be rd bt known, immed attention
- 2 thus, main author was David bec that kind of picture  
which emerges of him in Bibl text; ~~incident, as are~~  
5 Bks of T, so 5 bks of Psalms & this not accidental
- 3 David known as a harpist and he also known fr his  
laments and consequently ths assoc made in life of  
our people; clincher: that ~~of passages~~ in 2S22 is  
precisely the same as Ps 18; thus, poet & Ps are 1.
- 4 ~~while~~ over 30 Ps have superscript assigning ths Ps  
to David, quite clear that diff sets of Ps probably  
have diff authors as these deal wth diff subjects
- 5 ~~on the other hand~~, Ps 51, spks directly of episode in D  
life & ties it to Nathan the proph who castigated D  
bec of his love affair wth Bath sheva, & ths is his  
response
- 6 note espec "clean hrt" but also "sac of Gd a brkn sp"  
and the famous line which opens "18": 'וְיִשְׁמַחַן לִּי וְיִשְׁמַחַן לִּי  
let me rd Ps in its entirety so u see  
beauty of the lines, poetry of the soul, cry of Dvd
- 7 and, of c, as we know, child of ths union will die

# CONCLUSION

## A General

- 1 there are many aspects of poetry that still need to  
be brought to the fore bt essentials obvious, cert  
as far as <sup>our</sup> first category of poetry is concernd: Psalm
- 2 they state a message for the Jew and over the cours  
of the centuries, our people recited Ps in time of

death or mourning bec these poems spoke of the past,  
of the ability of people to transcend thr hurt &  
distress, and of the paradox of man whose worth is  
quest bt who is still little lower thn the angels.

- 3 poetry of Ps ranges frm Ps of 4 vv to one of 176vv  
bt no. of vv no matter when seen in context of ths  
cry fr help, in Ps 142 Rd 3 *ruined*

B SPECIFIC

- 1 such is the tenor and the mood of ths poetry; and  
often also simple words come into our liturgy and  
then into our life
- 2 let me close wth citation of <sup>1. 2</sup>Ps 70 where glory & ma  
jesty of Gd a constant refrain; perhaps u note entry  
into our most famous prayers: *שְׂדֵה עֵדֹן*
- 3 the Yigdal = rephrase of 13 attrib of Rambam and the  
words of Kaddish engulf ths concept as well.
- 4 can safely say that sentiments of Ps, the poetry of  
spirit evidenced there, reflect the basis of faith  
of Israel & Jud nt the same wthout the Psalms
- 5 as sources of strength, faith, purpose & blessing.

AMEN.

*שְׂדֵה עֵדֹן X*

Heb. Tab., Frid Eve, Jan. 14, 1977

Spring Lect Sermon Series  
Poetry of the Jew: I: Psalms

*postponed to  
2/18/77*



## INTRODUCT

## A General

- 1 u recall enorm impact of "Rts", as TV portrayal & bk on Am public just few wks ago! Stirrd consc of all.
- 2 in ths wks T port also spk of slavery: part of our hist & trad; accept in anc soc as every day occur & Code of Ham, one of most anc, spks of instit in det
- 3 if anything pos re slav in our trad, it is concept that slave may wrk fr only 6 yrs, then free in 7th & if desirous of remain wth mastr, free in Jubilee

## B Specific

- 1 slavery disc wth various degrees of liberality and sensitivity in Torah; Ex most harsh bec earliest, more sensitiv in Deut & Lev
- 2 US Constit also debated issue but writers decided consc to omit any ref to matter, & spk positiv only.
- 3 only three reasons why Jew a slave among Jews: sold himself to allev his poverty, went into slavery to ~~allev~~ a debt he had incurred, was sold by a parent
- 4 of c, non-Jewish slave nt treated as well as a J sl bt safeguards built into both kinds of relationships & Torah & Talmd disc matter at grt length.
- 5 what fasc me, however, not simply issue of slavery bt how release was affectd & reasoning related to

## BODY

## A FIRST COMMANDMENT

- 1 interest to note, aftr we rd 10Cs in T last wk, the very next chapt deals wth social laws, of which 1st is slavery & J slavery in particular!
- 2 further, 1st mention of slavery corresponds to 1st C: being taken out of House of Bondage ~~& land of sl~~ so now also, by process of assoc, must let Jew free
- 3 do nt believe ths accidental placement of verses: ~~it~~ is nt part of our heritage to perpetuate slavery; as matter of fact, just the opposite.
- 4 while <sup>se</sup> part of anc society without question, oblig to grant freedm aftr six yrs vital to morality of J

## B EAR

- 1 bt what if man does nt want to go free? [Lv fr ths time oblig towards family obtained during slavery, what if man is offered freedom and he refuses?
- 2 taken to Court, sitting by Gate, and lobe of ear is piercd by awl as he placd vs doorpost or gatepost,
- 3 question is: why the ear? Lobe, of c, least sensitive to pain as ladies who had ears piercd fr beaut sake would readily testify bt ths obvious reason.
- 4 implications are more involvd: ear chosen bec it is wth the ear that people heard message of freedom of 10Cs and did not heed; almost as if ear "at fault".

- 5 secondly, on same level, Gd told people that they were to be His servants, not mans; again, it is th ear which heard bt not responsive & thus is piercd
- 6 bt if ths symbolic gesture not sufficient, why vs doorposts? Again, parallel to the past: it was th doorposts of houses of Israel which were dabbed wth blood so angel of d would pass over
- 7 these houses were spared the 10th plague until the people of Israel could go free. Again, place slave vs very spot which spoke of freedom & pierce his ear

## CONCLUSION

## A General

- 1 grantd slavery was an evil institution, cert frm our perspective of many centuries later bt vital to know that while can nt excuse, still slavery a matter of deep and abiding concern
- 2 the pos & neg aspects nt treated lightly; the symbol of one who was offerd freedom & chose nt to take it was to be obvious for all; the slave who chose to stay in servitude probably on lowest level of reltnsh
- 3 bt even then, if nt aftr 6-yrs, aftr 49, be set free

## B Specifics

- 1 vital to know then that among our trad, slavery not in perpetuity as in othr cases, lands; even in US considered fr generations ~~to come~~ as late as 19th cr
- 2 with our instit of slavery, always projectd toward freedom bec ths part of trad & heritage of our grow
- 3 so burden nt imposd on othrs except fr possibility of release & freedom frm burden of oppression. Only a free man who was once a slave can apprec meaning of freedom, liberty, phys release, spirit. Grace.

Amen.

Heb. Tab., Sat. A.M., Feb. 19, 1977

"Mishpotim"

## 10Cs: NOT WHOLE OF JUDAISM

### INTRODUCT

#### A General

- 1 what is the essence of Rel? ths a quest which ought to be askd by us, & like-minded othrs, frm time to time!
- 2 aftr all, by our freq & reg attend, by our interest, by our financ support we have right to ask the q & we want to involve ourselves in the answr.
- 3 my answr: essence is a striving by man toward Gds i= deals or standards & applic to man; bt othrs, notabl the X: essence is life aftr d, to be seatd at r hand of Gd, salvation thru Grace; still othrs: baptism.
- 4 some Jews: essence in 10 Cs; maintains he a gd Jew, no affil or assoc bt gd; aftr all, he obeys 10Cs

#### B Specific

- 1 use ths Shabbat, ths spec occas on calendar of J yr, when we rd Yisro the T port which contains Decalogue to argue <sup>guided</sup> ths assessment of essence of rel &/or Jud.
- 2 10cs nt essence of our rel, othr aspects to be considered. <sup>Rev.</sup> a basic elem in Jud bt even here: <sup>balanced</sup> also
- 3 Mos = vital, bt nt primary & not even one of 3 pa- <sup>Ex</sup> triarchs & nt as Jere or Isa; of, take Isr bt it nt synon wth, ~~and~~ or essent to, Jud, witness yrs 70-48 CE
- 4 those who wld maintain that 10Cs the essence, fr wha ever reason, simply nt correct; a simplistic view of deeply complex faith, do nt do justice to our herit
- 5 & even then oft believe that those who elev Decalog to pinnacle of religiosity, do nt obey them either bt use phrase of 10Cs as convenient peg on which to hang the essence of thr faith. There is more to Jud!

### BODY

#### A Reason

- 1 fr example, I consider "reason" to be one of essentl of Jud. Ours nt a mystical faith nor one dominated by mysticism, altho some grps orientd that way
- 2 bec ours a way of faith which is dominated by reasn, logic, thought-processes it always appeal'd to me tht Jud a very open faith, permitting questioning
- 3 in ths <sup>aspect</sup> <sup>we</sup>, quite diff frm many othr faiths. <sup>but</sup> In our situation: permitt'd to quest, history of argu= mentation wth man & Gd, a trad of reasoning among peers to arrive at satisfact answns to life's quest
- 4 & very fact that within our trad lit we take every phrase, sometimes every word & even a letter, & turn it & turn it again, to examine its meaning & relevnc indicat'es that we cont searching fr grter understand
- 5 ths mean of "openness?"; rel nt closed, nt shut off, nt isolated, nt valid fr specific kind of believer only bt open to all who see themselves in main strm

*of evolving thought.*

6 ths lessn of Talm, Sh Ar, Rashi, whatever thr names & dates & places within our hist context; one does nt accept on blind faith, even wthin orthod, bt u may quest, distrb, confrnt & Jud the bettr bec of it

# B Man & Gd

- 1 bt while reason is 1st add aspect which makes fr Jud the spec relatinshp which ought to exist betw man/Gd is anothr & ths very much in add to, ~~nt complet~~, Dec
- 2 refer here to fact of ths striving, yearning which is part of my own view of rel; nowhere in our trad is thre such a law: Thou shalt strive toward Gd!, bt consider ths to be of essence to Jud
- 3 nt kind of striving, incident, more common nowadays especially wth fundam missionary work so prevalent; bumper-stickers: "I've found it/Him;" a blend of MadAv and simplistic faith to solve every problm in wld.
- 4 ths cheapest kind of rel force, nt what striving of my vision has in mind; ~~these~~ yearnings nt tribal or limited or chauvenistically motivatd bt Universal, of prophetic stature, of appic to all & exclus of no
- 5 Gd symb compassion, justice, awe, concern, righteousness, duty, discipline, mercy, love, peace, creativ. and if man believes, incumb upon him to strive toward these qual of life ~~within~~ <sup>bring them in</sup> the realm of possib fr all
- 6 nt to say, can attain these to perfect. bt ideal is in the striving eventho we may never fully succeed; ~~bt~~ these nt idle words, principles, values bt stated in such a way as to be transl into activ among mankn.
- 7 ths is rel on highest level: to live words we speak & nt on selective basis bt univ applicability & nt in simplistic setting promising a perfect peace to all bt antic struggle promising only inner reward
- 8 all ths ~~nothing~~ to do wth 10Cs bt in add to them fr we spk here of an attitude, an approach, an anticip for service which lifts one above level of ordinary & gives one a reasn fr existence. More than life, we speak here of reasn fr living.

# C Tradition

- 1 bt, of c, as those of u who know me understand, am nt speak here of Eth Cult or Unit or the Labr Zion; rather, a religiously motivated approach to life of which Decal merely the tip of the iceberg
- 2 in order to attain fully the essence of Jud, as a third aspect of J exist, must allign oneself wth the tradition which has shapd us, guides us & propels us forward; ths diff between being a "Jew" & a "gd Jew"!
- 3 have always maintained very specific pt of view in ths respect bec am resentful of platitudes moughed by too many of our people & see myself as a jealous



- guardian of what it means to be a gd Jew
- 4 just as those who ~~rite~~ 10Cs & think they fulfill th whole of Jud, so those who born of J moth or one time actually vent into Syn or even BM or who recall J food of gr-p home think they ~~fully~~ cogniz Jews,
- 5 my theme: legally perhaps, bt nt morally & that assoc on that level part of essence of Jud as well. To tr into spec u hrd before: a Jew at Pesch time who does nt partic in Seder, nt a gd Jew
- 6 here too: affil, assoc, acknowl of the debt, apprec of past, understand of ones place in scheme of J lif are all aspects of exist, & essentials fr the Jew, & are wholly in add to 10Cs & as vital as they.

## CONCLUSION

## A General

- 1 what next then? Does all ths mean a downgrading of 10Cs? Of c, nt; we gave these laws to the world & we made the world a better place to live if people wld only heed, obey, live accordingly
- 2 bt to say that 10Cs are the whole of Jud, or the totality of any othr rel which adopted them, is ~~wholly~~ erroneous.
- 3 the 10 laws in Ex referring to Shabbat, Par<sup>2</sup>ts, Stl, murder, covetousness, idolatry are vital, of c bt an only a bare vision of what is incumbent upon us.

## B Specific

- 1 in add to 10Cs, fr they nt the whole of Jud: reason, a yearning, an assoc & only then can one begin to sense the unity of our faith & what it can mean
- 2 we nt commitd to perfectn, to fulfillment, to whole-ness bt that we make the effrt. PAvos verse sums it up: "The day is shrt, work-load is grt, Master is urgent; nt incumb to compl work bt neither are u free to desist frm it altogether"
- 3 ths saying of Tarphon also is essent charact of Jud fr then, fr now, fr generations still to come.

Amen.

Heb. Tab., Frid Eve., Feb. 11, 1977

## Introduct

### A General

- 1 in ths AM T port everyone talks re 10Cs bt I would like to touch on othr aspect: the appt of Judges by M & Yethro, part of T generally overshadowd & ignrd
- 2 am always amusd when hear people say how obsolete & archaic the Bible is; ths AM concept quite the contrary; people who make these statements, just ~~ignr~~ignr

### B Specific

- 1 have situation where M judges the people; they come to him on appt. day, frm AM to night, & stand waiting to present him thr case, & have him judge it
- 2 Yethro amazd, "how can u dl wth all these people, wll wear yrself out in due time?" Implied: no. of people & thr needs no longer as simple as earlier; grown!
- 3 advice: appt judges of thous, hundr, fifties & tens they take care of small probl, & big issues to u. Ths is done & presumed thaf people & M are satisfied.
- 4 now, quest is, what can we learn; what is meaning?

## BODY

### A Political Base

- 1 in 1st place, case can be made fr fact that M here is bldg a pol base fr himself & his people, his fam.
- 2 ~~he~~ is becoming the apex of a ruling pyramid and thr is none to challenge his authority; on othr hand, can say that ths arrangement for shadows democ gvt.
- 3 reason is that Judges, design officials, more closely alignd to people, could deal with them directly and, therefore, touch of communication not ignored
- 4 it was not rep, electd gvt as we know it bt it was an accessible gvt & surely unique fr then, as in all too many cases it is unique today.

### B Qualifications

- 1 M knows, & tells Jethro, that people come to him to "inquire of Gd", which is a very import phrase. How is it that they come to him fr this purpose?
- 2 evidently, he knows more about ways & demands of Gd than do the others, than do the ordinary people fr. sure. Even more, does ths v 15 signify that M was/ ~~was~~ a seer, a prophet, a priest wth special powers of insight? Question never answerd
- 3 bt, Jethro tells him to get men who can help him & thr qualific give us an insight: must be knowledge-able re law & statutes, must fear Gd, must be men of truth & not be influenced fr personal gain!
- 4 in short, an apt descript of Judges even for our time bec it is obv we need men who know, who have respect of Gd or authority which they represent, who are men of truth & how often do we rd ~~in~~ in newspapers that

*history has prevented justice!*

- 5 of c, we know that these men nt on same level as M -- he on level that he can ~~interfere~~ inquire of Gd -- bt we see that these matters taken seriously

## CONCLUSION

## A General

- 1 at end of ths small port come to pt where M actually selects the men; we told he takes "able" men; the specific qualifio never reiterated nor comment upon
- 2 seems then that specific very demanding bt the fact that they "fear the Lord", ths will do; it is suff and it will ans~~w~~r the needs of the people.

## B Specific

- 1 if we translate ths aspect of the T into modern usa can realize that we too, in order to fulfill our roles in life, must have cert standards
- 2 nt same <sup>perhaps</sup> as the Judges of M & Jisro bt valid nevertheless; if we, as they, are only "able" men then what is nec all the more so is our fear of Gd, our sense of awe, our respect
- 3 in ths way we too shall be in touch wth others & above all, with ourselves for how can we judge our fellow man if we are nt certain about ourselves?
- 4 for while we can not inquire of Gd, as could Moses, we do have a task and a responsibility: go be knowl to be men of truth, nt to aspire to personal gain at the expense of anothr, *do stand in awe -*
- 5 and are these characteristics of a decent man nt as valid today as they were then? You thnk the T spks of yesteryr? it spks of today & tomorrow.

Amen.

Heb. Tab., Sat. A.M., Feb. 182, 1977

## KNOWLEDGE OF GD.

### INTRODUCT

#### A General

- 1 a wk or two ago, when began story of Ex, touched on aspect of conflict betw Ph & M, which nt able to comment on up to ths time
- 2 so many othr things in each wk's portion that not sufficient time or oport; have need, then, to go back in order to learn & think

#### B Specific

- 1 am referring to episode when M/A stood before Ph & askd that he let the people go so they might worshp and serve the Lord
- 2 ths a puzzle to Ph bec he did nt know of ths Delty; Midrash tells us he sent to library bt no record of ths Gd; thus, why should he heed His request?
- 3 even more, problem becomes more complic & compounded when we realize that to anc E, Ph is Gd; how can there be another? We can understand puzzlement of Ph bt question askd then valid still:
- 4 how is it, how can we, know Gd; and we do not have to waste time on the definitions. We spk of Gd of Isbael! How, then, do we know Gd?

### BODY

#### A LAWS OF NATURE

- 1 of c, I'm nt a philo & strictly limited theologically bt over the yrs of study and thought have always been deeply affected by teleological thinking
- 2 what is that? that in all the world there is always a reason to what is happening; that there is logic, methd, precision, and that noth happens wthout reason
- 3 it is a philo proof as old as the ages and one that has given grt st<sup>h</sup>ength to people over the centuries. we know that the earth moves in cert time, that the seasons are cyclical, that moon affects the tides
- 4 there are thousands of laws of Nature which are obv to each of us as we live frm day to day: our own bodies, the way we function, the tools we work with, our abilities to perceive
- 5 in each instance, and those too numærous to mention but obvious to one and all, we see a system, an order in the Universe and thus we deduce a force, a Gd.
- 6 there are those who say, in addit, that even if we can nt understand, or meaningfully comprehend, some laws and they do not fit into scheme of things as we understand it, still we have an approach
- 7 the law is there but we have nt yet discovered it or its application; we see that in every new discovery, in each new concept with which to deal, so that we might dig deeper into mysteries of life & existenc



## B SELF\*KNOWLEDGE

- 1 bt if ths be so re Laws of Nature, know Gd also bec of what is within ourselves & that as vital and as meaningful a proof as the other or all others combn
- 2 by ths mean: that man aspires, that he yearns, has hope and faith and will nt abandon himself to the tantalizing aspects of the lowest in him.
- 3 there are those political philos who believe that as man has law only, then will he live in peace; wthout law, revert to animal status & kill @ othr. But:
- 4 proof fr Gd in hearts of men; we learn frm our p & gr-p, there is not so much fear in our hearts but awe and respect and circumspection so that we live frm day to day, nt to hurt, or to take advantage
- 5 bt to build and function and unite for well-being of all with whom we come into contact. Ths feelings of gd, without restrictions of Law, also have thr origins somewhere, from within, and we call it Gd
- 6 it is reason why people, indiv as u & I, confrnt the evil in our socety by saying: we know it exists & oftn is appealing bt we will nt succumb. The diff in attitude, actions, belief is what we call Gd.

## CONCLUSION

## A General

- 1 ths then could be an answer to Ph wth whom we began of c, u nt kind of Gd as is Gd of Istael
- 2 nt in bks alone, nor in heroic deeds of men bt as T teaches: in hrt & mouth of man
- 3 nt an easy concept to understand but interp is open to each of us: how will modern man know Gd?

## B Specific

- 1 in the laws of Nature, and in the heart of the human being
- 2 and the inspiration comes frm Bks we rd right now, so very old and burdened by trad, bt never obsolete. That is the gist of the message: how know Gd, nt as Ph in E bt as Jews in ths society, in our time linked

Amen.

*to a glorious part.*

Heb. Tab., Sat. A.M., Jan. 29, 1977

# CAP PUNISHMENT -- AGAIN!

## INTRODUCT

### A General

- 1 recent carnivr atmpsp surround case of Gary Gilmore of Utah, placd issue of Cap Pun again into the fore-front of Am issues of conscience
- 2 whethr for or vs CP, everyone had an opinion on the episode; it depended only on degree of yr revulsion or exhilliration
- 3 d or putting to d can bring either feel to fore: a sense of tragedy and futility/or desire to participate in process, for variety of reasons, as evidenced by grt many indiv who wishd to be part of firing squad

### B Specific

- 1 let me say frm outset, if any of u in doubt, I total opp. to CP fr variety of reasons ~~some to shortly~~
- 2 on othr hand, must pnt out that CP very much a part of J tradition; my opp. does nt originate in Torah.
- 3 in trad lit. have descript of stoning, garroting, driving out into wildern & how ths to be done; was an acceptd way of life & can't recall a debate on the issue
- 4 reservations came at turn of era, bt Tora no qualms.

## BODY

### A IDEALISM

- 1 why then I vs it? bec all I believe in makes me sig wth later outlk of trad, rather than earlier.
- 2 do nt believe it right for any of us to take a life: nt fr murderer surely & if we exec him, we as evil. To take life reservd in my view fr Gd; ~~since when~~ <sup>entitled</sup> Does State derive power & authority frm Gd? Do we ugurp His power, His place, His creative power? No!
- 3 it seems to me that there is also in us, or ought to be, a "rev for life" nt just phrase of A. Schweitzer bt in ~~doing away with~~ <sup>crude distinction to</sup> such popular phrases as "Ths wll Kill u", "Drp D", "U'll be wastd", etc. Rev fr l nt just comb of 3 words bt philo of existence
- 4 do nt believe in CP bec its practice brutalizes any man or society that participates. In ~~xxx~~ where gun the most accessible toy & among kids war a game, th insensitiv, the stunted psyche, the brutal = common
- 5 these idealistic reasons fr u, perhaps, bt very real and applicable & valid fr me; fr those nt satisfied on ths level, have practical reasons vs CP as well.

### B PRACTICALITY

- 1 mistakes: Sacc-Vanzetti still under disc. <sup>There is that</sup> and impose nt bec of crimes bt bec of political philo; Rosenbergs, obv, anothr example: strong case fr suppressed evidence which would place case of Rosenbergs in a totally different light; sons may clear them yet.  
Recent bk evid vs Hamptman crime.

- 2 the innoc, languishing in jail, may someday be clrd and releasd; fr exec man, later clrd of crime, no process of resurrection
- 3 prejudice a 2nd practical reasn vs CP, vs blacks in all of Am hist. Statistics: betw 1930-52 14<sup>th</sup> wh exec & 17<sup>th</sup> bl bt bl only 10% of pop yet more than 53% of executions! Or, in s jurisdict: during 24 yr period 78 bl exec fr rape & nt 1 white, desp fact that in same period, hundrds of wh convictd fr same crime.
- 4 most vital practical reasn still: CP nt a deterrent. In Engl made study & never influenced; as matter of fact, public exec so frequent in Engl thru 18th cent that public gathr = carnival; pick-p active at hang-  
~~ing~~ of criminal who convicted to d fr pick-pocketing
- 5 perhaps ths brings us to last, 4th reasn, on practice level vs CP: arbitrariness of the law. in 15th cent Engl had 17 crims ld to d bt in 1780 h d 350; almost any mischief cld ld to d & has been said that
- 6 Am Colonial Law a reaction to ths harshness in "old country" bt should take note of fact that still in enlightnd 20th cent, in 1958, a man Jimmy Wilson of Alab convictd & sent to d fr stealing \$1.95 & only last min reprieve of Gov Folsom preventd the death of ths man, black, of c.

#### CX/KILLERS

- 1 of c, basic question is: who kills in our society? most cap crimes nt by proff killers bt by indiv driven to pt of frustr where they lash out & very last thing they think of is consequence, wheth CP or jail
- 2 most cap crimes in home, among memb of families, nt nec immed fam bt extended fam circle! & easy access of guns has intensified ths calamitous procedure.
- 3 an indiv who is subjectd to intense emot dtrain, or who is whpd into blind rage, simply explodes & gun or any handy weapon is an extension of ths release
- 4 these indiv nt deterred by any reason and those nt wholly rational, who may have cult, phys or mental deficiency, certainly will nt be stoppd by our well thought out, logical, reasond usage of CP as deterr
- 5 man who kills acts usually outside ths frame of ref

#### CONCLUSION

##### A Judaic Law

- 1 ment at beg, two aspects of J outlk in ref to CP: t earl~~ier~~ trad = no quest & acceptd; bt, later ref is quite diff: spk here of Talmudic era at 1st millen.
- 2 the picture had changd drastically so that to condm a Jew to d was a procedure so diffie to accomplish that almost impossible; have famous example of one Sanhedrin, Court, which in 7 yr period exec 1 man & it gone down in history as "destructive"

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3 provisions: only 15 crimes to CP; 2 eye-witnesses & circumstantial evid nt admitted; withn interrogated privately & publicly seperately & if any discrep th accused acquitted; no testim by anyone related by bld or marriage; perjury subject to same penalty as accsd; ~~withn~~ had to warn the accusd that crime he was abt to commit was punishable by d & such warning was required; on way to exec, herald before him asking fr contrary evidence; and many more

4 rabbis at all times interp lex talionis in terms of monetary compensation, & physic retaliation nt accept

B Specific

1 CP one of the horrors of our time; our society became demeaned & brutalizd bec of our willingness to take that which belongs to realm of Divine

2 there are otr means of punishment; a cap criminal should nt be released, laws strengthened, rehab enforced, isolation part of punishm & permissible; & nt nec cheaper to simply kill rather than incarcerate

3 ths, fr idealistic, practical, later Judaic reasons am vs CP; nt popular view & much easier to simply lash out in retaliation bt hope have brought some of ~~the~~ pt of v into yr scope of reasoning.

4 to kill is tragic bt to compound evil & kill in turn is to come one step closer to losng ones status as a civilzd, discplnd, moral indiv. In our time, espec., these are qual of charactr we can nt afford to lose fr on them hangs the balance fr gd, honor & bl

Amen.

Heb. Tab., Frid Eve., Feb 4, 1977



# INTRODUCT

## A General *last wk*

- 1 rd ths AM re exodus; central event in early history  
and one superceded only by episode of Revelation; one  
leads to the other, can't underst one without other.
- 2 bt while we receive specific instruct re Passover &  
actual exodus &, most import, how to rememb & observ  
ths occas in yrs to come. *want to return to T. last wk*
- 3 are confrontd by a v (12:49) "1 law shall be unto u  
the homeborn & the stranger"; ths v, identic or al-  
most so, occurs sev times in Tanach
- 4 One Law = one moral oblig, positive, straight, no de-  
viation; true here re Passover bt also later re civ-  
il legislation; no distinctions

## B Specific

- 1 in sum, ths a grt text; no othr code has similar  
phrase; eqlty would nt occur to ~~them~~ *other nations*
- 2 alien always the enemy 1st; outsider is just that &  
took yrs, decades, centuries ~~for~~ protection of Law  
extended gradually, to all
- 3 implications in pos as well as neg sense: enormous.

## BODY

### A ~~POSITIVE~~ *Negative* RAMIFICATIONS

- 1 if u an alien, can't own property and ths distinct  
disadvantage within anc community; leads to second-  
ary citizenship on sev other levels of concern
- 2 in our own time, over the yrs, know that being an  
alien, the wandering Jew, the outsider implied spec  
clothing, special designations so instantly recogn
- 3 and we Jews have had the experience all too often;  
proff closed, limited in area of settlement, always  
at mercy of slightest whim of nobility we know what  
it means to be a st/anger, an alien, an outsider
- 4 and, just as bad, how long it takes to be taken in  
varies over the yrs, the countries, the peoples &  
again as we have exper, even when taken in, oftn ou

### B POSITIVE RAMIFICATIONS

- 1 on othr hand, we Jews have history of never acting  
in ths manner when we are in positions of authority
- 2 from the time of the Mishna, even earlier, text fel  
us that we must share the corners of the field, the  
remnants, the obvious so no one hungry
- 3 we askd to mete out justice, equality, compassion  
to all without regard to homeborn or stranger; Rom-  
ans had 1 word "hostis" fr strangr & enemy; not Jew
- 4 went so far that D 27:19 tells us that "cursed is he  
that prverts justice fr stranger"; thus, nt just by  
infer do that which is right bt specifically told:  
one law fr all & u expected to live accordingly.

# CONCLUSIONS

## A General

- 1 reasn fr all this: 1st instance: *ps' 1, 10, 11, 12*  
ths means that law of equality fr homebrn & strangr  
nt really up to man - *but*
- 2 authority & relevance come fr Gd. Gd is Fathr of  
all, there is an ethical monotheism which leads to  
brothrhnd of man in lit, very real sense of term.
- 3 the morality here nt tribal bt universal and that  
makes all the difference
- 4 bt <sup>in</sup>one instance concept is extended one more step:  
nt only do all ths bec Gd says so bt bec u strangrs  
in Egypt
- 5 thus, yr servitude to be rememb, specific applic t  
yr heritage, u shaped by what preceded & one goes  
wth the othr; one nt valid without the othr.

## B Specific

- 1 thus, one law fr stranger & homeborn. Simple sent.  
and meaning obvious; bt is it really?
- 2 concept evolvd over the centuries & we were the ver  
1st to make it work; we recipt of injustice, of un-  
equality, of being the outsider
- 3 now our oblig, moral and spiritual, to care fr our  
fellowman nt in the abstract bt with commitment &  
sincerity. *It is the*
- 4 ~~can T teach us a more~~ pertinent lesson *T. can teach:*  
~~than this~~

Amen.

Heb. Tab., Sat. A.M., Feb. 5, 1977; "Bo"

*A J e n*

*lent ref is to 10*

## INTRO

## A General

- 1 start new Bk of T today; stpd Gen wth d of J & J and now in E a gener which knew nt Jos
- 2 a story of slavery to Sinai; many laws, bldg of a Sanct, people being led on thr way to P Land by pillar of smoke & fire to guide them on way
- 3 bt Bk really is domin by Moses & it is ths man who intrigues me, as he has all of our ancestrs.

## B SPecific

- 1 what kind of a man was this? Nt a simple quest bec M a very complicated indiv
- 2 raised as an Egypt and recogn as such by Hebrews
- 3 a stammerer, a murderer, a ~~gik~~ fugitive, a man who m a non-Hebrew woman; a Midianite
- 4 further, man wth infer complex; nt willing or believs himself nt able to do task presented to him
- 5 he argues wth Gd only to arouse Gd's anger and he is then given Aaron to help him out.
- 6 ths only in general outline; bt how can ths kind of a man bec a messenger of Gd, a rep of Gd, to Ph
- 7 what qualities does he have? *What must we look for?*

## BODY

## A LOVE OF PEOPLE

- 1 the very 1st aspect of his personal. can be seen in fact that M shows a grt and even all-consuming lv fr his people
- 2 so much so that altho an Egypt & no contact wth He he recogn the ~~oppression~~ of the Jew and slays him.
- 3 all ths already in 2nd chapt (v10ff) of Ex and indic his strength almost at once: he cares fr people he takes them under his wing, he makes them his own
- 4 and there is evidence here of an ~~all-consuming~~ *of his own* concern which permits him to throw caution aside & live accord to certn precepts within his being.

## B RESPECT FR GD

- 1 bt therr is more, of c; it is found in M respect fr Gd., esepcially at the episode of BBush. *understand*
- 2 Moses does nt know who, what, how, why bt he ~~knows~~ *understands* that there is something very special happening & he actd accordingly.
- 3 he is told to remove shoes, he does so; he understnd message & promises to deliver it; he does nt quest the revel nor argue its purpose bt having receivd knowledge of Name of Gd, ~~hides~~ *hides* his face in awe.
- 4 ths last aspect of hs personality: respect, awe of Gd of grt import. & contrib to his selectn as leader

C MAN OF ACTION

- 1 M had his problems, he was full of doubts, questns and fear bt ths should nt detract frm one othr aspect of hs personality: once a decis, man of actn.
- 2 ths true ev times even in few shapts read ths AM: at the well, wth oppressor, to Phr, going to BBush and many othr instances come to fore in later era
- 3 pnt is: M is decisive, he acts, he assesses pros & cons of a situation and then he proceeds
- 4 he is, in short, or will be soon a leader.

CONCLUSION

A General

- 1 lessn fr us ought to be obvious on all levels: tha while none of us has arrog to consider or feel hmself to be a Moyses, the qual of charact-valid fr us
- 2 it is nt too much fr us to ask that we love our p. and do so fully ; that we respect & stand in awe of Gd, which is cert nec in our time; that we act also fr gd of our people, fr Syn, fr our faith.
- 3 true, we may nt become a Moses, of c; bt also, we can be leaders in our own manner & own way, in our smaller bt meaningfl circle of fam & friends, by our actions, beliefs, words, attitudes, set exempl

B Specific

- 1 ~~that is~~ <sup>these are</sup> aspect, of M personality which ~~indicate~~ <sup>indicate</sup> ~~had in~~ <sup>mind when they debated</sup> his reasns for leadership; ~~that he could inspire, I merely sought the reasons~~
- 2 ~~bt message is valid no matter who askd basic quest~~ What makes ths man M, with all his faults, so diff. ~~and~~ Answer has been given: love of people, respect befre Gd, man of action <sup>enabled</sup>
- 3 and the inspir of ths combin, ~~of~~ his personality, is the reason fr his growth as leader to his flock. In ever so many ways we can be worthy of his life and it is possible fr us to emulate his example.

Amen.

Heb. Tab., Sat. A.M., Jan 15, 1977



Bible an "open" bk; everyting in it; depends how u ll  
Have rd Gen innum times; always something new in  
phrase, paragr, idea, historic happening

This wk: in single word: אֲרוֹן in last sent of Chapt 50  
pt is that word is same fr coffin & fr Ark  
as we/u know frm: אֲרוֹן / אֲרוֹן

On simple level, of c: bth some kind of container bt  
th's not meaningful explanation; must remember tht  
word: אֲרוֹן nt used anywhere else in Bible fr coffin  
Why here then? Talmud tells us: that ch of Isr<sup>wife</sup> carry  
bth types of "Aron": remains of Jacob & Tablets fr  
the one is fulfilled in the other; one without  
the othr is unthinkable, impossible, unreal.

What does all this say to us?

1- that there is a dichotomy in each of us betwn  
earthly existence & that of the spirit.

Earthly: that we are made of flesh, and that  
basic theme: frm dust to dust, is valid. We  
mortal, we limited, we vulnerable bec we easi-  
ly hurt, broken, despairing.

Spirit: Psm said: we little lower than angels.

Have ideals, values, concepts, beliefs, mercy,  
compassion, love, warmth, dev; u name it  
and it is part of all of our being

Thus, same word for ~~same~~ concept; one wth othr

2- bt spk here of actual events & things & ideas  
nt vague generalities such as "spirit"

we spk here of death & it comes to us all.

What does d have to do wth Aron fr Tablets?

That each is real & must be livd wth and for:

D is a part of our existence & we must acknowl

— it in all we do; how we live, how we act,  
how we anticipate the future, what kind of  
goals we live with, whether we can face end  
wth equan, wth comprehens, wth peace

T is part of us also if we live our lives in

— consonance wth cert ideals; is Law part of

us? is there discipline, correctness, a

judgement incumbent upon our way of life

which we accept willingly! Is Tablet/Torah

a burden or a source of strength.

Concl Both T & Coffin are in reach of each of us; we  
— liable and if we would like, can nt escape

even

And that, perhaps, is precisely what T port tells us that these two concepts are inseparable not just bec they part of setting but bec part of the very life we live.

This, is, in other words, reality and dichotomy and in terms of ths evaluation of T reading we understand message of Vayechi best of all.

There is 1 word fr "ark" and fr "coffin" and implications must be understood; it is nt a haphazard implication of an accident of language that the two are that similar!

Let that be our l~~e~~sson fr ths wk, as we end Bk of G  
Amen.

Heb. Tab., Sat A.M., Jan 6, 1977

## OPHUL'S "MEMORIES OF JUSTICE"

### INTRODUCT

#### A General

- 1 Marcel Ophuls and I have very little in common & yet also a grt deal. Superfic: bth b 27 & fled Nazi pers and there ~~superfic~~ simil stops
- 2 Ophuls, son of a movie directr, fld to Fr, we to US; he m girl who was G & grew up under <sup>H</sup>itl & I did nt; he remained in Europe & I did nt.
- 3 at same time, we are akin in ways perhaps he nt be willing to admit: we Jews, & feel fr the past as it touches our people.
- 4 he & I bth teachers; he thru movies & I thru pulpit & while he reaches more people, hope bth of us have something to say; more import: someone listens to us

#### B Specific

- 1 make mentn of ths especially bec some months ago saw hs latest opus: "Memories of Justice", a sequel to hs devast indict of France dur WWII: "Sorrow & Pity"
- 2 ths film, Memories of Justice, now withdrawn frm publ viewing in NYC, is also a remarkable film, lasting 4½ hrs. ~~and~~ It considers in ev details the events & circumst<sub>a</sub>nces lead up to & incl Nuremberg trials. <sup>the</sup> ~~curry~~
- 3 film uses cinema verite technique; series of inter-views wth people living then & now, injecting aspect of socety relevant today, & happening since then!
- 4 as matter of fact, young prosec then: Telford Taylor, now prof of Law at Col, wrote bk very much <sup>relevant</sup> ~~in prom~~ re message of film: "Nuremberg & VN-An Am Tragedy" & title alone should tell you most of the story.
- 5 film, frm purely technic pt of view, as shown here some time ago was 4½ hrs long bt cut down frm film which totalled 90 hrs; much lost in transition & newsp & mag articles say: other revisions <sup>but I can't judge</sup>
- 6 in any case, one does nt go to see film fr eve enter-tainment bt, rather, to think, to reflect, to mourn.

### BODY

#### A PURPOSE OF FILM

- 1 those of us who went to see "Memories of Justice" ~~were~~ faced wth a terrible quandry: we were forced to listen to all the arguments concerning a partic pt/w
- 2 usually, when we disagree wth someone, we walk away or shut off ~~our~~ minds bt here, in the setting of a darknd theater wth no extraneous noise to disturb, we had no choice bt to listen & as conseq, we learnd
- 3 it was a sobering experience bec there was so much w would much rather have nt known or have forgotten; it is a film ~~not~~ <sup>also</sup> full of violence bt the words did th damage fr as we listened we were frcd to <sup>also</sup> ~~hear~~ and we know how much safer it is simply to hear bt nt to lish

4 Ophuls, as a sermon might, makes u confrng yrself, yr mind, yr hrt, yr feelings & ths often a traumatic event wth dire consequences.

5 fr ex: note how simply we solvd our problems yrs ago and how easy our moral judgements were at that time: there was a r & a wr & obv we were right! No Quest!

## B QUESTIONS

- 1 bt that is just the problem: ths a film of questions and the more u ask, the more uncomfortable the viewer becomes bec all preconcvd notions into dispute
- 2 what are war crimes, what ~~are~~ crimes vs humanity, is there a collective guilt, fr winners & losers; are those who partic in the atrocities any more or less guilty than those who maintained silence *also they knew*
- 3 Taylor asks in his bk whethr we who bombd Dresdn, H and VN ~~had~~ *could they have* a right to conduct N ~~grials~~ *grials*? Ophuls: the teacher insists we all part of Nur, VN & Auschwitz
- 4 bt those of us more personally invold draw a distinction between extermin as offic gvt policy and an incident such as happend at My Lai. On othr hand, was our bomb of Hanoi on Xmas day four yrs ago nt offic gvt policy as well? *what from did our protest take?*
- 5 and is the answer of Taylr, that cert principles remain among civ peoples, a gd answer, & could they have nt also been spoken by members of the Nazi elite who saw civil in thr terms, rather than ours?

## C PEOPLE

- 1 the conflict *is debated on screen for 4 1/2 hrs* ~~goes on for all those~~ hrs, with but a very short intermission, & we are exhausted; nt bec we arr at any form of answr, far frm it, bt bec we have been frcd to think & we see our ~~images~~ *images* on screen
- 2 why that? bec N, VN, Aus & all the othrs involve people such as u & me who, bec of circumstances, ~~themselves~~ *to be involved* in cert places, positions, areas of conflict & amidst frces too powerful fr them to combat
- 3 or they may simply be outside realm of civ; such as MD who said he had noth to do wth CC while doing exp or, Speer who maintns in film that prison worse than CC bec prison one is restrictd & in CC move about!
- 4 or, one of fam whose sons fld to Canada makes penet & obv statement: *we say should not have* at N the people prosed bec pbeyed whereas in VN situation *posec* ~~posec~~ *posec* bec did not obey *logic*
- 5 and, finally, there is the young subordinate of Spr who boasts that prosec could nt find a direct link betw a single killing & Hitler. To hear ths, nt in fiction, bt actually on camera, defies descriptions;
- 6 what is happen. is contradict in terms, it is imposs, it is absurd fr both the victims & victimzd bt the people up there on screen are real & the enormity of it, & them, once again incomprehensible.



## CONCLUSION

## A General

- 1 The films' directr: Marcel Ophul does nt maintain tht his documentary is objective; it is subjective & it presents a certn pt of view; he thrws down the gauntlet and asks: who are we to judge
- 2 of c, I insist that I have a right to judge bt if so I must take the consequences; film asks me: hwere wa I dur VN bombing if I disapprvd of Hiro; where was I wth nuclr test, wth napalm vs civil, wth march on Pentagon to protest secrecies of our leadership
- X3 in one of scenes, Joan Baez sings "Where have all the flowers gone", in Germn begr huge crowd; not only ar words touching bt sentiments all the more so. Flowrs no more bec of destruct wreakd one on othr bec of sm nebulous ideal, which will probably nt stand test/tim
- 4 certainly, the certainties of Nuremberg no longer as steadfast as they once apprd. ~~to be~~ Bec the fact that we the victrs, does nt make us righteous or free frm sin. Fact that we survivd does not mean we prevaild
- 5 frm the likes of us, plain, ordin, av people come the Cpts Leyys, the Col Heberts & thousnds more who vs the Estab & take consequences & all too many of us did nt, can nt & could nt meet that test of survival

## B SPECIFIC

- X1 film tells story of Stalin who wld solv prblm of Nazi by kill 50,000 of gen staff; EDR: a joke, take only 49,000; Churchill: take me out & kill me before submt to such barbarism
- 2 we can nt ever go back to simplistic views of 30 yrs ago; as Ophuls tells us by very title of his film: "Mem of Justice" open up a pandoras box of questions to which we have nt yet found suitable answns
- 3 and who knows if we ever will! Ophuls, who is of my generation, realizes the conflicts: he ~~needs~~ <sup>tries up</sup> bt feels ~~nt incumbent upon him~~ to provide answns as nt already implied in questions.
- 4 I disagree; to me some answns of deep nature essential & that is why, I suppose, I a rabbi & he a director. You can have best of both worlds: hear me & see film & urge u to see Mem of Justice bec a majr event
- 5 bt, tragedy fr us & ~~glory~~ <sup>powerful lesson</sup> fr teacher in ths case is that what film presents is true & therein lies the horror of our time. Perhaps, I like to believe, th answr of Ophuls can be found right here fr it is nt mere chance that links the two of us: Abol, Val, Ideals, Justice/Gm
- 6 we are bth grads of class of 38 & our lives irrevoc altered. We know & we not nec the better bec of it.

Amen.

Heb. Tab., Frid Eve., Jan. 7, 1977

Nuremberg & V N —

An American Tragedy

by Telford Taylor, prosecution

vs Chief Counsel for

pub (1970)

also: various court cases  
during FDR  
now at Col M.

intelligent & intellectual

did great deal for others - wanted them feel at home

in 1920 Jakob Hoffman & d 1953 <sup>he 17 yrs</sup>  
✓ } will be buried next to him

---

she taught music Jeffrey Richards  
an Andante for Bach violin

Marcel Ophusl's "Memories of Justice"

all this nt by monsters but by average people

MD: nothing to do wth CCamp personally

stages of involvement: silence, words only, action

Mother whose d in France, to escape "as before" wth

nothing learned; only interst = football.

Joan Baez: where have all the flowers gone

Stalin: kill 50,000 of Nazi gen staff & all problms

solv'd; FDR: a joke, take only 49,000. Churchill:

take me out & kill me before such barbarism.

Vicgims always have guilt bec survi'd; survivor or

victim is shamed to have been so brutzli'd

authoritarian concept of war vs ~~dictatorship~~ where

Congress as rep of people declares war: excpt VN!

Speer: war, co, suffering of peoples in diff compart

ments of the mind; one nt impose or infringe on

the othr.

Kehrl (Subordinate of Speer): never establ a diretd

tie between single killing and Hitler!

Speer: prison worse than CC bec restricted in cell

whereas in CC can move about

at N were prosecuted bec obeyed; in VN situation the

soldier is prosecuted bec did not obey.

Capt. Levy; Col Hebert; parents of d soldier/wife of

d Marine (1st vs & second pro)



# The Movies

## Some Bitter Tea for the Human Race

by Judith Crist

IF EVER a man has courted unpopularity through fine filmmaking, it is Marcel Ophuls—and he has done it again, picking away at the cosmetic of rationalization we so quickly apply to our moral scars. First it was his *The Sorrow and the Pity*, which, in 1972, established him as one of the great documentarians. Utilizing the past and present of a French town occupied by the Germans during World War II, Ophuls dealt with the fact of history and the fiction of a time remembered, raising unpleasant questions for us all. Later that year in *A Sense of Loss*, he gave us a personality probe of those involved in the troubles that beset Northern Ireland, refusing the answers that assuage.

Now, after several years of conflict and litigation with his European producers, Ophuls has again come up with a major document—four hours and thirty-eight minutes long, plus intermission—that raises uncomfortable issues. *The Memory of Justice*, the title derived from Plato's belief that humans in an imperfect world are guided by a primordial memory of Virtue and Justice, raises questions of national guilt and of its judges. The film's "backbone," as Ophuls puts it, is the Nuremberg trials, seen in the context of their time and then considered in the memories and current outlook not only of participants but also of succeeding generations of Germans. Like the occupied town of Clermont-Ferrand in his earlier work, the trials serve as the focal point in the film for a consideration of the "crimes," the perpetrators, the survivors, and the prosecutors. How easy, in retrospect, the moral issues seem; to the victor belongs the judgment. But the victors have the bombings of Dresden and Hiroshima in hand. They and the world move on, as Ophuls himself noted at the Cannes Film Festival, to "Vietnam, Algeria, atomic bombs, Stalinism, the CIA, tortures in Latin America and elsewhere. . . . Hitler finally seems to be at the same time the great loser and the great winner of the twentieth century."

The "seems" is the key, for Ophuls is an artist gifted with an inquiring mind

that accepts neither an obvious nor a final answer. Inspired by Telford Taylor's book *Nuremberg and Vietnam: An American Tragedy*, Ophuls has been led away from simplistic equations—as Taylor himself was—by his inquiries. Thus, the British and German producers who had underwritten his work early in 1973 were antagonized a year later to find that, although "certain" Nazi crimes and Vietnam atrocities bear comparison, he could not equate Auschwitz with My Lai. His projected expansion of the film and changing viewpoint faced the producers with ideological as well as financial problems, and a year of conflict began. A filmmaker was hired to recut what film Ophuls had submitted, cans of film were spirited in and out of England, and injunctions and lawsuits proliferated. All this is now apparently resolved—with bitter tea not only for the German people but also for anyone claiming membership in the human race.

Ophuls continues to prove himself master of the interview, his calm off-camera presence inspiring his subjects to intriguing self-revelation. There is a glibly repentant Albert Speer, discussing his use of slave labor or showing home movies of his happy Nazi days; Taylor, the chief prosecutor at Nuremberg; Sir Hartley Shawcross and Edgar Faure, Taylor's far more rigid English and French colleagues, considering the way the world has gone in recent decades; concentration-camp survivors; an unrepentant Admiral Karl Doenitz; Doenitz's attorney, Dr. Otto Krantzberger, glowing with cynicism while recalling his subsequent and lucrative defense of industrialists Krupp and Flick and noting that he has been frank with his own children about his past by telling them, "You can choose if your father was an idiot, a coward, or a criminal." Students in Germany and in the United States, housewives and businessmen, old and young, join in—even the filmmaker's family. Here the complexities of the issues are honestly joined: Ophuls, son of the great Max, fled from Germany to France with his family in 1933. He fled France for the United States in 1941, returned to France in 1950, and subsequently married a German. We see this attractive woman frankly telling a group of Princeton students about her participation in the Hitler Youth. We also see her telling her husband at a family party that for his next birthday she would



Telford Taylor—"Led away from simplistic equations."

like him to "make a Lubitsch film or *My Fair Lady* all over again."

The issues of Nuremberg and of German national guilt are primary in the first half of the film. Through these Ophuls explores the difficulties of moral judgments and, perhaps, the frustrations, if not the futilities, also involved. The second half of the film expands to other considerations and becomes, for me, far more diffuse and less interesting. We encounter the more familiar faces and expected reactions of Daniel Ellsberg, who does equate My Lai with concentration camps (in a near-debate with Taylor, who sees "a degeneration of standards under pressure" in the first case, an ideologically based national policy of genocide in the other); Barbara Keating, a vengeful Vietnam War widow; Colonel Anthony Herbert, who protested American atrocities in Vietnam; Kent State war protesters; Vietnam deserters; and the parents of GIs killed there. What we are left to ponder goes far beyond the simple judgments of Ellsberg toward the compassionate appreciation of human fallibility that Taylor suggests and Ophuls builds on. There are no absolutes in issues so complex, and the exquisite intelligence Ophuls uses in his search for understanding simply illuminates that complexity.

There is small doubt that younger generations will find far more "revelation" in the work than do those to whom the moral

issues of Nuremberg were as contemporary as those of Vietnam. But beyond a brilliantly constructed and literate work, one that shines with sophistication and is unsparing in its density, is Ophuls's accomplishment for all of us: his probe of individuals, his exploration of their values, and his unspoken but clear command that we determine our own moral code.

SIGNIFICANTLY, two young filmmakers—Walter Parkes, twenty-four, and Keith Critchlow, thirty—have come up with a stunning hour-long documentary about the neo-Nazi movement in this country. *The California Reich* is a cool, intense, unsensational, and ultimately terrifying study of the National Socialist White People's Party in three of the four California communities where it is established. It claims 2,000 members in twenty-five cities, and neither Parkes nor Critchlow anticipates a takeover tomorrow. But what their film does show is the blue-collar malaise, the economic frustrations, and the psychological confusions that lead ordinary men and women into bigotries and communal hate fests. Quotations at the end of the film from 1923 editorials in *The New York Times* dismissing Hitler and his Nazis as "comic opera" characters and "boyscouts on an outing" provide the ultimate terror.

It is the sociological, rather than the political, importance of the movement that

interested the two young men. Their emphasis is on the individuals—the San Francisco leader, Allen Vincent, who, after spending twenty of his forty years in reform schools and prisons, finds an end to loneliness in the movement; the housewife who painstakingly explains how to make a swastika on a "basic flag" cake (the secret is melted licorice); the parents who smile as their four- and five-year-olds give heil salutes and denounce "niggers and Jews"; the small-arms expert who can't wait until they "raefy" football; the warehouse worker who accuses the government of "trying for a race war" and complains of "the black they jumped over me for a better job"; the twelve-year-old who wishes he didn't have to go to meetings on Saturdays but would still like to wear his "neat" uniform to school. A grandmother makes the armbands for her chapter and wishes she could "afford" one for herself; a Santa Claus at a Christmas party wears one, and the guests once again recite a parody pledge of allegiance to Hitler: "One great cause, sacred and invincible . . ."

On one occasion Vincent is forced to flee a campus under police escort in the face of student protest, but he returns later with his group and with reinforcements from the neighboring town of Tracy for a show of strength in full regalia. He warns his cohorts, "Don't harass the niggers and Jews. They'll get theirs soon enough." In that future world, members explain, there will be "law and order first," and the white Nazis will inherit the nation. There is no voice-over. The American Nazis speak for themselves. They are not frightening or funny. They are utterly ordinary and thereby terrifying.

Parkes's interest in the project started when he saw about ten armbanded Nazis at a school-board meeting in San Francisco during a discussion of forced busing early in 1974. He realized then that they had become part of community politics. During the three months he was researching the project, he found that Vincent's group of eight or nine, meeting in his apartment, had grown to about thirty or forty. By the filming's end, Vincent was hiring a hall for ninety. It is the social pathology behind the increase, the motivations of its members, their reflection of alienation, that must be heeded.

The film, completed at a cost of just over \$50,000, was nominated for a best-documentary Oscar. Find what significances you will in the fact that the Oscar was won by *The Man Who Skied Down Everest*. ☉



Karl Doenitz—"An unrepentant German admiral."



# Dance

## In English-French Canada, Dance Is the Common Tongue

by Walter Terry

Banff, Canada

THE occasion onstage was a Canadian tribute to the Bicentennial celebrations of a neighbor to the south, but the behind-the-scenes activities of this year's Banff Festival of the Arts were focused on programs of theater-arts instruction of significance to Canada's neighbors around the world. The Banff Center School of Fine Arts, established forty-three years ago, has become almost as imposing as the majestic Canadian Rockies, which surround it. For twenty-five of those years, its guiding dance spirit has been Betty Farrally (now semiretired), who co-

founded (with Gweneth Lloyd), in 1939, the modest provincial company that was to grow into one of Canada's—and the world's—most celebrated dance troupes: the Royal Winnipeg Ballet, the first dance company in the history of the British Commonwealth to be granted a royal charter.

Royal Winnipeggers dominate the direction of the summer session's dance department, but the faculty is international and is representative of those key dance techniques, forms, and styles essential to today's performer if he is to succeed in the competitive world of theater. Dance at Banff, of course, shares the curriculum with instrumental music, musical theater, voice opera, acting, and playwriting. Here dance instruction spans all performing-arts studies in truly splendid interdisciplinary theatrical adventures.

Courses in standard ballet technique were expertly taught (and with an eye to performing expertise) by RWB's ballet masters Frank Bourman and Larry Hayden. Classes by Nana Gollner—one of the greats of the American Ballet Theatre's early years and a ballerina of international fame—were devoted to the oft-neglected lyrical style of Michel Fokine, thus balancing the overaccented Bolshoi Ballet's bravura during this era. England's John Marshall gave the student dancers a grueling grind with those vivid national and character dances essential to classical ballet. And Earl Kraul, former *premier danseur* of Canada's National Ballet, taught the great male solos from the ballet classics to a new generation and coached the young in the art (and some of the tricks) of performing.

Banff's summer session also boasted classes by Anna Markand, daughter of Kurt Jooss and restager of his historic creations (*The Green Table*, among them). Modern dance was taught by Keith Burgess, from England's modern-dance centers at historic Dartington and London's avant-garde School of Contemporary Dance at "The Place"; jazz dancing by Montreal's Eva Von Gencsy and Peter George; theater dance by Agnes de Mille's

longtime assistant, Vernon Lusby. Paul Draper, one of the great tap dancers of this century, was on hand not to teach dancers but to teach all the students how to move. In even greater need of learning how to move easily and effectively onstage are opera singers; Peter George showed opera students how to avoid those all-too-familiar operatic lunges and familiar staggarings beloved by divas and tenors.

The results of this fine dance training were apparent in all of the festival events that I attended. The dance students—all applications are screened by Farrally and her aides before admissions to the summer session are approved—were near-professionals in a dance program that included a contemporary classical ballet and a virtuosic *pas de deux*, an intensely dramatic excerpt from Jooss's *The Big City*, a rousing jazz ballet, and a roaring presentation of de Mille's landmark ballet *Rodeo*. (De Mille arrived in time to give the youngsters a final rehearsal, in which she worked miracles showing them the art and craft of theatrical timing in rhythms and in pantomime.)

*Rodeo* was but a highlight of that aspect of this summer's Bicentennial salute presented as "A Tribute to Aaron Copland." The American composer himself was present to conduct, rehearse, and lecture on events featuring his orchestral works, his scores for dance (*Rodeo*, *Appalachian Spring*), his opera (*The Tender Land*), his films. Americana also included that rarely performed play *The Scarecrow*, Percy MacKaye's wonderfully witty view of witchcraft in New England. Assisting the director, Charles Werner Moore, was Draper, who guided the actors (there were *tour de rôle* cast alternates) in the movement requirements of fleet and acrobatic Dickon (the devil) and in a stunning dance brought on by the satanic possession of otherwise staid churchgoers. The ever-popular American musical *Kiss Me, Kate!* and Rossini's opera *La Cenerentola* were among the productions enlisting the kinetic aids of dance experts.

Montreal

A SIMILARLY rich diet of dance nourishment was provided students, novices every one, at a brand-new summer dance session in eastern Canada: *Québec Été Danse* (Summer Dance Quebec), in the town of Lennoxville. The founder-directors (including leaders of the Ballet Six and Les Ballets Jazz troupes) prayed for an initial enrollment of sixty or seventy in the highly conservative province of



Peter George—"Jazz . . . the exuberance of the spirit."

# Ophuls: Justice Misremembered

Dorothy Rabinowitz

TOWARD the end of *The Memory of Justice*—the new four-and-a-half-hour long documentary film by Marcel Ophuls which, using old newsreels and film clips intercut with interviews in the present, attempts to cast light on the nature of war crimes in our time—there occurs one of those moments, small in themselves, that invite disproportionately large reflections on the entire enterprise of which they are a part.

The scene takes place in a sauna in Germany. In the course of it the viewer is vouchsafed a visit with some of Hamburg's citizens, youngish to middle-aged men and women who loll about together in the steam while they outline the merits of the mixed sauna for the benefit of Ophuls and his crew. Here in the steam room, one thirtyish naked German man of ample girth earnestly explains, everyone is equal: Jew and Gentile, the man who owns a Porsche and the one who drives a Volkswagen. Perhaps because—given this testimony to the breakdown of social barriers—nothing seems unnatural in the mixed sauna, the talk turns easily enough to what happened to the Jews so long ago in that other Germany. The thirtyish German looks somber as he reflects on the mass murders; another, lanky and dark, observes that the schools do not teach enough about this period. Others turn their faces up to catch the conversation or shift sauna-bathing positions; and not a few of these are pretty girls, as the camera shows, playing over the pack of nubile bodies stretched the length of the sauna floor. Meanwhile, in the course of his observa-

tions about the Jewish fate, the thirtyish German bites back the word "gassed." Shortly thereafter the camera follows one of the nude girls to the shower stall, where it lingers on the overhead pipes sufficiently long for the veriest blockhead to make the connection between this and the shower heads of Auschwitz.

By this time it does not occur to the viewer to ask by what inexorable logic we find ourselves in a German sauna where such comparisons lie ready and waiting. The random hunt for the provocative, evident in so much Ophuls presents in the foregoing four-and-a-half hours, has by now earned a kind of acceptance as an elemental part of the film.

It is not, however, for its random nature that this film is significant. *The Memory of Justice* opens with the familiar footage of the Nuremberg proceedings, the spectacle of Goering, Speer, Hess, and the rest of the Nazi hierarchy in the prisoners' box, earphones on as they listen to the recital of atrocities perpetrated under National Socialism. Immediately afterward there flash in quick succession previews of the themes Ophuls will touch on: Yehudi Menuhin, in the course of an interview in Berlin in 1973, a presence at once steely and languid, enunciating his belief that every human is guilty; a former French soldier narrating the story of atrocities perpetrated by his country's military during the Algerian war; Colonel Anthony Herbert, who bore witness to the massacre of Vietnamese civilians and the subsequent cover-up of the crime.

This essentially is the range of Ophuls's concerns in the film, then: Nuremberg, Algeria, My Lai, all thrashed about by a cast that includes Telford Taylor, Daniel Ellsberg, Ophuls's wife (a former

member of the Hitler Youth), a French Communist Senator and survivor of Auschwitz, the clients of a sauna, Admiral Karl Doenitz, students in Ophuls's Princeton film seminar, the Rt. Hon. Lord Hartley Shawcross, convicted Nazi medical researcher Dr. Gerhard Rose, and Joan Baez, among others.

It is striking that a mere listing of the principals—these are by no means all of them—carries with it a faint but unmistakable suggestion of comedy. And indeed, there are moments in the film when, abandoning a hopeless quest for the provocative (as Ophuls must sometimes do when the passing German housewife or stroller in Schleswig-Holstein he catches with his cameras simply has nothing remotely significant to say), he engages in a kind of aimless, genial spoofing instead. Regularly, the film turns to these excursions into "humanness," Ophuls's substitute whenever encounters with his subjects fail to yield substantive drama.

In a typical extended scene of this sort, Ophuls goes off in search of a woman doctor who had been sentenced to imprisonment by the Nuremberg tribunal for murdering concentration-camp prisoners and who now lives quietly in Schleswig-Holstein. Along the way he gets run off a hostile farmer's land and asks questions of passersby who have heard of the doctor but have very little else to offer about her by way of comment. One man, having told the little he knows, senses the noose of small talk tightening. Impatient with Ophuls's gregariousness, he walks away, indicating, not without some justice on his side, that a person need not indefinitely be detained by conversations to which he has nothing whatever to contribute. At journey's end, Ophuls's encounter with his subject consists of a view of the doctor's house, from the outside, while from within one hears a brief cordial exchange in which Ophuls's request for an interview is denied. Thus we have been brought hither and yon to view the outside of a house and overhear Ophuls being refused an interview.

DOROTHY RABINOWITZ is the author of *New Lives: Survivors of the Holocaust Living in America*, a section of which appeared in our October issue under the title, "Portrait of a Survivor."



This rambling, or "discursiveness" as it is called in the torrent of critical enthusiasm with which *The Memory of Justice* has been received, is not without its significance. That is, there is a reason for this meandering, this quest for paradox, not to say the necessity to manufacture drama, and that reason can best be illuminated by noting the difference between this latest Ophuls documentary and his earlier film about collaboration and resistance during the Nazi occupation of France, *The Sorrow and the Pity*.

One need only recall for a moment the nature and quality of the participants in *The Sorrow and the Pity*—the resistance members of Clermont-Ferrand, the collaborators, the British agents, the remarkable farmer-heroes, the Graves brothers—to know how much that film's power was derived from the rendering of direct experience, and the degree to which the hard, substantive nature of that experience contributed to the coherence of vision. There is but one echo of this coherence in *The Memory of Justice*, and that is in the character of the French Communist Senator, Marie Claude Vaillant-Couturier, survivor of Auschwitz whose sole function in the film is to bear witness. Nor is it surprising that Mme. Vaillant is by far the most compelling and attractive figure of the lot available in *The Memory of Justice*. One thinks of all the Vaillants in *The Sorrow and the Pity*, those vessels of experience that give the film its clarity of moral vision, even in—particularly in—its disquisitions on the nature of justice, a subject with which *The Sorrow and the Pity* is concerned quite as much as is *The Memory of Justice*.

THE difference between the earlier film and Ophuls's latest is that the first relies on history for its shape and coherence, while the latter attempts to impose on history a welter of theory and ideology, much of it hostile to the facts of that history into the bargain. It is no accident that in *The Memory of Justice* one hears again and again the distinct overtones of satisfaction in the answers to certain of Ophuls's inquiries about America's fallen

moral estate, and no accident either that those inquiries are made regularly. One hears the former Nuremberg prosecutor Telford Taylor grapple with the question: After My Lai, after the Vietnam war, has the sense of his country as one that had the moral right to try the Germans at Nuremberg not had to be altered? Perhaps; not much; it is hard to say; yes, some changes in his thinking, Taylor manages to say, conceding and trying not to concede, twisting under the relentless weight, not so much of arguments about Vietnam as of contemporary political experience whose influences it would take a man of sterner stuff than Taylor to have withstood. Not that Taylor lacks stern stuff altogether. He lacks, rather, the admirable contempt felt by his fellow former prosecutor at Nuremberg, the Rt. Honorable Lord Hartley Shawcross, for those influences which have made it possible in our time to compare Nazi Germany's planned program of genocide with the American intervention in Vietnam. The tonic moments in the new Ophuls film are few, but certainly one of them is the rejoinder provided by Shawcross to its extended hand-wringing and recriminations about the bombing of Dresden. Those who wage aggressive war must contemplate the possibility that they will be beaten, Shawcross observes in his unyielding, deliberate style: Dresden was the inevitable consequence of Poland, Amsterdam, Rotterdam, and Coventry.

But the Shawcrosses are few in the new Ophuls film, whose underlying vision and sentiment are weighted far more heavily in the direction of such as Daniel Ellsberg than of the prosecutors of Nuremberg, despite Ophuls's much publicized assertion that his film was meant, in the end, to be an endorsement of Nuremberg. There is a side of Ophuls that intrudes on all his better intentions in this film, a side best and briefly described as an impulse toward anti-Americanism. He intended to make a movie that took up the admittedly complicated question of whether the victors in a war may in good conscience judge the vanquished. He fought a hard battle to rescue his

film from editing that would have leaned too heavily on Vietnam footage and thus made too much of a parallel between the Nazis in Europe and the Americans in Vietnam. Still, having rescued his own film, it is now what *he* has made it. Ophuls intended a movie exploring the question of whether the victor ought to judge the vanquished and ended up making a movie that is a judgment on the victors. He intended to make a film that would in the end stand as an endorsement of the Nuremberg trials and ended with one that denies the legitimacy of Nuremberg at every turn, with every facile cut to Vietnam.

Among the less tonic moments in *The Memory of Justice* is the spectacle of Daniel Ellsberg relating with ill-concealed satisfaction his discovery that America was not, as he once thought, incapable of the evils he had heard were perpetrated by other countries. He had, Ellsberg notes in the film, felt himself lucky to be the citizen of a country that did not make him ashamed of its capacity for evil and atrocity, until the Vietnam war taught him otherwise. Particularly My Lai, Ellsberg adds, which was "equal to any field incident in World War II."

To hear this from Ellsberg is, of course, to come directly into contact with the film's obtuseness, not only Ellsberg's own, which lets parallels of this nature stand. Ophuls is quick enough to intercede and ask corrective questions when the need is clear to him. (There is an altogether memorable moment when Telford Taylor murmurs that he was, of course, against the trial of Eichmann by the Israelis, particularly since—as he falsely charges—the Israelis allow for capital punishment only for the murder of Jews. Instead of calling him on this falsehood, Ophuls compounds it. Isn't that a kind of racist law?, he asks, and Taylor responds to this encouraging suggestion with a quick affirmation.)\*

To make My Lai comparable, as Ellsberg does, to any "field incident" in World War II, is to distort history by suggesting that there

\*It is reported that Ophuls has now cut this sequence out of the film.

## Brechtian Papp

Jack Richardson

is no difference between a random outbreak of officially condemned criminality such as occurred at My Lai, and an officially organized policy of extermination such as was carried out against the Jews by the *Einsatzgruppen* in every occupied territory of Europe. Nor is it surprising to hear this comparison of "field incidents" in World War II and Vietnam, for it is among the continuing passions of that part of the American political spectrum Ellsberg represents to discredit the idea of a unique evil perpetrated by Nazism and unequaled in history.

Who are we to judge the Germans? That is the real question the film asks in its underlying search for equations and parallels in the world's category of evils. Its view is best summed up by what we may take, by its placement, to be the film's final word: Yehudi Menuhin's observation that in ideal justice, judgment should come from the person who committed the crime. Here the film's underlying, general hostility to Nuremberg, and more specifically to the idea of a morally triumphant America sitting in judgment on another power, is given its clearest voice—for surely by this standard, uttered at the end, Nuremberg's was far from the ideal justice.

In the last five years of the Third Reich the executors and the planners of the Final Solution went energetically about their daily business—that being the systematic murder of millions of men, women, and children—while pursuing their lives as heads of households, husbands, fathers, lovers. It was of course precisely because these were men in whom the capacity for feeling guilt had been diminished to nothingness that they were thus able to carry on—indeed, to excel in their work. That their existence in history and the deeds they, along with various others in the dock at Nuremberg, helped perpetrate should be turned over, as this film implicitly does in the end, to a judgment of the level it is given to us to hear from Menuhin, is to make a mockery of the facts of that history, not to say of the film's claim to seriousness.

A HALF-CENTURY has now passed since *The Threepenny Opera* was presented for the first time at the Schiffbauerdamm Theater in Berlin. During the years of German revivals and foreign adaptations, it has become clear that this patchwork of borrowings, imitations, and parodies has grown into Brecht's most popular work. Other plays of his—*Mother Courage*, for example, or *The Caucasian Chalk Circle*—may cut deeper into the economics, politics, and social compassions of life with which Brecht, as dramatist and Marxist, was concerned, but none maintains so workable a balance between drama and didactics as this *Lehrstück* about thieves and beggars who practice the morality of society while in the very act of breaking its laws.

That *The Threepenny Opera* is so frequently performed and happily received throughout the world is an achievement that many commentators on Brecht feel should be qualified by the fact that it has been generally misunderstood by the public that gives its presentations long runs and substantial profits. The misunderstanding, the commentators maintain, consists in the audience's seeing only a collection of amiable rogues bustling about the stage in situations that make their criminal and venal acts seem socially harmless. This audience—always posited by Brechtian purists as a collective, middle-class mind—fails to perceive that the entertaining thieves, whores, beggars, and murderers embody an attitude, social and moral, larger than that of the back streets of Soho, and that their betrayals, swindles, lies, and cold-blooded calculations are imitations of the methods used by a social system that laughs at a Mack the Knife in the theater, endorses his values in its commerce, and

votes for his capital punishment in its legislatures.

Now while this point of view, which at once affirms the dimness of the theater public's mind and the precedence of politics over theatricality in Brecht's stage philosophy, possesses some basis of truth, it overlooks several important facts about *The Threepenny Opera* in particular and Brecht's work in general. The first of these is that Brecht the theoretician and Brecht the dramatist often give conflicting artistic testimony. Thus, for example, in Brecht's notes to performers of *The Threepenny Opera*, he states quite clearly that Macheath personifies the middle-class business ethic, that his distaste for bloodshed is based on the pragmatics of public relations rather than on any romantic outlaw morality, and that while he breaks the law, he also values it and the status quo it protects. Still, however acute and subtle this social analysis may be, it does not divest Macheath of his appealing swagger and delightful duplicities which Brecht created in a traditional dramatic manner and which, in performance at least, far outweigh Macheath's darker realities. If Macheath had only a social persona—if, that is, he had been fashioned without any artistic affection—then he might indeed be an unsettling chastisement of the system he and the audience supposedly share. However, as he did with the character of *Mother Courage*, Brecht created an aspect of human nature rather than an accident of economic theory. In so doing, he transcended his ideological principles and, happily for the audience, produced an image of life both laughably human and resistant to political rehabilitation.

This conflict between theory and practice also crops up whenever the purely theatrical values of Brecht



are under discussion. His concept of epic theater, of alienating the spectator in order that he might observe, without emotional befuddlements, the dramatic arguments presented to him, has led to critical squabbles whenever a Brecht play is produced. If the interpreters are accused of performing in a tedious agit-prop manner, they inevitably respond with claims of faithfulness to the author's austere theatrical manner; and if they present a performance too rich with human and old-fashioned theatrical details, they are accused of traducement by Brechtian experts whose *bona fides* must always include at least a week's attendance of a Berliner Ensemble rehearsal.

Faced with such a dark antithesis of opinion, each production of *The Threepenny Opera* must be prepared for some disapproval. However, it is also a fact that, as in the case of Brecht's confounding his political and theatrical intentions, *The Threepenny Opera* is so endowed with basic stage virtues that it transpires charm even if encased in such a tentative mixing of styles and attitudes as the present Joseph Papp-New York Shakespeare Festival production directed by Richard Foreman.

THE issue of the right and wrong ways to perform and appreciate Brecht is joined in this presentation at the Vivian Beaumont Theater even before the play begins. A flyer, inserted in the program, entitled "The Real *Threepenny Opera*," informs the audience that, although Joseph Papp retains fond memories of the Marc Blitzstein version that ran for many years in the 50's at the Theater de Lys, he has since come to discover that it was not at all like the German original. In further explaining why he has gone to a new translation by Ralph Manheim and John Willett, he states that Blitzstein was guilty of "neutralizing much of the bite of Bertolt Brecht," and that although "the lyrics of Blitzstein may be more 'singable' than Brecht's rugged, gutter lyrics, they are clearly at odds with the dramatist's purpose and dramatic sensibilities."

He then gives the following ex-

amples of how, in his opinion, the earlier version softened Brecht, comparing them with the present production's translation. The first is from a song that the head of the beggars union and his wife sing; the second is from "The Cannon Song" sung by Mack the Knife and his old army buddy, Tiger Brown, who is now Sheriff of London. The German, omitted from the flyer, I have added.

*Blitzstein version:*

Instead of, instead of  
Goin' about their business and  
behavin'  
They make love, they make love;  
Till the man is through  
And then she's sorry that she  
gave in.

*Manheim-Willett version:*

No they can't, no, they can't  
See what's good for them  
and set their minds on it.  
It's fun they want, it's fun  
they want  
So they end up on their arses  
in the shit.

*Brecht:*

*Anstatt dass  
Sie was täten, was 'nen Sinn  
hat und 'nen Zweck  
Machen sie Spass  
Und verrecken dann natürlich  
glatt im Dreck.*

The following, in the program, is prefaced by Papp's telling us how the new version restores important "references to colonialism and racism."

*Blitzstein version:*

If we get feeling down  
We wander into town.  
And if the population  
Should greet us with indignation  
We chop 'em into bits  
Because we like our hamburgers  
raw.

*Manheim-Willett version:*

When they come face to face  
With men of a different color  
With darker skins or duller  
They quick as a winking  
Chop them into beefsteak tartare.

*Brecht:*

*Wenn es mal regnete  
Und es begegnete  
Ihnen 'ne neue Rasse  
'ue braune oder blasse  
Da machen sie vielleicht daraus  
ihr Beefsteak Tartar.*

Now to anyone who knows German, both the above translations are as far removed from Brecht's original as they often are from English. (The notion that "quick as a winking" captures Brecht's "rugged, gutter" quality, indicates an insensitivity to language on so many levels that one wonders if Papp even has a native tongue.) However, I did not provide the quotations simply in order to show how badly Brecht can be translated, or merely to challenge the arrogance of a producer who thinks that by mistranslating "*Dreck*" as "shit" he is giving us the "real" *Threepenny Opera* or that by turning "*blasse*" (pale) into "duller," he is restoring to us Brecht's hard-hitting ideas on the color question. All this could simply be based on ignorance, a quality that has clouded a good many Shakespeare Festival productions before this one. But when Papp insists on his fealty to Brecht, and then reassigns a song written for one character to another—a reassignment that proved in the Blitzstein version to have been successful—then one must suspect that Papp simply has no feelings about the text stronger than those that have to do with his desire for commercial success while maintaining his good standing in the community of jejune political commitment.

The reassignment I'm speaking of involves giving the well-known "Pirate-Jenny Song," originally sung by Polly Peachum at her wedding feast, to the whore Jenny, with whom Macheath, à la Villon, had once set up house in a bordello. Not only does the Papp production allow this switch of singers—which at least in the Blitzstein version had the virtue of giving Lotte Lenya an extra tour on stage—but it also has it performed in a lurid, tearfully-proud manner that changes a bitter little ballad of a working-class girl's dreams of revenge into something like a *Marseillaise* for the world's downtrodden whores.

BUT enough of Papp and his politics, theatrical and social. For when all the battles over the Brechtian contribution to *The Threepenny Opera* are done, one is still

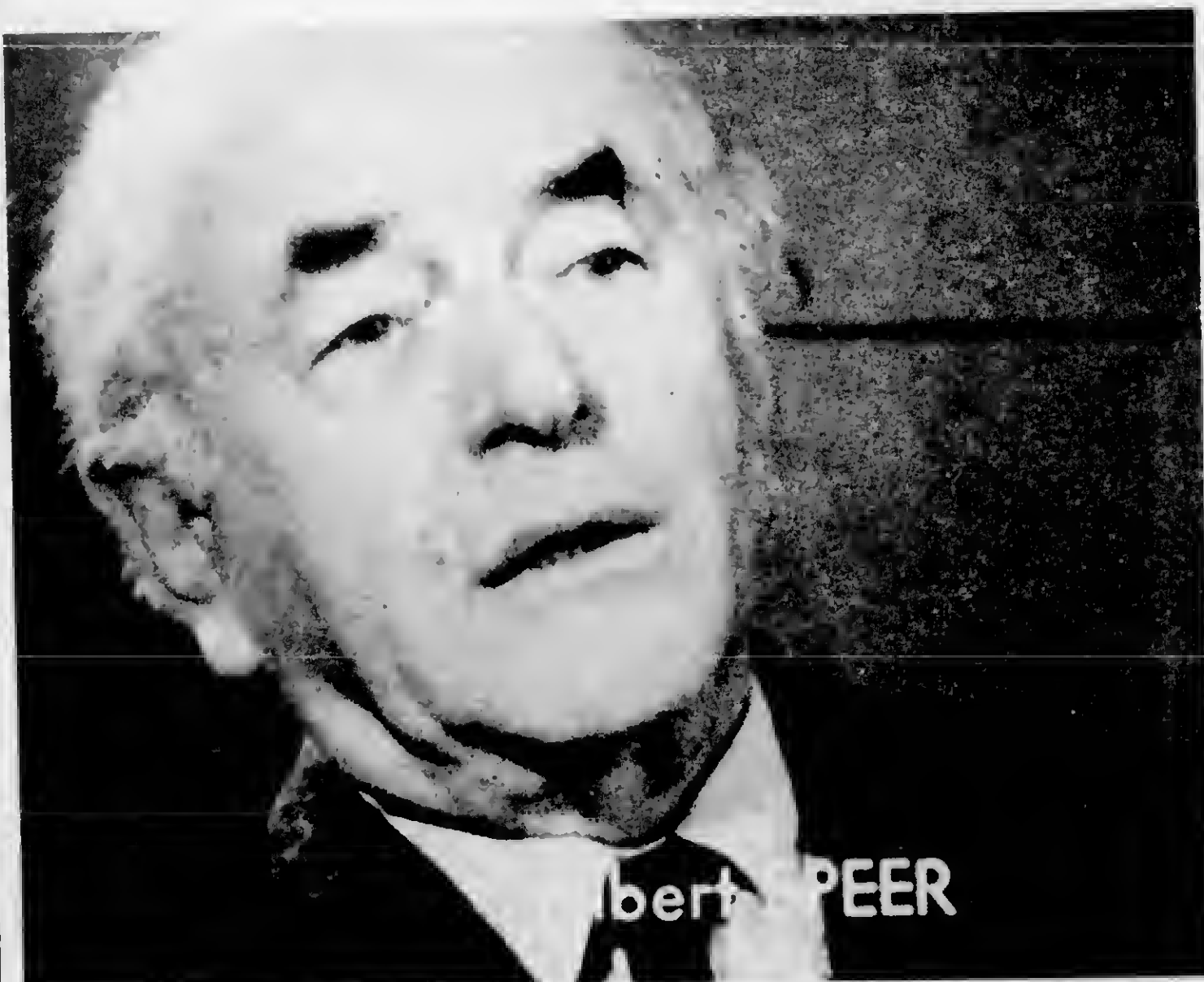
# A decent man, an indecent subject

Can a documentary film maker be at once passionate and fair?

By Michael Wood

**T**he defendants at the Nuremberg trials, harsh, rasping voices crackling out of an old newsreel, step into the dock and assert their innocence. They are "not guilty"; "not guilty as charged"; "in no way guilty." Much later, and in bright color, a group of youngish Germans sit pink and sweating in a sauna and talk about their country's past with decent, obtuse bewilderment. We are all equal here, they say. Shedding our clothes, we shed all our differences, rich or poor, German or Jewish, we are all the same. . . . A former SS officer wittily remarks that the SS are blamed for everything these days, including the massacre of the American Indians in the last century. A round-faced, smiling German stage manager cheerfully confesses to having been a Nazi, and adds he must have been the only one there was, since no one else will admit their involvement. All that noise at all those rallies, he says, all that shouting, it was me, just me, all on my own. Yehudi Menuhin, a charming, almost beatific smile on his face, muses quietly on historical guilt and says that ideally, perhaps, judgment should come from within. Admiral Karl Doenitz, Hitler's second in command and the man who took over the government of the Third Reich in its last days, is angrily unrepentant, insists even now on the perfect correctness of his entire career, and is only slightly shaken when the interviewer asks him if he doesn't see a connection—"any connec-

Michael Wood, who teaches at Columbia, wrote "America in the Movies."



Past reviled: In Ophuls's film, Albert Speer recalls the days of Nazism.



Marcel Ophuls: Objectivity in a documentary is a delusion.

tion at all"—between a rabidly anti-Semitic speech he made and the existence of the concentration camps.

These scenes and comments appear, along with much else, in Marcel Ophuls's new film, "The Memory of Justice," a long and unsettling documentary meditation on Nuremberg and its consequences. The manner of the film is that of Ophuls's earlier and well-known "The Sorrow and the Pity," an impressive probe into the thoughts of the French and others about the German occupation of France, and also that of his less well-known (because not often enough seen) "A Sense of Loss," a delicate and moving investigation of the multiple troubles of Northern Ireland. "The Memory of Justice" is, in Ophuls's deprecatory phrase, "another talking-head movie," an assembly of many recent interviews interspersed with stock footage, German, American and English, from the time of Nuremberg.

Aside from those already mentioned, the interviewees range from Albert Speer to Daniel Ellsberg, and include three Nuremberg prosecutors—Telford Taylor (American), Hartley Shawcross (English), Edgar Faure (French), in that order—survivors of Auschwitz, an American deserter, a German militant radical, a former French paratrooper who saw action in Algeria, American and German students, German and American widows, and several residents of fertile Schleswig-Holstein, latter-day home, it seems, of many former Nazis.

The stock footage shows the concentration camps, broken and emaciated bodies piled up like so much rubbish; the trials themselves; civilian life beginning again in Germany in 1945; occasionally, burned Vietnamese children. There is one gloating "March of Time" film report from just after the war that, through its images and soundtrack, depicts the Germans as racially untrustworthy, a depiction that makes one wonder about the kind of justice



Past revealed: A clip from the film shows Hitler at the height of his power.





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the victors were dispensing then at Nuremberg.

Can a documentary film maker be at once passionate and fair? Such is the challenge Marcel Ophuls sets himself in his new film. Ophuls himself feels that "objectivity" in a documentary is a delusion. But given his background—born in Germany in 1927, he is the son of Max Ophuls, the director of "La Ronde" and "Lola Montes" who left Germany for France in 1933, and he has worked in Germany and is married to a German—he plainly thinks that in "The Memory of Justice" it would be a downright fraud. As he says, how could the son of a German-Jewish refugee, married to a girl who grew up in Hitler's Germany, leave himself out of such a film?

In his previous films, one sees Ophuls occasionally, one hears his voice, asking gentle, but sometimes damaging, questions, and, of course, Ophuls's hand is visible everywhere in the editing. Though scrupulously fair he is by no means impartial—it is the dif-

The difficulty of making such films is also the subject of this film.

ference between respecting other people's opinions and thinking that all opinions are equal. But in "The Memory of Justice" Ophuls wishes to appear not only partial but implicated. We all are, he says, in the issues this film explores.

The scenes involving Ophuls's family are awkward—a man's wife must respond differently from other people to his interviewing technique, and both Ophuls, the interviewer, and his wife, Regine, whom he is interviewing, are manifestly uneasy—but their awkwardness is, in a sense, just the point. The difficulty of making such films is to a large extent also the subject of this film.

"The Memory of Justice" was shown at the New York Film Festival in September and opened for its commercial run at Manhattan's Beekman Theater on Oct. 10. We are lucky to be seeing it at all, since late in 1974 Ophuls's original German and English backers decided the film was too long and too dull, and

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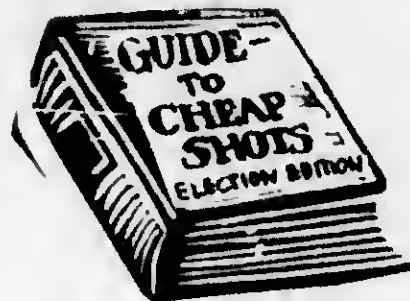
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# Observations

**Political pollution.** With Congressional election campaigns raging hot and heavy across America, we've noticed that some candidates continue to play politics with energy issues. In the interest of cleaning up some of this political pollution, we hereby publish a "Voters' Guide to the Political Cheap Shot."



**The "dollar-a-gallon" ploy.** Candidates using this one tell the voters that only their heroic efforts have kept gasoline prices from reaching a buck at the pump. Those "efforts" consist largely of the retention of price controls only for petroleum and some petroleum products, including gasoline. But the fact is, many brands of gasoline are selling for under their legal ceilings, because of competition in the marketplace. Even if all controls were lifted, and all the crude oil used in this country climbed to the price of imported oil, a gallon of gasoline at the pump would still cost substantially less than a dollar. Which makes this whole approach nothing but a cheap shot.



**The "obscene profits" bit.** Below-the-belt campaigners charge the oil companies with assorted rip-offs, resulting in huge windfalls. But the numbers tell a different story: In 1975, for example, Mobil's rate of return on shareholders' equity was 12.3 percent—the average for all U.S. manufacturing. (According to *Forbes* magazine, Mobil ranks only 327th in return on equity among major U.S. corporations. Our profit in the first half of 1976 was 1.4 cents on every gallon of petroleum sold worldwide.)



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**The "keep it vague" crowd.** These campaigners simply run against oil company "conspiracies" and claim the industry constitutes a "monopoly." But they never get specific, doubtlessly because the facts give lie to their claims. How can 8,000 oil and gas producers, 130 refiners and 15,000 wholesale marketers constitute a "monopoly"? And can you imagine so many companies, with their thousands of employees, privy to any "conspiracy"? Besides, laws against monopoly and conspiracy are vigorously enforced. So let the voter beware of broad charges, lacking in substance. Almost always, these are cheap shots.

**The good-guy checklist.** How about the other side of the coin? How can you tell if your candidate is an energy good guy? The best way is to ask. Where does the candidate stand on the decontrol of natural gas, as an incentive to greater production? On more offshore drilling to make America less dependent on foreign sources? On putting more of our country's coal resources to work?

Good questions deserve good answers. And the energy good guys (or gals) won't resort to political cheap shots.

## Mobil

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Scenes from Ophuls's "The Memory of Justice": dancers in a 20's Berlin cafe and an interview with Daniel Ellsberg, the Pentagon Papers publicizer. The overall effect raises the question: "Who are we to judge?"

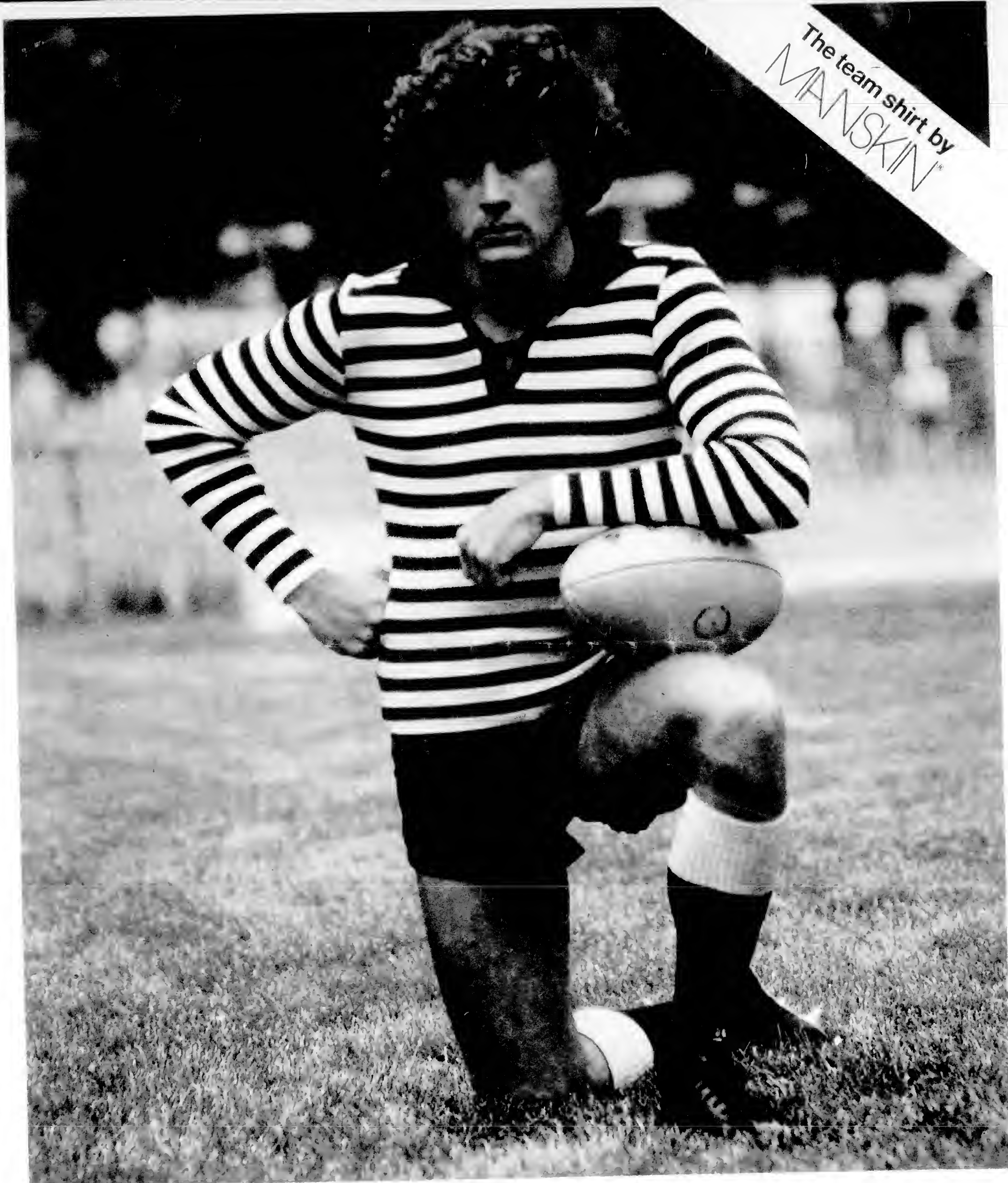


gave it to another director to edit. In what Ophuls sees as an "objective alliance" of German conservatism, Anglo-American radical chic and general show-business prudence on sensitive issues, the non-Ophuls version hots up the parallels between Hitler's Germany and Westmoreland's America—"compare as often as you like, but never equate," is Ophuls's motto—removes all suggestion of a continuity in German life between then and now, eliminates the "March of Time" sequence, cuts a remark disagreeing with

Israel's death penalty for Eichmann and plays down the bombing of Dresden. It is possible that these changes were all made simply for speed and clarity, but it seems unlikely. I mention them, in any case, because they provide a good indication of what Ophuls himself leaves in, a sense of the plurality of perspectives so essential to his method.

The film, rescued now by a group of American backers headed by Hamilton Fish Jr., is being distributed for American audiences by Paramount in





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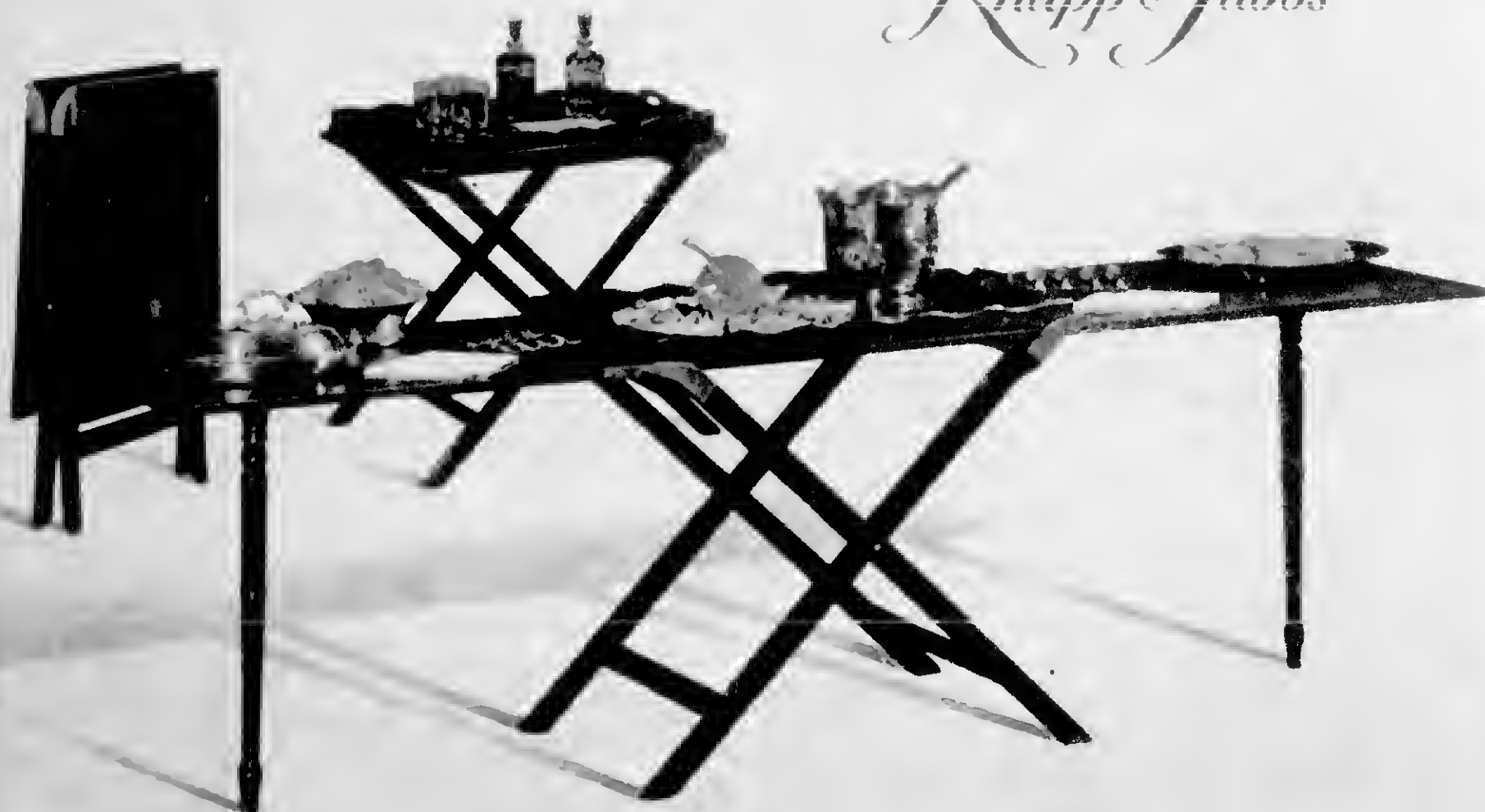
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its original form (the German version is still being litigated). A selection from and condensation of some 90 hours of material, it runs four hours and 38 minutes.

"What sort of film would you like me to make?" Ophuls asks his wife in "The Memory of Justice." "Oh, I don't know," she says. "Something like a Lubitsch [Ernst Lubitsch, director of 30's comedies and musicals] film, or 'My Fair Lady' all over again." The camera zooms in on a tape cartridge of the music from "The Band Wagon," and to that very music the film takes off to present-day Germany to look for a woman who was once a doctor in a concentration camp and was sentenced at Nuremberg for her grisly paramedical activities. This rather brittle device shows an important aspect of the Ophuls touch. The songs of Maurice Chevalier or Georges Brassens in "The Sorrow and the Pity," the bright, tinkling piano of Fats Waller in "A Sense of Loss" or Melanie singing about her "brand new pair of roller skates" in the same film, all have the flavor of loud, buoyant cheerfulness superimposed on a great deal of mute suffering or guilt. At the same time those heartless-sounding tunes speak for everything unspoken in the film and are the sounds of survival itself, their jauntiness, in a way, reflects the film maker's distance from his material. Implicated in the issues or not, this jauntiness seems to be saying, right now he is only making a movie.

I met Ophuls on a misty, rain-washed day in New York, the city scarcely visible from the Gulf and Western building, where Paramount Pictures has its offices. He and I saw "A Sense of Loss" together in a screening room at Paramount, had lunch, saw "The Sorrow and the Pity," and splashed off through the rain to the Russian Tea Room for dinner. A couple of days later, I saw "The Memory of Justice" (without Ophuls), and then talked to Ophuls again. Most of what I have to say here comes out of our conversations and my reflections on them. Ophuls talked willingly and fluently about his films, but he feels strongly that they have to stand on their own, that it's not his business to defend or explain them.

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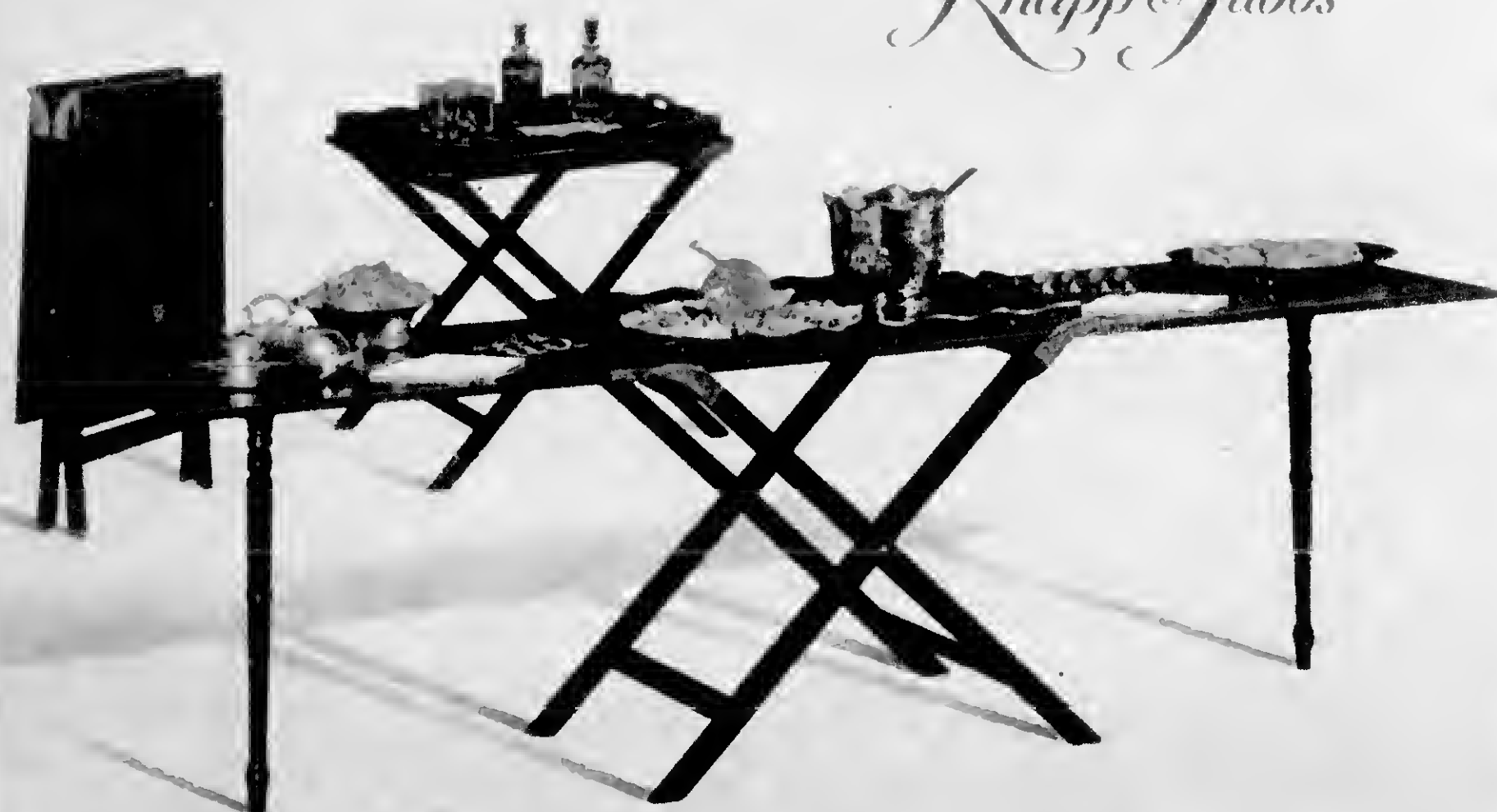
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its original form (the German version is still being litigated). A selection from and condensation of some 90 hours of material, it runs four hours and 38 minutes.

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French television, where he found two sympathetic producers in André Harris and Alain de Sedouy, and learned his trade as an interviewer and film journalist, directing reportages for a monthly news program called "Zoom."

Harris and de Sedouy produced Ophuls's first long documentary for television, a 3½-hour investigation of Munich, 1938. Ophuls sees this film as the beginning of a trilogy, the second and third parts of which are "The Sorrow and the Pity" and "The Memory of Justice." In 1968, following strikes in French television, Ophuls left France and went to work in German television, where he says his producer happily got rid of him by allowing him to work on "The Sorrow and the Pity," a co-production of two Swiss and one German television corporations. Because the film showed extensive French collaboration with the Nazis, French television refused to show it, but it became highly successful in cinema showings, and won 11 international awards. Ophuls has since worked briefly as a staff producer for CBS News, and is currently a fellow of the Council for the Humanities at Princeton, where he teaches a course on Hollywood comedy.

How does he feel about working in television, or for big companies? He is obviously an individualist, and on the subject of his struggles for control of "The Memory of Justice," he told David Denby of The New York Times that he pleaded guilty to being nasty. But he is not at all given to romantic dreams of total freedom for the film director. He values professionalism very highly, and it is in this context that he talks most about his father. "I warn you," he said, "I'm going to mention my father a lot."

Thinking of "La Ronde," one might expect that these promised references to Max Ophuls would have something to do with an inherited ironic style and Weltschmerz, but for his son at the moment what Max Ophuls represents above all is the professional film maker who, against all the odds and without investing personal money, makes more or less the films he wants to make. Ophuls quotes his father as saying that true independence for a film maker lies not in being able to finance your own films and thereby of necessity becoming an entrepreneur, but in being able to fight, like any other worker, for what you need and have a right to as an employee. Given the histo-

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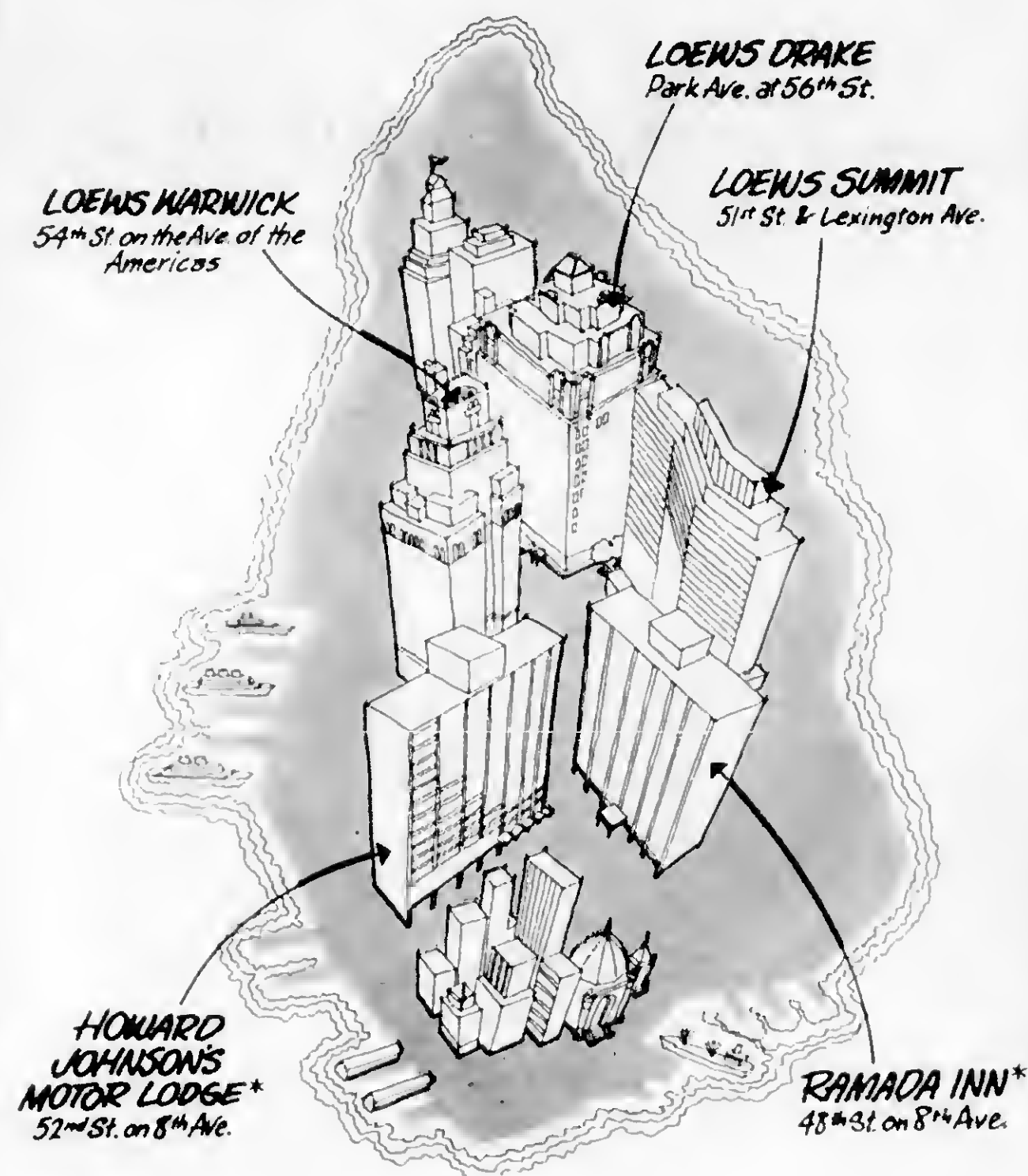
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# wallachs

ry of "The Memory of Justice," the importance of this idea and this example for Marcel Ophuls is obvious.

I asked Ophuls about a series of shots that I had found distracting in "A Sense of Loss"—abrupt zoom movements hurtling up to a talking face and then back from it. Ophuls said he doesn't really give instructions to his cameramen on that score, but relies on their professional skills, and their sympathy with what is going on. There are documentary directors, he says, who exchange complicated sets of signals with their cameramen, but he finds he is too busy conducting the interview. So once he sets up the shot, the cameraman can zoom in and out whenever he feels like it.

Ophuls's answer helps explain the overall appearance of his films. They look as if they have been shot by very competent television camera teams; and they have. The cinematography is clear and satisfactory, but not personal.

What is personal is the sort of flavor I have hinted at in connection with the music: A form of elegance in the editing of an Ophuls film, which, in "The Memory of Justice," for example, ties a jaunty old German song about sailors to the trial of Admiral Doenitz at Nuremberg by means of the single word *jawohl*—the word that ends the song and is the first word spoken in the Nuremberg clip that follows—or an elegance which, in "A Sense of Loss," allows an Irish couple who have lost their baby in a bomb blast to fade out at the end of a long and powerful interview on a beautiful, soft, idiomatic Irish phrase: "We had a home," the child's mother says, "so we had." What is even more personal, of course, is the compassion behind such editing, the intelligence and care which are all Ophuls's own.

The actual interviewing, Ophuls says, is easy. You have to do your homework, and you have to ask sensible questions, but people are usually very anxious to talk. This may be so, but as an interviewer Ophuls is exceptionally tactful, and he has the great gift of being able to tolerate silences in his films, of allowing the other person to pick up a thread without being prompted. I asked him how he curbed the impulse, if he had one, to quarrel with some of the people he was interviewing. He said that normally he did his quarreling between takes, and that telling people you disagree with



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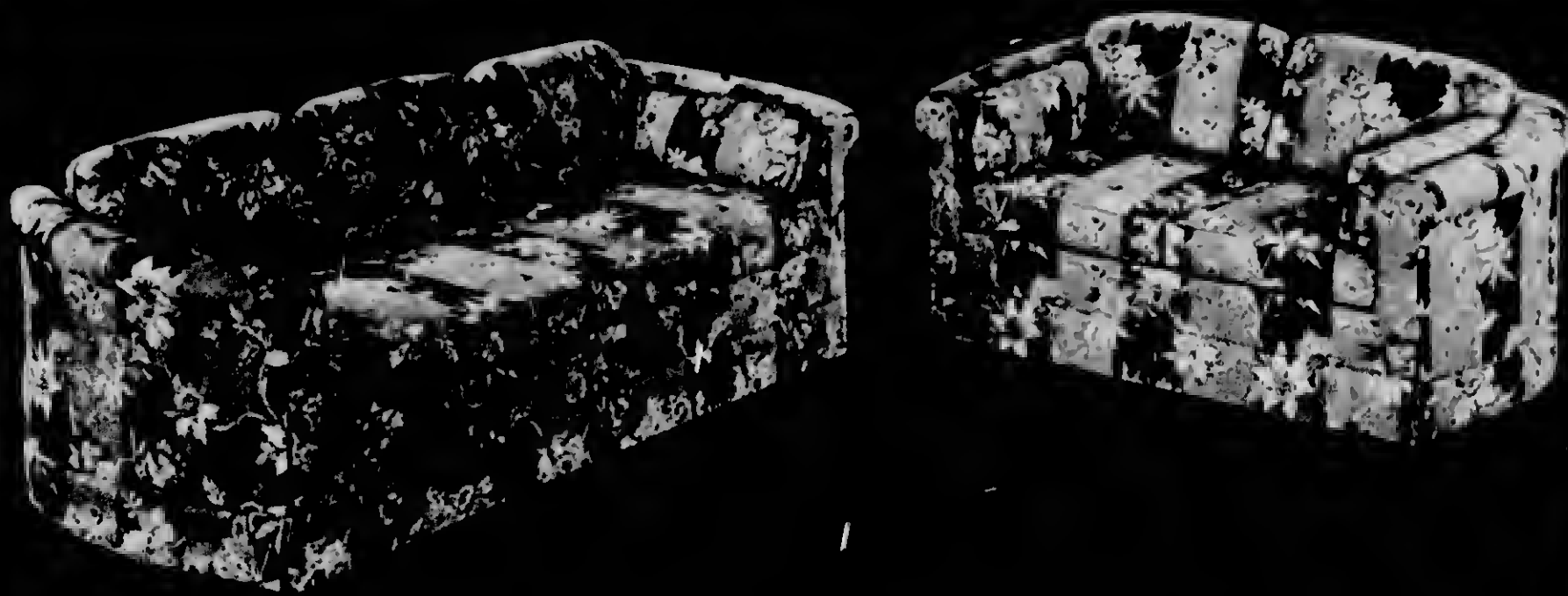
them or are probably not going to believe them is a very good technique because then they try to persuade you, they're on the attack and they give to the camera the arguments that are supposed to answer your doubt.

That documentary film making is a manipulative process is a fact of which Ophuls is fully aware. Films can be cut to mean anything the cutter wants them to—the "art" is in the editing, Ophuls says—and while that is perfectly justifiable in fiction film, it is obviously a more dubious and difficult privilege for a film maker whose plots and characters belong to recent and continuing history. Pierre Mendès-France, who, as a witty, intelligent, scrupulous and compassionate man, emerged as something like the hero of "The Sorrow and the Pity," said he was happy enough with the way he was portrayed, but that the method of portrayal itself, the chopping of film into patchwork pictures, was extremely dangerous. Ophuls agrees.

But there is more. Before the film is even there to be cut, the interviewee is selected and often set up. Before filming "A Sense of Loss," Ophuls read Bernadette Devlin's autobiography, in which she talks about a beach she used to go to when she was a child. Ophuls took her to the same beach and filmed an interview there, knowing he would probably get a nostalgic, personal response rather than a political one. How legitimate is this sort of rigging?

All documentary filming is an invasion of privacy, and sometimes, as Ophuls reminded me, it can be downright ghoulish. Filming "A Sense of Loss" in Northern Ireland, for example, he and his crew would trail ambulances in order to arrive quickly at the scene of a bombing or a killing.

For his interview in "The Sorrow and the Pity," a former German Army captain was offered three possible filming dates. Not the first one, he told Ophuls, my daughter's getting married on that day. Oh? Ophuls's dramatic instinct flared, and within a few days he and his crew were invited to the wedding. The former army captain was interviewed at the marriage feast, and the whole occasion was eventually used to frame the long flashback to France which is the heart of the film. Undoubtedly, this man, who spoke so proudly of his service in the German Army, and his family, who were visibly displeased by the



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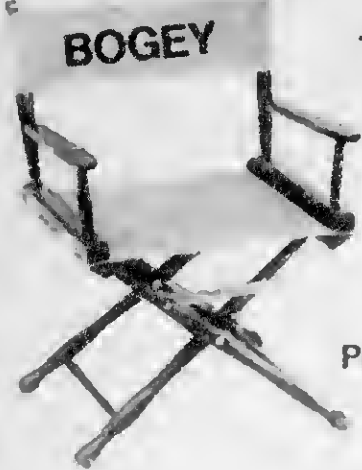
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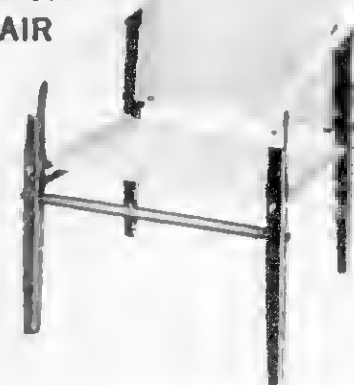
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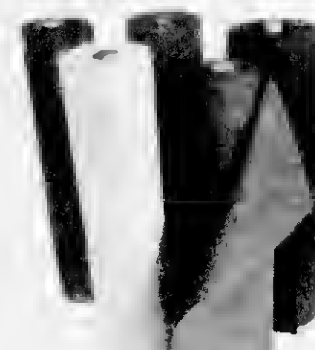
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invasion of a camera crew, were being exploited, and the fact that he himself didn't think so, even after he had seen the film, does not, as Ophuls is the first to admit, let the film maker entirely off the hook.

Manipulations can also lead to comedy, and Ophuls himself is genuinely amused when this happens. In "A Sense of Loss" a woman is playing the piano, and on a question from Ophuls she stops playing, turns around, and—in what is supposed to be a spontaneous moment—changes her glasses before she starts reading a letter she has written to a newspaper. Something of the same funny self-consciousness flickers in "The Memory of Justice" when Ophuls, by means of a slightly too clumsy cue, gets Telford Taylor to reveal that in his spare time he composes military music, and then to get up and put on a record of his work.

One of the the most haunting shots in "A Sense of Loss" shows a shell-shocked dog in flight on an empty, rubble-strewn street, constantly looking back, pursued by no one. It is an image that evokes a country full of invisible avengers. But actually the shot is all that remains of a sequence originally intended more or less to provide relief by commenting on the disproportionate concern of some people in Northern Ireland for dogs. The meaning of the shot has been entirely changed, but is there anything wrong with the change? Here there isn't, but there might well have been. Everything depends on who is doing the changing and why. Either we trust the film maker or we don't.

My feeling is that Ophuls's manipulations of people and film are almost always benign and balanced. More important, too many people get to talk in an Ophuls film for him to be able to exercise an authoritarian control over what they collectively have to say.

There is a view which suggests that all images on film have an integrity of their own, that suffering human faces, for example, will survive and contradict all manipulation of them. I don't subscribe to this view, any more than Ophuls does, but I do believe that any piece of multifaceted human history, if represented with any range, as it always is in Ophuls's films, will resist all violent simplifications, even those of the director, who can indeed cut his film up any way he likes.

Ophuls's difficulty in "The

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Gen. Telford Taylor at the Nuremberg trials (above), where he was chief prosecutor, and today. A judge is merely the instrument through which the voice of principle speaks, Taylor says in "The Memory of Justice."



"Memory of Justice" is almost the opposite one. He provides almost too much range. It would be absurd to suggest that Ophuls is not the master of his material—I've seen the film twice and its planned pace and structure are quite clear—but in its sheer profusion, the film cries out for a clarification it doesn't get.

"The Memory of Justice," is far more ambitious than "The Sorrow and the Pity," a study not only of Nuremberg but of the whole train of questions Nuremberg sets in motion: What are war crimes? Is there collective guilt? Is it possible to judge any sort of atrocity or massacre fairly? "We are all part of Nuremberg, and Vietnam and Auschwitz," Ophuls insists, and so if a film on these subjects presents us with contradictions and ambivalences, we shouldn't be surprised. If this film helps us to see and, as a result, settle our own

uncertainties, then it will be, in Ophuls's words, "authoritative, without being authoritarian." These are seductive arguments, yet, for me, there is a haziness in the film that they can't quite dispel.

Two moods, or worries, hover over "The Memory of Justice." One is the feeling which is also named in the title of Ophuls's previous film: "A Sense of Loss." In what I take to be bits of juxtaposed newsreel, the Vienna Boys' Choir sings about leaving home, and the camera pans across the rubble of what was once a German town; Joan Baez, in Paris, sings "Where Have All the Flowers Gone?" in German; on the sound track we hear regularly the light, faintly bitter songs of an older Germany, a place of charm and cafes and cabarets and wine, gone now for good; a contemporary Berlin, once the capital of this Germany, is shown as two

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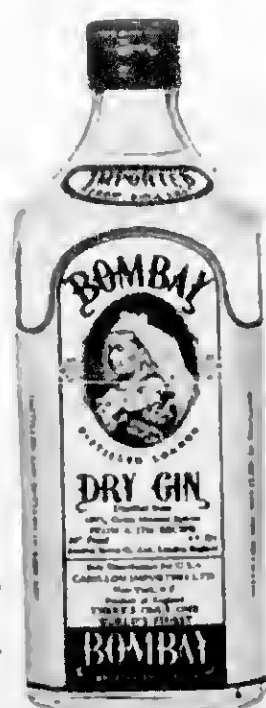
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cities separated by a wilderness, weeds growing up in an abandoned subway station, tramlines leading straight into a wall.

There is danger of sentimentality here, and the film doesn't always avoid it. Ophuls wants to suggest what it might mean to hate Hitler and his whole regime, and yet still love Germany itself. Elsewhere in the film he is clear enough about who is to blame for this ruin of a nation, but what comes across most strongly in these soft, sad sequences is a set of foggier queries: What did we do to them? What was it all for, in the end? It is true that when an American interviewee, thinking of World War II, says, "I ask myself whether all that hurting, all that killing and maiming was worthwhile, and what it has accomplished in the world," Ophuls is quick to ask whether the alternative would have been: "Letting Hitler take over?" But I'm not sure that verbal arguments, however essential, can really hold up against the weight of a whole drift of music and images.

The other mood, or worry, gathers around the question of the moral legitimacy of the Nuremberg trials. Did we have the right to sit in judgment on the Germans? We, the bombers of Dresden and Hiroshima, that is; and, in the longer view which the film is perhaps rather too eager to take, we, the destroyers of Vietnam. The answer the film gives is a complicated yes, best articulated by Telford Taylor. There are principles which persist, Taylor says, in spite of their frequent betrayal in the world. A judge should not think of himself as an exceptionally virtuous man, but as "merely the instrument through which the voice of principle speaks." In unjust times, Ophuls is suggesting, we have especial need of the "memory of justice," that ghostly reminiscence which makes us believe we know what justice might be, even if we don't see it practiced much around us.

The trouble with the film—and with our age, too, perhaps—is that the reminiscence is so ghostly. Our problem is less the banality of evil, in Hannah Arendt's phrase, than the unreality of evil. We have slithered so deep into uncertainty and self-accusation that we seem to have lost morality altogether. In a horrifying moment in "The Memory of Justice," a student in Ophuls's seminar at Princeton speaks

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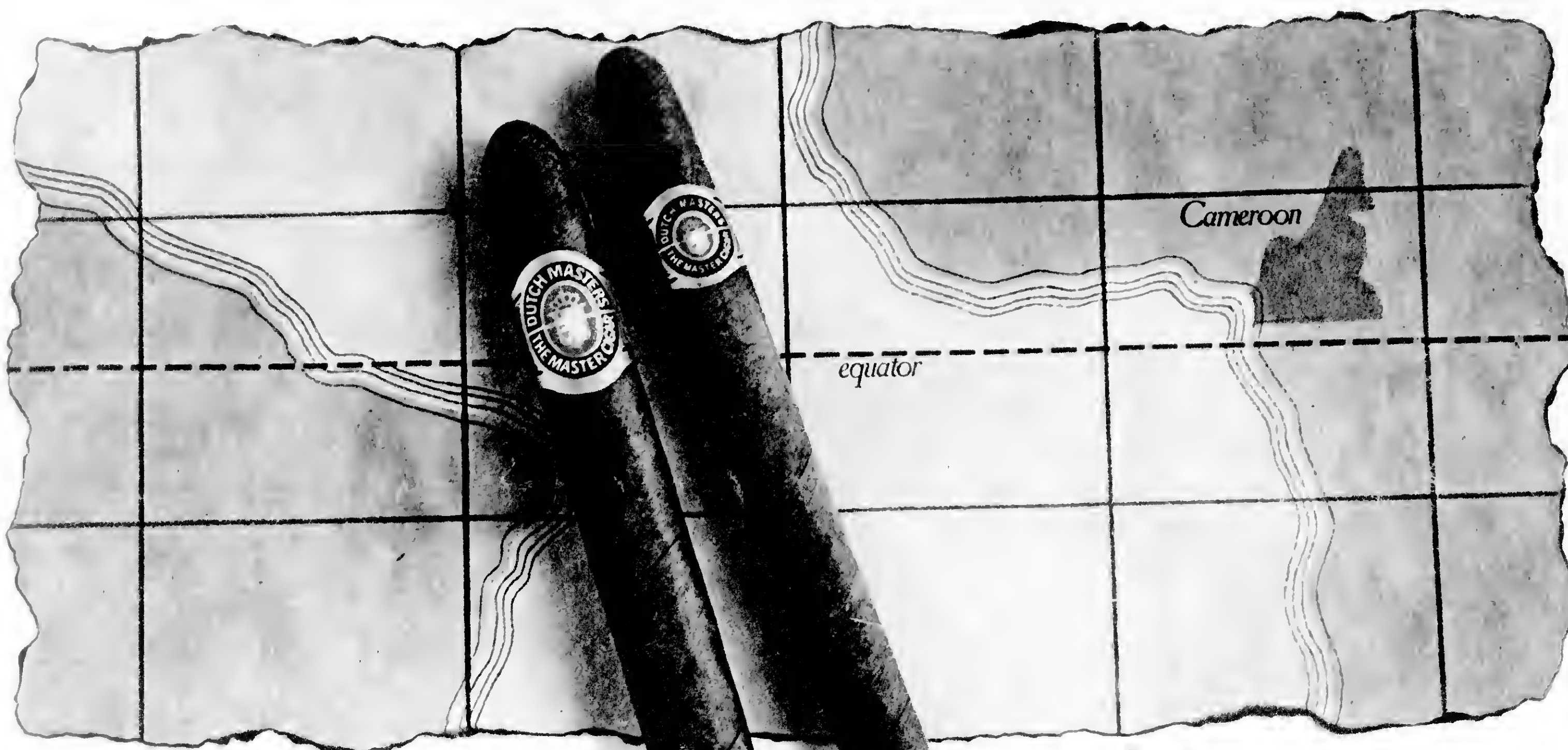
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Total wife: Ophuls's wife, Regine. She grew up in Nazi Germany; she is married to a Jew; she is one of those Ophuls questions in his film.

of the "alleged war crimes" of Goering and the rest. We are so anxious not to pretend to be the good guys that we can't recognize the bad guys when they stand there, laughing in our faces.

Ophuls is passionately opposed to this uncertainty and relativism, but his film, in its careful loyalty to an almost bewildering number of points of view, is less passionate than he is. The very juxtaposition of Auschwitz, Algeria and Vietnam seems to me to blur the specific contours of three certainly indisputable but very different horrors, and the desperately needed memory of justice tends to disappear in the film, into the softer focus on man's general inhumanity to man.

Pauline Kael once wrote of Ophuls that he possessed "a diffidence that is a form of decency." "The Memory of Justice" is a decent, diffident, meticulously intelligent film, refusing all self-righteousness and every easy simplification. "Ah," Ophuls said when I told him I very much admired the Doenitz sequence in the film, "you liked that. But you know, I didn't want to conduct the Nuremberg trials all over again, and that was where I came closest to doing that." I can't imagine a film that would be more faithful to the dizzying complexities of its subject. But then I'm left with the feeling that Nuremberg is perhaps not a subject for a decent man. ■



Total Nazi: Adm. Karl Doenitz, Hitler's second in command, at 82. He has no regrets, he tells Ophuls.

AR

5/6

SERMONS

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## INTRODUCT

### A General

- 1 ths wks T port is one of my favorites, fr many reasons; some general, othrs personal
- 2 in gen sense: while we spk of Jo, real hero is Juda who voluntrs to sub himself fr Benj so fath not sad any furthr; also, like it bec reconcil betw brothrs and, of c, bec so human: can imagine fright of brth as Jo stands bfr them as PM & they sold him !

### B Specific

- 1 bt more, like story bec of personal feelings; am alwys drawn to remark made by No when he decides ~~to~~ reveal himself to broth: I am J, is my fathr still alive?
- 2 one of most poignant and sentimental moments in the Biblcl text; perhaps one we can apprec most when we no longr have a fathr, whom we lvd
- 3 at moment when Jo able to be himself, he remembres the lv, warmth, concern, dev of his fathr, & we feel wth him bec we too have been seperated all too long
- 4 bt, at same time, <sup>a</sup>question occurs & text has a deeper message; how come Jo asks ~~fr~~ whethr fathr still alive? we know he is alive as Judah already told us
- 5 point is, then, text is redundant; what is meaning?

## BODY

### A MENTAL HEALTH

- 1 can understand issue on sev levels; let us begin wt most obvious: question of Jo refers to fathrs health
- 2 perhaps we are speaking here of phys state of health whethr he can make the long journey down to Egypt or whether he is able to maintain himself generally
- 3 bt, feel that we extend easily the premise one step furthr: we nt speaking here of phys health bt of th mental health of the father
- 4 Jo wants to know: is my fathr "alive" so that his mind functions well, so that he can grasp what is happening, so that he can comprehend that the son whom he lvd so very much, ~~what~~ <sup>whom</sup> he gave coat of many colors, is still alive
- 5 can he assim ths wonderful, startling information or is he senile so that ths joyous news will escape hm?
- 6 we understand need of Jo to know; he lking frward to reunion bt fr it to have effect, be known to f also.

### B VALUES

- 1 but the question of Jo goes even further; is my f still alive, may well refer to the values and ideals which characterizd his fathrs household & life
- 2 frm that pnt of view, can understand Jo question as well bec surely he misssd the depth of concern & comm



itment which was integral part of his fam life: must have been home of grt love bec we recall Jacobs dev for Rachel & affect betw Benj, Jo, Jacob & Rachel

- 3 it was an affect obv to the othrs; thus, envy of the brothrs & cause of events leading to slavery fr Joseph
- 4 bt even here, if we grant that Jo lking fr vals, idl concerns which charact fathr & culture of the past — can go one step furthr; ~~to say that~~ quest of Jo re frd to whethr Gd of his fathr is still alive
- 5 we know frm our own <sup>or many</sup> spciety that one apprec certain vals, qual only when these taken away or lacking: th way in which Sov Jewry seeks to emigrate bt 1 exampl of way they miss thr faith, brethrn, culture
- 6 it is entirely conceivable, therefore, that Jos asks fr Gd of his fathrs ~~whom~~ <sup>him</sup> he has sorely missd ~~bec~~ <sup>we</sup> do not know his manner of worship while in E bt can only surmise he was frcd to worship gds of E
- 7 thus, the anguished, agonizd cry: is my f still aliv and we can spec whethr & how ~~he~~ means the phrase: eithr lit or figuratively

## CONCLUSION

### A General

- 1 quest is interest fr specul bec we know the answr al ready, long before it is askd. Fathr is alive & yet Jos insists on asking it: summarize:
- 2 what does he mean by this? Phys or Mental Health, th values, ideals, concerns, is it an earthly or a heavenly Fathr whom he seeks?
- 3 the question is answerd in our hearts & minds.

### B Specific

- 1 bt we can see applic of quest to our own lives; we seek fr our fathrs & we ask fr that which they rep
- 2 no matt'r what our relationships, always a spec tie frm child to parent & one which remains wth him over all th yrs of sep
- 3 that is why I so drawn to ths part of T port bec, as I dwell on it over the yrs, can see that quest of Jo really a quest of the heart & I hope he fnd hs answr

Amen.

Heb. Tab., Sat. A.M., Dec. 17, 1977

## "UNION" CONVENT IN SAN F.

### INTRODUCT

#### A General

- 1 it was in 1873, more than 100 yrs ago, that parent body of our Ref Mov ~~was~~ <sup>was</sup> ~~and~~ <sup>in</sup> C by the founding fth of our rel orientation: IMWise
- 2 ths over-all grp, orig meant to rep the laity of Ref was to bind our people togethr; a need highly nec in early days of our movem and in time of Am growth
- 3 the organiz became k own as UAHC and while ~~still~~ <sup>admin & working</sup> for lay people of Am Ref Jud, its ~~hd~~ <sup>has</sup> always been a rabbi; Schindler today, more latr!

#### B Specific

- 1 in order to maintain ~~cont~~ <sup>contact</sup>, so that indiv frm all ovr country ~~to~~ <sup>nt</sup> lose touch wth one anothr, "Union" meets in Gen Assembly every two yrs
- 2 to study, to pray, to hr prom speakers, & also to debate & evaluate critical issues which face our movem
- 3 these critical issues have rangd, over the yrs, frm opening of a Soc Actn Sentr in DC, to refusal of r to offic at mxd-m, to Zionist cause, to dues structr & it was Zionist issue: very much in foregrnd ths yr
- 4 it has been our cong custom to send me to these biennial conventions & again attend in Nov of ths yr.

### BODY

#### A PROGRAM

- 1 let me report to u briefly on gen program structure; convention lastd sev days, including a weekend when, of c, on Frid & Sat all centrd ar Sabbth worship: in bth the trad vein, highly innovative, use of new PB, in song/dance, by sr cit & yth, in frml & infrm sett
- 2 the theme fr ths gathr was "Jud in a Sec Age" & embracd disc ranging frm cults of r childrn, to energy, to terrorism's psych, to Fam struct, chavurot, & the many areas of crisis or near-crisis frm J pnt of view: Quebec & Argentina in partic; Russia in gen
- 3 in add, the lay leaders of whom there were some 3000 in attend, had chances to disc thr ~~persnl~~ <sup>congr</sup> probl wth experts of Union staff: large, med & small cong & again subdiv into small, med large urban settings.
- 4 finally, Pres of Union, as well as Pres of College met, wth whoever wishd to attend, ~~in open~~ <sup>at daily</sup> breakfast ~~session~~ <sup>in order</sup> to discuss issues at hand in infrmal setting, in open & lively give & take.
- 5 in short, delegates who were selectd & electd by thr cong had ample opport to inquire & seek ansr; to learn & challenge as they p rsonally ~~felt~~ <sup>felt</sup> or as thy instructd by thr cong bec in many in tances Resolutn concerning issues at hand had 1st. been hotly debatd within cong setting ~~altho ths not the case here at H~~ <sup>at H</sup>
- 6 am certain that those who attend fnd it worthwhile

## B SCHINDLER

- 1 but with all this going on, were 2 major areas on which  
 we did focus attention; 1st: bi-enn speech by Pres  
 2 of c, known to all that Sch nt only pres of UAHC but  
 far more vital at this time: Pres of Conf of Major Am  
 Organiz; more commonly known as ~~Pres~~ of Pres Conferen  
 3 all of us anx awaitd Sch message bec, after all, he  
 a persnl frnd of Begin, the "Shbt Sadat", in & out  
 of Wh House & close to Cartr on J issues in gen & on  
 M East in partic so we expectd to hear real substance  
 4 many of u even commentd on my having priv to hear him  
 & O Mind partic wantd report but must say, grt dissapt  
 bec nothin of depth & concern we might have expectd  
 5 Sch, spking once every 2 yrs to his constituency, &  
 this time before 3000 people gave gd "sermn" but not the  
 statesmanlike address we had antic & this omission /  
 leads me to gen conclusion, then as now, re MEast dev:  
 6 Sch, in position he finds himself, can nt possibly  
 spk openly of the negotiations and nuances of intern  
 politics & we, hanging on every scrap of news frm TV  
 or radio, do nt know even half of what is happening.  
 7 real negotiations & delib behind clsd doors & gen  
 public may never know; Sch omission of any really im  
 port or pertinent fact highlightd the gap; his since  
 told the whole story!
- 8 same situati n wth negotiations in Cairo today: we  
 only obtain partial news & make no mistakes abt it.  
 Can only hope that disc are fair, objective, have  
 welfare & wellbeing of people in mind, will lead to  
 peace altho real accomod, in my view, far off.
- 9 that was issue of Sch spch: gen dissap bt polit wise

## C ARZA

- 1 there was one othr topic which provd to be issue of  
 controvr and really quite unexpected fr most of us; &  
 it concernd issue of Zionism
- 2 it had been prop that as Am Ref Jews we join WZO,  
an unprecedented step in our circles; reasons: disen-  
 chantmnt wth status of non-ortho Jud in Israel, abil  
 to change Zionist picture from within, broaden scope of  
 Zionist organiz, & give our pnt of view a vehicle of  
 expression short of Aliyah
- 3 all this partic meaningfl fr us since only two yrs ago  
 we of Ref Movem helpd sponsor first Ref Kibbutz in  
 Negv, in 1973 transfdrd headqtrrs of World U fr Prg  
 Jud to Jerusalem & since 1962 Jerus campus of HUC
- 4 in short, we have a stake in Eretz & new affil organ  
 "Arza" (to the land) or Am Ref Zion Assoc nec fr us  
 to have an input into pol machinatins of Israeli Z  
 pol parties who do nt pay much attent to diaspora Z
- 5 surprisingly, this proposal on the part of the UAHCs

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executive caused quite a storm of protest and for all the wrong reasons: not that we can't really be in control so far removed physically, or re numbers, or foreign philosophy which most traditional Israelis can't comprehend  
6 but because this political <sup>movement</sup> & therefore close to <sup>conflict</sup> dual citizenship & would not have taken much to trot out once again the spectre of "dual loyalty" so common in 40s  
7 it was quite a heated debate with positive forces from both coasts & negative oriented forces from mid-west (in traditional American pattern) but when it came to actual votes, the pro-ARZA forces in control  
8 personally joined group & in due course will recommend that congress affiliate itself with new cause, once all the details are available to us  
9 in terms of our concern for Israel, no matter what our personal philosophy, I think that at heart we are all Zionists

#### CONCLUSION

##### A General

- 1 this, then, is general assessment of bi-ennial convention which took place this past Nov.
- 2 many more interesting experiences but because of my short stay, what I have outlined = highlights
- 3 pity that our congress not more aggressively represented.

##### B Specific

- 1 say this became truly UAHC a meaningful organization, even if we do not always agree with them or their policies or their involvement in issues not to our liking
- 2 anytime 3000 individuals come together, motivated by their zeal for Ref Jud, a meaningful event & one which speaks <sup>well</sup> <sup>hope</sup> for our movement
- 3 again, not all is positive (for example: too much catering to the wealthy & leisurely whose affluence permits them to attend these conventions in posh settings) but on whole much good, much exchange of views which always positive
- 4 and finally, sense of "union" in best sense of tradition: a unity we need in our time of fragment, discord & lack of personal identification or perspective
- 5 to have met with dedicated, committed, enthusiastic Jews, 3000 strong was a wonderful emotional experience & hope I may represent you for many years to come.

Amen/

Heb. Tab., Friday eve, Dec. 23, 1977



# TORAH LESSON: SHEMOS

## INTRODUCT

- a- place of T read in service is central on M, Th & Sat otherwise, Amidah = Tefilah
- b- we rd T ths eve bec so few present on Sat AM
- c- place of rabbi is relatd to T read bec he became in time the transl (frm Heb to Aramaic) & then comment thus: Darshan or Midrash
- d- Shemot enormous possibl fr preacher; perhaps tempt u to attend fr exposition of text in wks to come!

## BODY

### A Content

- 1 Exodus, 7 plagues, confrontation betw M & Ph, → Pesach
- 2 personality of Moses - ~~Exod~~ "M. H"!
- 3 exodus frm E to desert to Sinai & 10 Cs: antw
- 4 G Calf

### B Peoplehood

- 1 in 1:9 fr very 1st time have phrase People of Israel
- 2 at all othr times: People of Israel
- 3 who were these people historic, socially, religious?

### C Contradictions

- 1 slay male childrn bt if concern is numbrs, slay girl
- 2 if slay male ch, how obtain suff nos fr labor?;
- 3 if u slay the ch, from where the slaves of next gen?
- 4 have we noticed that it is Ph daughter who is chargd w/ bringing up M, the yth destined to hurt her fath
- 5 upbringing of M in Ph court not mentioned aftr initl episodes; nt even in confront between Ph & Moses whe might have helpd considerably; ths nt a diff Ph
- 6 name is given to M by Ph daughter aftr 3 yrs old; hw possible that Ph d knew a Hebrew name? & if not she what was name of M before "Moses" given to him? ~~by Ph?~~ What mothr dalld him dur 3 yrs when she weand him is never mentioned.

## CONCLUSION

### A Differences betw E & Is

- 1 let me end on unpop note bec today it is nt in keeping wth spirit of time to spk vs Egyptians who are, aftr all, the oppressors in our story
- 2 wth grt justification did Begin say to his reps at Cairo: take gd lk at Pyr fr, aftr all, we helpd bld!
- 3 bt in trad, midrashic sense, lk at diff betw Is & E
 

Isr:	Gd	Egpt:	idols
	Man		slavery
	Temple		palaces (Jere 22)
	life		Bk of Dead
- 4 summation: Isr in E was a child & influenced as such bt once out of E, attained spirit grtness.

### B Specific

- 1 hope u come to hear lessons of the past, interp fr

the present

2 the hist & trad of our people unusually interest,  
stimulating, exhilarating

3 &, above all, pertinent to our needs in our time.

We invite u, fr Sat mornings, to attend, hr & learn  
Amen.

And now let us return T scroll to Ark, p 429 in PBk..

+ Oleian 617

Heb. Tab., Frid Eve., Dec. 30, 1977

Torah lesson to "SHEMOS".

## INTRODUCT

## A General

- 1 ths wk begin read of 2nd bk of T bt bec of my absnc last Sat want to go back to message of 'ח'; T port rd last wk as we closed Bk of Gen א'חיים
- 2 was most unusual story fr those of u who follwd it; in sense, very sad bec all the majr figures died & yet, in spirit of J trad, name was 'ח' = "life"

## B Specific

- 1 bt what was it that made last wks<sup>T</sup> so vital & worthy of consideration, that we take time to return to it? Answr: it concerns itself wth the blessing
- 2 what kind of a blessing? as we bless our ch & gr-ch on the Sabb & holidays, so then the children of Jos were bl by thr gr-f Jacob; as Jo bless<sup>y</sup> by his fathr, ~~as~~ Jacob blessed all of his 12 sons
- 3 bt what triggers specific concern is fact that Jos places his eldest to r hand of Job & youngr to the left bec stronger bless to flow frm right hand
- 4 bt Jacob intentionally rearranges his hands, crosses them, & gives majr bless to younger, much to constr nation of the fathr. What is ths all about?

## BODY

## A BLESS IS A PRAYER

- 1 first, must understand that bless is nt a simple matter bt taken very seriously by anc as hope: today
- 2 it has been c<sub>h</sub>aracterizd by some schlr & philos that blss really is a prayer, in highest & most nob. most sacrd sense of term
- 3 it implies three aspects of prayer: adoration, thank and petition, and ths lifts bless to the heights
- 4 bt more, as we see with case of Jcb & 12 sons: the bless has added ramifications fr it nt only implies bt is a reckoning, an evaluation of life:
- 5 what has been part of u in past, what yr values now & in what capacity as a humn being, a Jew, will u mk yr way in terms of the days & yr to come?
- 6 the blessing, in short, is nt automatic bt is no mr & no less than a weighing, a kind of balance & it is on these terms that we understand signif of chap ter we rd last wk concern. bless of sons of Jcb

## B ELDER

- 1 bt there is more to be seen within ths context bec while bless is directed at someone, majr concern, of c, is one who imparts the bless, the elder of fam, community, rel grouping, etc.
- 2 take case at hand & see what<sup>is</sup> involvd: Jacob who is old & has diffc seeing makes point of changing his hands so that bless goes his way & nt as Joseph wld want, nor as sense of fam lineage would dictate

- 3 the older shld be preferred & get chief bless bt it is nt to be; Jcb has own sense of what is r & wrong
- 4 bt is ths OK? Only to certn extent & one can ~~survive~~
- 5 what enmities arose out of ths crossing of hnds rather than placing them: rememb othr brothers at war?
- 6 situation goes so far that Deut 21:15ff forbids the usurption of 2nd b & taking rights ~~away~~ priv away frm 1st brn. ~~Here~~ In Deut, concerns man wth two wives: hatd & lvd, & son of hatd is 1st b bt must give inhrt
- 7 We can understand need to legislate ths principle bec you may recall that Jcb/Esau had confrontation & it was ths very same Jcb who deceivd his fathr Isc & tk birthright away frm his brother
- 8 bless. then nt just casual act on any level; detirmn yr path fr rest of yr life bt, phys & spiritually & the receivr of bless must lv wth its message always

## CONCLUSION

### A General

- 1 what have we seen then in ths concern fr the bless?
- 2 what is message to each of us as we bless r lvd ones
- 3 that a) bless is syn wth a prayer which weighs the past & present in order to establ prerogatives fr th future & that bec of ths weighing, noth automatic
- 4 b) that the one who blesses has hs way of maintaining authority as well; he must be aware of the grt responsib incumbent upon him as the vital elder

### B Specific

- 1 the lessn fr us seems obvious as we end Gen last wk & now began wth Shemot:
- 2 that we bless & make it a prayer in most sacrd sense and, at same time, that we know whom & fr what we bless so that words are nt idle & that recipient is aware of depth of commitment
- 3 if we can learn ths simple aspect of rel life, the bless we bestow & the bless we receive will sustain and ennoble us all the days of our lives.

Amen.

Heb. Tab., Sat. A.M., Dec. 31, 1977



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551 FT. WASHINGTON AVENUE - NEW YORK, N. Y. 10033

Robert L. Lehman  
Rabbi

Frederick C. Herman  
Cantor

Max Hamburg  
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## MUSICAL SERVICE FOR SHABBAT CHANUKAH

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Closing Hymn: Adon Olom ..... L. Lewandowski

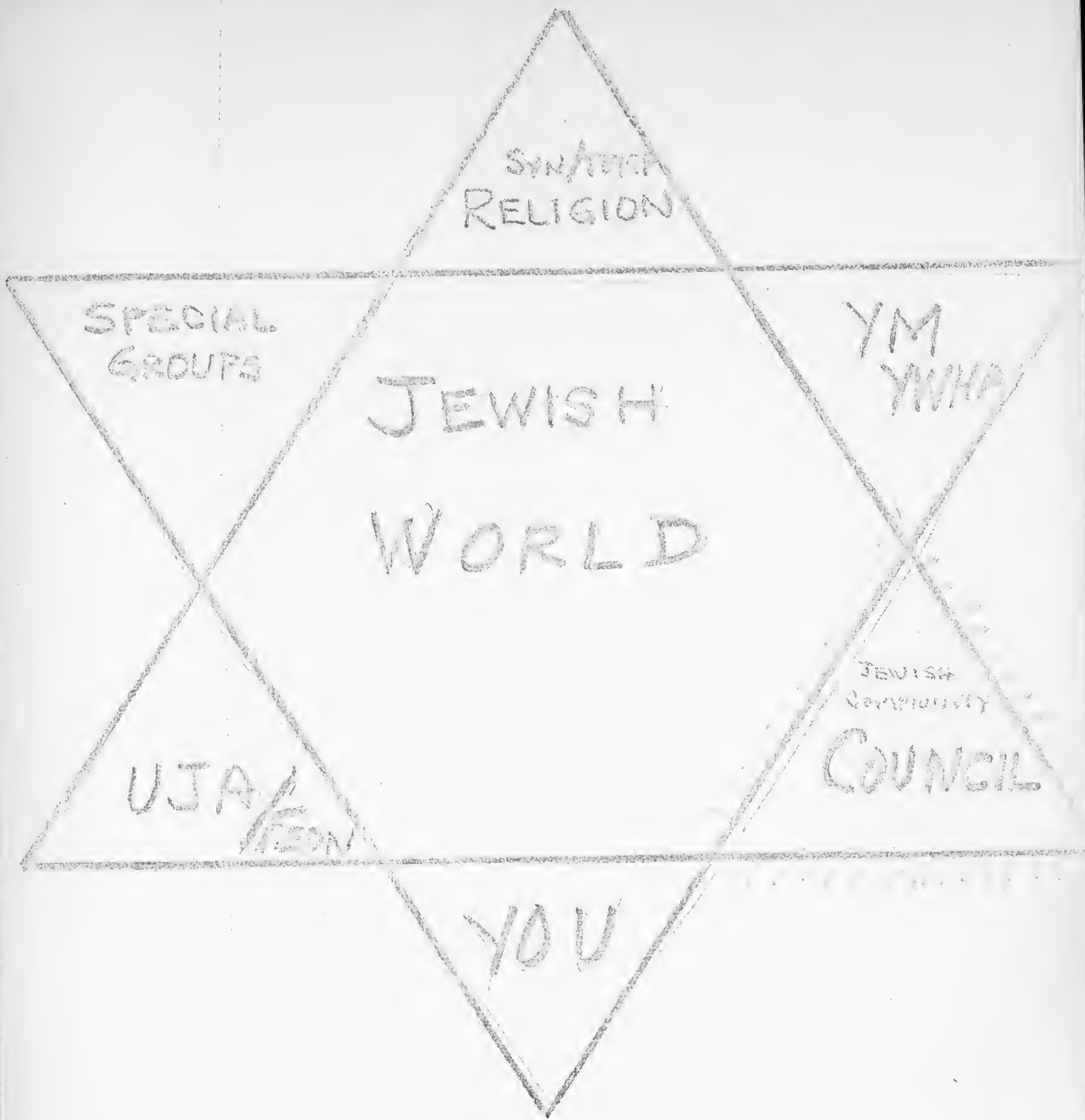
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Fred Goldman	.....	Organist



Special Groups such as Hadassah, JICV,  
Bnai B'rith, Council of Jewish  
Women, etc.

M. Feldman



INTRODUCT

A General

- 1 have had sev opportunities to observe & celebr Chan in our Syn ths yr and all have been most beautiful
- 2 had 2 celebr last Sunday, lit candles here last Mond Tues & Wed, had marvellous musical serv last evening, & have time ths AM to reflect on theme of the occas.

B Specific

- 1 bt what is the theme of Chan? for all of our observ there are still those who do not understand basic mean of the word: means "dedic" & refe's to Temple
- 2 and has noth to do wth fest of lights, as often belvd. Further, some refer to military concerns, to squabbl over religious author, where power lies in Jerus or in smaller communities such as Modin
- 3 ramific of concerns & ~~basic~~ themes are endless. But, how lk upon meaning of festiv ths era; hwat lesson of the past for the sake of the present?

BODY

A Leadership

- 1 first theme is one of leadership; find, as <sup>we</sup> survey th current J scene in partic that very few, if any, leaders of note; no one to whom we can look
- 2 strange phenom to my way of thi king: earlier, had the great men: Wise, Silver, Louis Marshall, J Schiff perhaps their time brought out personalities more?
- 3 doubt it, perhaps the fault of media: so many other issues in rapidly changing times, no space fr <sup>leaders</sup> unless natl level bec in conflict wth othr small ~~gr~~
- 4 bt ths is just what <sup>a</sup>part of Cha obs: had nt one bt 2 leaders: Judah and Matth and they certainly fulfilled thr basic mission; as we are asked to do ths seasn
- 5 many cent ago, & some two cent aftr Macc time, the Mishnaic bk: "PAvot" has phrase: "in place where there are no men, strive thou to be a man" = take leadership, be man, stand in forefront, guide others & make your influence to be felt.
- 6 ~~what~~ also part of ths concept: embrace a cause & lv accordingly bt how many of us in our time, really hve a cause we can embrace, one we know sufficiently
- 7 Israel is abt only one; cert nt Syn and how can we get exc whether to have Bingo in cong sponsorship or not? Issues, causes degenerated since awesome past
- 8 thus, ~~while~~ no real, all-absorbing issues, no leaders & fate of Chan ideal up to each & every individual: to "be a man where there are no men" = to lead, to sustain, to ennoble, to encourage, to strengthen so that if we arent Judahs or Matths can at least emulate their conduct and their devotion to ideal.

## B MENORAH

- 1 thus, while leadership & a cause is first theme, the secnd one appears to me to be the Menorah; it is nec
- 2 Men nt nec simply as an object bt bec it calls sev vital ingredients of the story to fore & places them into focus: a miracle occurd, light is vital in the Sanct, ~~that~~ Gd is instrumental in our lives.
- 3 bt we can carry the observ of ths theme even furthr &, above all, make it more personal: we bring the M into our homes & ther fore whole spirit enters, also.
- 4 as matter of fact, those with us last Sunday may recall that process can be reversd in that we brought M to the Temple bt idea remains the same: theme spks of miracle, light, Gd & these are all part of us
- 5 more, the idea of leadership comes to fore again in that indiv must light the Menorah, using the Shamash which is to say that one indiv in the family assumes the role of leader & <sup>by his action</sup> uses his position of influence
- 6 to make certain people know of the message and theme of this very spec occasion and holiday observance.

## CONCLUSION

## A General

- 1 see, then, that we have come full cycle once again: the idea of leadership in behalf of a cause is central to this partic holiday
- 2 see it in terms of Judah & Matth & apply it to ourselves; more so, see it re Menorah, which must be lit by indiv in home so that ideals and themes it represents are brought in as well, and into lives.

## B Specific

- 1 a gd message for us at ths season of the year; a gd message for us at all times.
- 2 to lead, to be source of influence to however small a group, if only ones own immed family, is basic task of each one of us & it is in ths context
- 3 that we take on aura of strngth & live our Judaism to the fullest.
- 4 ~~as consequence~~ <sup>in sum</sup>, may spirit, ~~A~~ theme & lesson of Chan be a part of our lives, & lives of our fam, always.

Amen.

Heb. Tab., Sat. A.M., Dec. 10, 1977  
Shabbat CHANUKAH.

INTRODUCT

A General

- 1 ths wk begin read of story of Joseph; known as a dreamer and an interp of dreams
- 2 know frm our story that his dreams nt always lkd upon favorably by his fam, his brothers espec; & he even degraded his father in the interp of hs dreams
- 3 ths needs special mentioning bec it is an almost unforgivable sin in context of anc times: the fathr, the patriarch, was sacrosanct & yet J defied tradit

B Specific

- 1 what emerges frm the portr, it painted in ths chapt of Genesis is that J was very much the egotist, his view of himself was without limits; he nt only showd himself off in coat of many colrs, he preened!
- 2 of c, if we want to be honest about it, we can understand his attitude bec we have much of the same with in us: ours not nec dreams bt phantasies as we see ourselves in roles & in positions not due us
- 3 we are all affected in this way; the diff is that some of us can cope with our fantisies and recognize them as such; others, do not recogn~~e~~ them and as a consequence live in a world of unreality, of dreams.

BODY

A INFLUENCE

- 1 bt in a more realistic setting, all of us are like ~~th~~ J ~~of all~~ bec all of us, to grter or lesser degree are dreamers, visionaries, even idealists
- 2 that which is central to our dreams, or at least to mine is that we in some way can and do influence the shape of things, the structure, the direction of the world of which we are a part.
- 3 we might do with via our work, the ideas we have, creativity in terms of art or music or lit, we may be indiv of action or ideals or ideas, but in every way there is the hope that we a source of power & that bec of us, events shift, shapes change
- 4 bt, as wth J who saw his fathr & brothers bow to him altho he had sense enough ~~to~~ to compare them to sun, ~~mr~~ and stars, there is the element of reality which must in some way balance the egomania which sees us as movers and shapers of nations & world
- 5 we may be little lower than agels as Ps said bt what really are we? What is a mortal being in his mortality? we are limited by our earthly limitations
- 6 always seemed valid to me: change bt 1 person & ths a grt accomplishment~~x~~; have always approached my life and my profession in ths manner: 1 persn, 1 life, 1 attitude and ths a realistic task, dream, which is attainable. Ths fantas mxd wth reality & valid

## B REMEMBRANCE

- 1 bt as we are like J in hope of trying to shape even bec our egomania leads us in ths direction, we also have our dreams in terms of a secnd goal: we want to be remembered by those who come after us.
- 2 again, this can be a very discouraging procedure & when we think in these terms: what are we, what might we come to be, what will they think of us, we know all too well that we not major personalities.
- 3 we do the best we can; hopefully, we above cut off average, we can make our way & succeed wthin certain frame of reference bt want to be remembered!
- 4 ~~for what~~ <sup>How</sup> is almost immat bt by someone for something and that is as great a drive in man, seems to me, as the basic biological drives. I want to be remembrd & the nec corrolary: do not want to have lvd in vain or in a vacuum, or to be forgotten when I die
- 5 again, it is ~~the reverse concept~~ <sup>other side of coin</sup> of what we said at beginning in terms of wanting to influence someone: the idea is nt to be remembered by multitudes but if at all valid, by a single person, by a small grp, within certain distinct circle
- 6 we want to make certain that our name evokes a sense of good and of blessing.

## CONCLUSION

## A General

- 1 it is in these terms that Joseph becomes the more real to us: he is a dreamer and so are we
- 2 he is also an egotist and so are we; he had fantasie and he had a quick, rude awakening when his brothers sold him into slavery; we too see things in reality, in perspective and balance these fant for life

## B Specific

- 1 what is it that we want to attain: change whole of this world? No, just one person
- 2 what is it that we want: to be remembrd by whole world? no, just one person, one grp and we are truly achievers
- 3 that one of many lessons we are taught by Joseph & we empathize bec we so much like him, having to grow to maturity & having to find our proper place in life

Amen.

Heb. Tab., Sat. A.M., Dec. 3, 1977

Vayeshev



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## SHABBAT CHANUKAH: Music.

### INTRODUCT

want to wish you all Happy Chanukah!!!  
marvellous season: festive air, lights, melodies/as  
well as messages of inspir, faith & dedication  
import fr us to rememb that ths not a milit celebratn  
but וְהָיָה כִּי יִזְכָּר = "miracle" as cruse of  
oil, suff fr 1 n, suff fr eight

Darkness of tyrant, oppressor, persecutor (whether  
name be Antioch, Haman, Torq, Hitler or whethr  
natl. be Russ, Arab or Ugandan) this darkness  
is dispelled by the light of Chan

This a time, a feel of joy & fulfillment, espec in  
view of past hurt that touchd our people/& positi  
aspects of present situation, espec in Middle East

So, let spirit of dedic = Chan, be in all yr homes,  
within yr fam circle, ~~within~~ cong of Israel  
& may our dedic also be to Syn, to our faith, to  
principle of our survival so we and our descend.  
can celebrate Chan fr many generations to come.

As matter of fact, feel so strongly re spirit of jubi  
lation that want to give u a present also: no ser  
mon!

### BODY

of c, do want to say a few things re music & wth help  
of C Hermn let me be musical for while  
we will hear Oratorio (part of) bt let me esplain:

A: Ora grew in popul as opera declnd; people tired of  
mythol frm which opera drawn in large measure &  
they leand toward stories, events, episods more fam

B: Handel's Orats populr bec he sensd most fam was Bibl  
& people in 17th cent Engl very much concernd wth B  
themes: 2nd coming, love fr Holy Land = <sup>X</sup>Zionists;  
othr reasn fr Handls popul Orat = in English

C: of c, like all gd things, came abt almost by accid:  
his 1st Orat: "Esthr" comp in 1720 was forbidden a  
public perform by Bishop of London

He felt not apprpr to depict b~~x~~iblicl charactrs  
on stage; thus, Handl<sup>e</sup> transfrmd it into work fr  
chorus & soloists in concert form = Oratorio!

Ths eve we will hear portions of Judas Maccabeaus, an  
Orat comp in mid-18th cent bt while telling s<sup>o</sup>try  
of Chan, no relation (the compos) to Chan originally  
ironically, quite in contrast to J trad: Rabbis, Chan  
nt a military vict bt Handel composed Orat precis  
ly fr ths reason: to celebrate heroism & victory  
in Battle of Dyke of Cumberland; he was Wm, young  
er son of King George II

When Wm won ths decisive battle in 1746, Handl commis.  
to compose & hit on story of Maccabees as perfect



vehicle fr his message of triumph

as a X he could nt, possible know how fully he had  
misjudged the J spirit assoc wth Juda Maccabeaus

#### CONCLUSION

All this to introduce some glorious music, as listed  
on yr programs

In closing let me credit CHermn fr arranging th musical  
portions, fr providing historical notes & fr pre-  
paring every aspect of Oratorio's presentation.

The name~~X~~ of our Organist, as well as names of Quartet~~X~~,  
are to be found on last page of yr program.

And now, let us begin...

Heb. Tab., Frid eve., Dec. 9, 1977

SHABBAT CHANUKAH

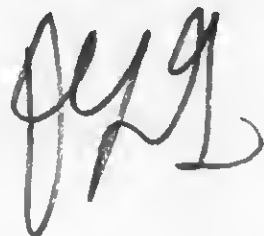
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Corrected Copy G.P.H.

PROPOSAL #2

Chanukah, Sabbath Eve, Dec. 9th, 1977

*mid* \*\* 1) Ma oz Tzur B. Marcello, Arranged F. Herman

2) ~~U.P.B. pp 86 ?, resp. reading~~

continue pp. 50

3) Borchu F.v.d. Stucken

4) Shma Sulzer

5) Mi Chomocho (Ma oz tzur, trad.)

6) V'shomru- A.W. Binder

end of pp 55- silent prayer (no, "May the Words")

Rabbi : Introduction to Chanukah & explanation of music (Handle) etc.

\* Come ever smiling liberty ( Soprano & Alto duet)  
U.P.B. pp 87-88 to "... out of the hands of the Gentiles" (1)  
cue for \* Arm, Arm ye brave ( Bass solo)

U.P.B. pp 88 to "... was gathered to his fathers" (2)  
cue for \* My zealous father now at rest" ( Tenor, recit)  
segue \* Disdainful of danger ( chorus)

U.P.B. pp 88 to "... His mercy endureth for ever." (3)  
one for \* See the conqu'ring hero comes. ( chorus)

U.P.B. pp 89- to "... gladness and thanksgiving" (4)  
cue for \* Father of heaven ( Cantor solo)

U.P.B. pp 89-90 to "... Peace among men" (5)  
cue for \* Hallelujah, Amen ( Chorus)

U.P.B. pp 90 " On this festival of Hannukah..." etc.  
Blessings, segue - Rock of Ages ( trad)

Candle  
Lighting

KIDDUSH L Lewandowski

ADORATION- M. Helman

HYMN Adon Olom L. Lewandowski

*Kiddish, Hallelujah*

\* Selections from JUDAS MACCABAES by George Frederic Handel (1685-1759)  
\*\* This melody is one among a dozen which B. Marcello (1686-1739)  
borrowed from the S'fardic and Ashkenazic rituals ~~xxx~~ of Venice,  
and which he incorporated in his setting of 50 psalms, the entire  
collection being entitled ESTO POETICO ARMONICO ( pub., Venice  
1724-27) By that time the time had probably been in popular <sup>use</sup> care for  
over 100 years, The choral arrangements heard tonight is by F. Herman.

# from Judas Maccabæus

Wretched indeed! But let not  
Judah's race  
Their ruin with desponding arms  
embrace.

No. 6. AIR.—*Simon*.

Pious orgies, pious airs,  
Decent sorrow, decent pray'rs,  
Will to the Lord ascend, and move  
His pity, and regain His love.

No. 7. CHORUS.

O Father, whose Almighty pow'r  
The heav'ns, and earth, and seas  
adore,

The hearts of Judah, Thy delight,  
In one defensive band unite,  
And grant a leader bold and brave,  
If not to conquer, born to save.

No. 8. RECIT.—*Simon* (Bass).

I feel the Deity within,  
Who, the bright Cherubim between,  
His radiant glory erst display'd;  
To Israel's distressful pray'r  
He hath vouchsaf'd a gracious ear,  
And points out Maccabæus to their  
aid:

Judas shall set the captive free,  
And lead us on to victory.

No. 9. AIR.

② Arm, arm, ye brave! a noble cause,  
The cause of Heav'n, your zeal  
demands;  
In defence of your nation, religion,  
and laws, *Lord God*  
The almighty Jehovah will strength-  
en your hands.

CHORUS.

We come, we come, in bright array,  
Judah, thy sceptre to obey!

No. 10. RECIT.—*Judas* (Tenor).

'Tis well, my friends! With trans-  
port I behold  
The spirit of our fathers, famed of  
old

For their exploits in war.—Oh, may  
their fire

With active courage you, their sons,  
inspire!

As, when the mighty Joshua  
fought,

And those amazing wonders  
wrought,

Stood still, obedient to his voice, the  
sun,

Till kings he had destroy'd, and  
kingdoms won.

No. 11. AIR.—*Judas*.

Call forth thy pow'rs, my soul, and  
dare

The conflict of unequal war:

Great is the glory of the conqu'ring  
sword

That triumphs in sweet liberty re-  
stor'd.

CHORUS.

Lead on, lead on! Judah disdains  
The galling load of hostile chains!

No. 12. RECIT.

*Israelitish Woman* (Soprano).

To Heav'n's almighty King we kneel,  
For blessings on this exemplary zeal.  
Bless him, Jehovah, bless him, and  
once more

To Thy own Israel liberty restore.

No. 13. AIR.

*Israelitish Woman*.

O Liberty, thou choicest treasure,  
Seat of virtue, source of pleasure!  
Life, without thee, knows no blessing,  
No endearment worth caressing.

\*  
① DUET (Soprano and Alto)

Come, ever-smiling liberty,

And with thee bring thy jocund  
train;

For thee we pant, and sigh for thee,  
With whom eternal pleasures reign!

[ iv ]

\* Nos. in circles indicate order  
of performance.

3

No. 14. RECIT.—*Judas* (Tenor).

My zealous father, now at rest  
In the eternal mansions of the blest:  
"Can ye behold," said he, "the  
    miseries  
In which the long insulted Judah lies?  
Can ye behold their dire distress,  
And not, at least, attempt redress?"  
Then faintly, with expiring breath:  
"Resolve, my sons, on liberty, or  
    death."

We come! O see, thy sons prepare  
The rough habiliments of war,  
With hearts intrepid, and revengeful  
    hands,  
To execute, O Sire, thy dread com-  
    mands.

No. 15. TRIO AND CHORUS.

Disdainful of danger, we'll rush on  
    the foe,  
That Thy pow'r, O Jehovah, all  
    nations may know.

No. 16. RECIT.—*Simon* (Bass).

Haste ye, my brethren, haste ye to  
    the field.  
Dependent on the Lord, our strength  
    and shield.

No. 17. CHORUS.

Hear us, O Lord, on Thee we call,  
Resolv'd on conquest, or a glorious  
    fall!

### Part the Second.

SCENE.—*The same.*

*The ISRAELITES celebrating the return  
of JUDAS from the victories over  
APOLLONIUS and SERON.*

No. 18. CHORUS.

Fall'n is the foe: so fall Thy foes, O  
    Lord,  
Where warlike Judas wields his right-  
    eous sword.

No. 19. DUET (Soprano and  
    Tenor) AND CHORUS.

Sion now her head shall raise,  
Tune your harps to songs of praise.

No. 20. RECIT.

*Israelitish Woman* (Soprano).

Oh, let eternal honours crown his  
    name,  
Judas, first Worthy in the rolls of  
    fame.

Say, "He put on the breast-plate as  
    a giant,  
And girt his warlike harness about  
    him.

In his acts he was like a lion,  
And like a lion's whelp roaring for  
    his prey."

No. 21. AIR.—(*Israelitish Woman*).

From mighty kings he took the spoil,  
And with his acts made Judah smile.

No. 22. DUET (OR CHILDREN'S  
    CHOIR) AND CHORUS.

Hail, Judea, happy land!  
Salvation prospers in his hand.

No. 23. RECIT.—*Judas* (Tenor).

Thanks to my brethren: but, look  
    up to Heav'n!

To Heav'n let all glory and all praise  
    be giv'n;

To Heav'n give your applause, nor  
    add the second cause,

As once your fathers did in Midian,  
Saying, "The sword of God and  
    Gideon."

It was the Lord that for his Israel  
    fought,

And this our wonderful salvation  
    wrought.

No. 24. AIR.—*Judas*.

How vain is man, who boasts in fight  
The valour of gigantic might,  
And dreams not that a hand unseen  
Directs and guides this weak machine.

No break  
between nos. 3 & 4

4

No. 25. RECIT.

*Israelitish Messenger* (Bass).

O Judas, O my brethren!  
New scenes of bloody war  
In all their horrors rise.  
Prepare, prepare,  
Or soon we fall a sacrifice  
To great Antiochus: From th'  
Egyptian coast  
(Where Ptolemy hath Memphis and  
Pelusium lost)  
He sends the valiant Gorgias, and  
commands  
His proud victorious bands  
To root out Israel's strength, and to  
erase  
Ev'ry memorial of the sacred place.

No. 26. AIR AND CHORUS.

Ah! wretched, wretched Israel! fall'n  
how low,  
From joyous transport to despond-  
ing woe.

No. 27. RECIT.—*Judas* (Tenor).

My arms! against this Gorgias will  
I go!  
The Idumean governor shall know  
How vain, how ineffective his design,  
While rage his leader, and Jehovah  
mine.

No. 28. AIR AND CHORUS.

Sound an alarm, your silver trumpets  
sound,  
And call the brave, and only brave,  
around!  
Who listeth, follow:—to the field  
again!  
Justice, with courage, is a thousand  
men.

CHORUS.

We hear, we hear the pleasing, dread-  
ful call,  
And follow thee to conquest:—If to  
fall,  
For laws, religion, liberty, we fall.

No. 29. RECIT.—*Simon* (Bass).

Enough! to Heav'n we leave the  
rest,  
Such gen'rous ardour firing ev'ry  
breast,  
We may divide our cares. The field  
be thine,  
O Judas, and the Sanctuary mine.  
For Sion, holy Sion, seat of God,  
In ruinous heaps is by the heathen  
trod.  
Down, down with the polluted altars,  
down!  
Hurl Jupiter Olympius from his  
throne,  
Nor reverence Bacchus with his ivy  
crown!  
Our fathers never knew him, or his  
hated crew,  
Or, knowing, scorn'd such idol  
vanities.

No. 30. CHORUS.

We never, never will bow down  
To the rude stock, or sculptur'd stone:  
We worship God, and God alone.

### Part the Third.

*Mount Sion.*

ISRAELITISH PRIESTS, ETC., *having  
recovered the Sanctuary.*

No. 31. AIR.—*Priest* (Alto).

Father of Heav'n, from Thy eternal  
throne  
Look with an eye of blessing down,  
While we prepare, with holy rites,  
To solemnize the Feast of Lights.  
And thus our grateful hearts employ,  
And in Thy praise  
This altar raise  
With carols of triumphant joy.



No. 32. RECIT.

*Israelitish Woman* (Soprano).

O grant it, Heav'n, that our long  
woes may cease,  
And Judah's daughters taste the  
calm of peace;  
Sons, brothers, husbands, to bewail  
no more,  
Tortur'd at home, or havock'd in  
the war.

No. 33. AIR.—*Israelitish Woman*.

So shall the lute and harp awake,  
And sprightly voice sweet descant  
run,  
Seraphic melody to make,  
In the pure strains of Jesse's son.

No. 34. RECIT.

*Israelitish Messenger* (Bass).

From Capharsalama on eagle wings I  
fly,  
With tidings of impetuous joy:  
Came Lysias, with his host array'd  
In coat of mail; their massy shields  
Of gold and brass flash'd lightning  
o'er the fields;  
But Judas, undismay'd,  
Met, fought, and vanquish'd all the  
rageful train.  
But lo! the conqueror comes; and  
on his spear,  
To dissipate all fear,  
He bears the vaunter's head and hand,  
That threaten'd desolation to the land.

*Near Jerusalem.*

ISRAELITISH YOUTHS AND MAIDENS  
meeting JUDAS on his return from  
the victory over NICANOR.

No. 35. CHORUS.

(With Children's Choir.)

See, the conqu'ring hero comes!  
Sound the trumpets, beat the drums;  
Sports prepare, the laurel bring,  
Songs of triumph to him sing.

See the godlike youth advance,  
Breathe the flutes, and lead the dance;  
Myrtle-wreaths and roses twine,  
To deck the hero's brow divine.

No. 36. MARCH.

No. 37. CHORUS.

Sing unto God, and high affections  
raise  
To crown this conquest with un-  
measur'd praise.

No. 38. RECIT.—*Judas* (Tenor).

Sweet flow the strains, that strike my  
feasted ear;  
Angels might stoop from Heav'n to  
hear  
The comely songs ye sing  
To Israel's Lord and King.

No. 39. AIR.—*Judas*.

No unhallow'd desire  
Our breasts shall inspire,  
Nor lust of unbounded pow'r:  
But peace to obtain,  
Free peace let us gain,  
And conquest shall ask no more.

No. 40. DUET.

(Soprano and Alto.)

O lovely peace, with plenty crown'd,  
Come, spread thy blessings all around;  
Let fleecy flocks the hills adorn,  
And valleys smile with wavy corn.  
Let the shrill trumpet cease, nor  
other sound  
But nature's songsters wake the  
cheerful morn.

No. 41. AIR (*Simon*) AND CHORUS.  
(With Children's Choir.)

Rejoice, O Judah, and in songs  
divine,  
With cherubim and seraphim har-  
monious join.  
Hallelujah! Amen!

## Explain GJP

②

© Heschel Red on Prayer

d) p. 153 - Gd & us have reciprocity: "You, us"

e) where worship leads us - to good deeds, p. 155

#1 - most tied - & most complete, most other  
p. 117

#3 - mystical - re light - Kabbalah - Zohar p. 168  
p. 158 see Red - p. 168; see also p. 173, 174 = challenge

#4 - Social Justice -

p. 176 note "flick on p. 182"

#5 - most familiar  
p. 189

TORAH READINGS - have 5 (AD services = 6)

each a unit & depends  
on music & meaning

p. 417 ff

a - used already #3, 431

#5, 442

every participant is center!

b - use Frid on next month!

① classical Siddur

② 11 to 20; some TP  
the same

③ MPB

④ personal, search for truth

⑤ ser / combination  
of Themes, Bar  
etc

⑥ family

## Conclusion:

① much to be disc & learned re new PB

② use 1 x 2 month or T next mo, & evaluate  
later on - perhaps Feb

③ Ad Ed next Fall - disc PB in gen & GJP  
in partic, using "S's" 580 as - test.

④ For 77 Art - have ch Stern come here  
"live, real, in person" to give insights

⑤ use GJP each Sat AD also -  
hope you come

⑥ with you all p'de 120 - p. 110

Feb - Feb - Fri - Sat - Nov 25-26, 1977

## Explan o Dic of G.P.

(1)

- ① This is 2nd time used G.P.  
Hope: meaningful  
promised periodic eval - this 1st in series
- ② How you like it?  
Too heavy!  
pleasantly surprised - no jump. as. as  
per Diamin. Rouse  
take my PB away? - Ronica  
Heb / Engl interpreted, chopped up  
poetic English  
∴ many diff pts of view - need to know!  
∴ This one, let me explain.

FORMAT: ① For H editions? 1 to 1, 2 to 2?

- ② look at Table of Contents: Themes
- ③ 10 diff F ex services; 8 for adults + 2 = ch
- ④ more trad, more Heb; 7:120; 720; 1020
- ⑤ but: translit of K = encourages ign of Hebrew

## THOUGHTS

we used 2 services - what notice This one? #6-  
a - no ment. of Gd in transl p. 204

note p. 204

note p. 208 = no transl for 1072

and no transl of text - see 209

note p. 210 - same - no transl

a) new form of Resp Read - 213 below C/R  
note "power" top of p.

parallel expressions - b. of 213

c) agnostic photo in medit - p. 217 TP #1

H 2 - p. 142 = what we did last month - very differ.

a) Gd mentioned all the time

b) what we do for each other, ethic. obligations

p. 145, 148

148f - indic ways to read / transl & re

NWCLB: NOV 1977.

Have been wth u quite few yrs  
& usually spokn re specifics,  
what is concrete, tangib, rea  
Ths day spk on diff level, mre  
theoret, "philos" if permittd  
bec am inflcd by T read ths  
coming wk: frm Gen, " /c3'/'

Story fam to us all: Jacob drms  
& laddr frm grnd to Heavn &  
when he awakens: "surely Gd in  
ths place & I knew it not." Ths  
phrase haunts me (why ths yr  
more than most, dont know) be  
cause I apply it to life in  
gen & to my visit to A last yr  
Life: hurt, hrtache, turmoil,  
crisis, despair/& marvel at th  
resilience of hum being who  
can still say: Gd in ths plac  
& I knew it not. <sup>אני לא ידעתי</sup> <sup>אני לא ידעתי</sup>

Nt same as <sup>אני לא ידעתי</sup> <sup>אני לא ידעתי</sup> bec that is neg  
assessmnt: things could alway  
be worse! Here: in midst of  
trial, I have faith, trust, b  
lief & I shall nt only surviv  
bt prevail; poets words: head  
is bloody bt unbowed. **HENLEY**

Jacbs statement keeps echoing  
reverberating in my head & I



apply it to A or any othr sim  
place: Gd in ths place & I kn  
it not. How cld Gd be there?  
a-will to survive, drive to s,  
strength to s; often more thn  
under adv than wth us today.

To ration ones strngth, to hrd  
ones dign, to retain measr of  
faith in most imp place & und  
most imp circumstc = presence  
that man has ths in his inner  
being, that man nt easily sur  
rendr, acquiece, be resignd.

b-bt ths fr all indiv perhaps;  
what re Jewishness? insistenc  
on being & actng & living as  
J even when nt poss. Bks & re  
sponsa today frm lead rabbis  
re Succa, wine, Pesch, Brit M,  
fasting, etc bec bettr to lv  
or d as J than lv or d as av,  
ordinary hum being! That is:

Gd in ths place & knw it not.

Again, of c, nt all able to lv  
like ths, fr many reasons; nt  
only gd & true survivd; many  
gd & true Jews d. Point is: a  
few, any numb, lvd & serv examp  
and ths visible link to J, to

Gd makes all the difference.  
Gd nt in life/d situations of  
each of sx mill bt suffic if  
bt in str<sup>t</sup> back, high head,  
study of one of our people, at  
any one time dur holoc/period.  
Gd was in <sup>human</sup> that place & he knew  
it & bec of him, othrs knew  
as well.

You know old analogy; how light  
up a d<sub>a</sub>rk rm? Enorm chandelier  
Nt nec; a single, small, flick  
ering candle will do.

Fr them, fr us, fr those to  
follow: Gd is that flick candl  
in darkness of those lives, &  
our lives, & He illumines our  
existence

His light is syn wth strength  
wth faith, wth degree of peac  
Amen.

New World Mem Service, CPark  
Sunday, Nov, 13, 77.

# FUNDAMENTALIST XIANITY

## INTRODUCT

### A General

- 1 event of ths past wk touchd off response which had been latent in me fr some months, on subje<sup>t</sup> which I bring into focus in few minutes
- 2 am ~~now~~ refer. to Dam at Toccoa, Ga, which when ~~borke~~ took a total of 38 lives, a terrible tragedy of & by itself
- 3 bt what triggerd response in me ~~was the~~ was the al-most slavish response by the Bible-College students that despite the loss of thr lvd ones, all was well bec Gd's hand in all ths
- 4 indeed, "We miss...bt are so happy fr where they had gone; Gd gave them peace" altho I say: did they wnt, were they ready fr that peace? perhaps wantd to lv a little longer, espec children who nt yet lvd long enough to know conflict & ths cld nt really apprc p

### B Specific

- 1 the whole ~~attitude~~ <sup>simpl. Theol.</sup> of ths fundam Xians irritates me altho ~~in the case~~ I respect thr unshakable belief
- 2 am concrnd bec ths one episode reminds me also of Brt Lance, former Budget Direct fr Pres Carter; B.L. may also be a fund X & if he nt, wife certainly is
- 3 recall <sup>we</sup> interview at time of thr troubles: TIMES of ix/22/77: "Gd int. in his career" "I have fth that He puts me where He wants me to be. My husb shares the same fth; we proud to be Americ"
- 4 aside frm horrend arrogance, & fact that I fail to see the logic. ~~the~~ parallel betw Americ & Gds interst in them, I am led to cynicism <sup>by l of extension, ramific:</sup>
- 5 if Gd int in Lance's career, was He there when Brt was wheel & deal, manip, buy & sell, raising or lowr interest rates all to suit hs persnl bank's needs?
- 6 is ghs where Gd wants Him to be? Is ths Americanism Mrs. L referd to? <sup>Is Gd involvd in shady business also?</sup>

## BODY

### A FUNDAM X

- 1 of c, my criticism latches on only to two most obv examples come to fore in recent months; or those which struck my concern particularly. Have more:
- 2 ramific are endless fr if, <sup>as</sup> Mrs. L indicates & sh is descrbd as deeply rel woman, of deep faith, if she is where Gd wants ~~it~~ <sup>her</sup>, wherever she is or what-ever she does must be right; almost immutable! <sup>7/5/78</sup>
- 3 some "reborn" X may well agree wth ths pnt of view bt those of us outside fold can only say that ths arrog, the egomania ~~at~~ <sup>surely</sup> borders on irresponsible
- 4 ramific of thr position are enormous on two main levels: 1st: X among themslvs do not agree as to who is & what is a "true" X and that is basic

- 5 and, ~~furthermore~~ <sup>secondly</sup>, the problm is compounded bec the same fund, who so full of love fr Jesus, in some areas represent a militancy, an intimid of indiv which runs frm "buying X" in Yellow Pags to "elect X"
- 6 must remembr, as recent SR article pnt out: have 40-50 mill fund followers = more than all othr trad Prot denominations put together. ~~Call: Charismatic~~
- 7 in short, we dealing wth powerful force, made all the more powerful, visible & influential by Cartr in his position

## B JUDAISM

- 1 am nt able to deal wth ths type of attitude bec as a Jew am nt schld ths way; contrary to my understandg of the world at large & my place in it.
- 2 suppose that if my schl wipd out by whatever force, would nt hold still, bend knee, bow head in prayer
- 3 rathr, casting aside submissive attitude indic by position, would rathr join Abe in arguing wisdom of ths destruct, would wage battle vs Heaven wth Job & call Gd to account, would embrace dictum of r: that while bettr if nt created, am c thus need to live
- 4 am nt the one, as indiv or as Jew, to be fatalistic, to surrender, to submit without questioning. True, can nt change what nat disastr has wrought bt can vent my rage, ~~I don't disagree with God's plan. I see it as a necessary evil that must happen again.~~
- 5 these fundam, as wth so many certain grps of Jews, simply accept; Gam Zu...bt ths has already been ridiculed by Voltaire in his Candide & needs no assis frm me
- 6 rather, while I know that can nt ~~change events due to fate~~ <sup>control the world</sup>, can 1st achieve a balance in life: can affirm Gd at all times, bd & gd so that at least I can approach disastr, hurt, personal need in perspc
- 7 more, I can resolve even in face of adversity that I have certn power, have a place, there is an integ in me which guides & sustains my actions ~~as well~~
- 8 ~~that~~ will nt simply acquiesce bt rebell vs thought that I mere pebble of sand on beach, mere object in schm of things. Don't see myself in ths way at all
- 9 want control of my destiny, want to survive, will nt be fatalistic & will do utmost to influence all within my ~~reach~~ <sup>reach</sup>, ~~within my reach, within my ability~~
- 0 bec that ~~too~~ <sup>also</sup> essent teach of Jud: man wth Gd is a partner in the process of Creation.

## CONCLUSION

### A General

- 1 dont really want to cast aspersions on survivors of ths terrible tragedy in Ga and don't want to mock ~~the~~ the Lance Iam who are already below contempt.



- 2 rather, want to accent <sup>fact</sup> that <sup>they</sup> ~~we~~ part of a <sup>normal</sup> ~~normal~~ movement; ~~they~~ in maj and we in minority, even more than normal fact of numbers would indicate
- 3 we have little or noth in common wth these people; like to think: we far mre logical, sophist than they bt reality indic that they gaining more adherants every day bec people drawn to thr myst, emotional ~~mail~~ <sup>mail there</sup>
- 4 they make us envy them thr faith bec if they can cp at times of such trial & stress, must surely be comforted. We nt so lucky; we feel stress of our time & we hrt, we suffr, we weep & only by grtest test of strength & inner resource, able to prevail

# B Specific

- 11 some think: thr life so gd, so simple bec what else is there exopt to be born, live & then surely die
- 2 agree, bt we diffr in emph: they: all inbetween, taken care of by Gd & we just follow His lead <sup>God</sup>
- I: in between-up to me, wth help of Gd & I will make my way & will never give up bec I ~~struggle~~ <sup>struggle</sup> fr something which rep me, my heritage, my aspir, my drms, <sup>the world</sup> ~~world~~
- 3 easily possible they happier, more content than I & truly I envy them bt in midst of my striving, more satisfaction in me & ~~in~~ in final analysis, must live wth myself, in my world, as they in thr world.
- 4 Jud prhaps does nt provide ready answers bt in engages man <sup>this critical difference</sup> ~~in the struggle~~ & in that commitment, I find my place, I find express to my dreams, I find my way of life & in the process of searh, is peace.
- 5 in contrast to students of Tacoa, who ought to study Bible frm diff perspective, I in line of Abe, Jere, Job, Levi of Berdichev! ~~with them to sustain me~~; I do nt fear the future, and <sup>no matter how long</sup> ~~can~~ deal with the present Amen.

x At moments of trial & personal heart they

Heb. Tab., Frid Eve., Nov. 11, 1977

Sat A.M.: Nov. 912th Anniv

## INTRODUCT

### A General

- 1 ths a very special wk in our lives as Am & as Jews & while each aspt of wk is indep of each othr, still possible to find a unifying theme
- 2 of c, yestrday was Nov 11th = Armist Day when we com the c~~ed~~ssation of 1st WW and bt two days ago we noted Nov 9th on which day Nazis had burnd Syn in 1938

### B Specific

- 1 again, as notd already, these nt two isolated incid/ bt really have a theme in common: the survival of people as free and indep beings, despite the attempt to enslave and annihilate
- 2 ths true during WWI when the propagandists had us partic in "war to end all wars," "to make world safe fr democ," - free peoples fighting the "Hun"
- 3 bt also the battle rejoined on diff level in 1938 as Hun burnd bks, brnd Syn, ~~interd~~ popul bec were Jews, gave impetus to state of mind in a modern State which led to d of six m; a figure still nt fully understd.

## BODY

### A Freedom

- 1 it is a theme which must be put into words, even in our supposedly sophistic era; we can never be or allow ourselves to be so blase as to ignore obvious.
- 2 we live in a free soc and we need to be reminded time and again of this fact; nt only in view of ths wk elect where we free to choose bt in larger scope:
- 3 freedm of expression, of press, of movement, of what we can and want to read: all these are principles we take fr granted bt certnly nt obv in othr societies
- 4 anyone who remembers Nov 9th recalls how the very center of our lives taken away, even fr those who nt that J conscious, bec our basic integ attacked
- 5 ~~have always felt that Hitler was genius in the setting in that he knew just where to attack~~ the physical hurt nt as damaging as spirit by burn/syn and th bks
- 6 ~~and freedom~~ freedom denied also part of the setting wth battle of WWI: freedom of movement, freedom of the seas, freed of ideas, concern fr human rights being nt a 1976 or even 1977 issue; ~~has~~ today been around a long time
- 7 nt to say that we are perfect, all well only wth us; nt so naive bt do know, having exper adverse, that of all that is prec: freedom is most prec, & wthout it we would be stifld phys at best, spirit at wrst to d

### B MIGRATION BK

- 1 perhaps ths then would be a gd time to remind u and yrs of next majr project relating to our history of migration; what & how we came frm there to here.
- 2 next year will be 40th anniv of ths dreadful Nov con-

- flegration and it is my hope that wth yr coop we can turn an Oral History concept into bk form to be publ in time fr ths spec commem anniv next yr.
- 2 within wk or two u will receive letter & questionre in mail regarding ths project, & hope u will respond; the issue is basic to our survival, to our identity, to our being remembered as part of this generation.
  - 3 would go so far as to say that it is our moral obligation to partic in ths project so that our story may serve as a lesson, on sev levels, to next genrts
  - 4 nt only frm J pt, or frm that of emigrees, bt also frm pnt of view of what happens when freedom is denied, on whatever pretext, & what ramific may be in war or peace, in open or clsd society, in fear or trust, in past, in present or in the future.

# CONCLUSION

## A General

- 1 bk of our story must be brought to pt of reality nt only so it should nt be lost bt bec dates of ths wk demand it
- 2 Nov 9th and Nov 11th which, lit oceans and a gener apart, are linkd in theme and principle both in its pos as well as its neg aspects

## B Specific

- 1 freedom for the indiv is at the hrt of the matter: that he may be what is in hs hrt to be/and no one—whethr it be an indiv, a State or a system—has the right to deny this basic human right
- 2 by our presence and by our speaking of ths subject here & now we have shown that the matter has nt yet been pt to rest, & that its survival depnds on u & m
- 3 through ths bk or by means of our indiv actions & words I hope we will always be worthy of ths task.

Amen.

Heb. Tab., Sat. A.M., Nov. 12, 1977

## AKEIDAH LESSON.

### INTRODUCT

#### A General

- 1 ~~last~~ <sup>today</sup> Sat so busy wth new PB that ~~the wk~~ want to retr to T port of last wk bec incl Akeidah
- 2 ths one of most complex chapt in our entire tradit and one which has been argued & disc over centuries.

#### B Specific

- 1 u know that Akeidah refe's to sac of Isaac by his f Abe & how only at last moment, angel stops sac.act.
- 2 not a very nice T read frm sev points of view and on of my colleagues, fr yrs now, sub Creation fr Akeidah, ~~xxxx~~ on R.H. when we also ~~read Akeidah Gen. 22~~
- 3 at same time, surely some lesson; let us lk at story

### BODY

#### A PROBLEMS

- 1 most/obv, of c, is that of child sac, nt a very ~~past~~ <sup>whole</sup> aspect of rel in any sense
- 2 ~~it is nt appealing from sev pts of view~~ &, even more it is the type of story which can cause grave psych damage in a child
- 3 personally, never been able to resolve how to teach ths story in rel schl to youngsters; & am nt so sure ths gd story fr adults espec in our world/society where "child abuse", a euphamism <sup>my</sup> at best, is rampant
- 4 secnd probl is Gd Himself; to sac yr son seems to be a very cruel type of test askd by Him
- 5 one can only wonder whethr such a test is necessary; what is Gd trying to prove?

#### B CHILD SAC

- 1 let us try to answr the probl one by one; 1st: sac
- 2 might point out that ths is nt only instance of child sac in the Bible and so even if could explain away, only crops up somewhere else
- 3 no doubt in my mind that ch sac practiced among anc. people, Jews included, ages ago; ~~Jews like all othr peoples, only more so~~
- 4 bt there is a diff: notice how our instance of child sac was resolvd: angel stoppd it at last moment & frm substitute sac we derive institution of Shofar
- 5 thus, frm most cruel setting to most noble on HH, a call to repentance, to forgiveness, to renewal of life and this is exactly what happened to Isaac
- 6 far frm being sac he was renewed & Shofar became the symbol of renewal at Yom Neroim; each of our lives hangs in the balance at all times bt espec at time of blowing of Shofar
- 7 in light of sac & r own lives, can well understand t symblic value of Sh; that is diff fr the Jew: how he has transc obv aspect of sac & molded it into lessn for hope, for sanctific of purp, for life.



## B TEST OF GD

- 1 bt answr also fr secnd probl: why need fr so cruel a test on part of Gd; what trying to prove?
- 2 approach it frm Abe's pnt of v: he had been told he would be grt man, anc of our people, 1st to make cov wth Gd
- 3 lessn: one does nt do ths in a vacuum! Abe has to give something of himself, has to sac, to let go & fr ths reason no protest on his part when Gd orders sac of his son whom he lvd so dearly
- 4 so cruel a test nec? Yes, bec we taught a lesson & see it in neg sense in our own time: how many of us r willing to sac of ourselves, to give, to let go?
- 5 just opp: we want, we love to take, nt willing to give or surrender or sac in any sense, on any level & that is the diff & that is the lesson:
- 6 we want, to get something fr nothing is pervasive attitude, bt test of Abe teaches the opp: to gain, to have, to receive must also give
- 7 true in our Biblic situation; also, in life of our time; in marriage, in business, whole of life

## CONCLUSION

## A General

- 1 ths, then, one aspect of what Akeidah story has to offer, and there is so much more which time does nt permit
- 2 r been disc & arguing over the centuries & drawing diff lessons & will cont to do so fr gen to come

## B Specific

- 1 fr our purposes: learn that what counts is what we make of a given situation, even most deplorable: a sac concept translated into life-giving Shofar; &
- 2 the test asks of us: how much we willing to give in order to receive
- 3 and, on both levels, lessons applic fr each of us. May we be willing to give so that we can become like the true and honorable descendents of Abraham.

Amen.

Heb. Tab., Sat. A.M. Nov. 5, 1977.

Little Hawk  
Kline  
650--12725.

his old friend, Jimmy Carter.

### The Woman Behind the Success

What was the secret of his success? he was asked. "Well, there's no secret at all," he said, assuming his down-home, "aw-shucks" manner. "It's just a matter of hard work, good luck and having a good woman behind you."

That was LaBelle Lance, a quiet, fragile, deeply religious woman who believed that the secret to her husband's success was God's interest in his career. "Bert is the finest husband any woman could ever have and the finest man I've ever known," she said softly one day.

"If I know that, then God must know that too."

There was no liquor in their home and they did not tolerate bad language, even from guests. LaBelle wrote poems about Jesus and butterflies and when their oldest son was arrested in Atlanta for possessing marijuana the three of them prayed together the night after he was bailed out by his father.

The boy faced a jail term of from one to five years. He was fined \$300 and placed on probation. His father's lawyer worked things out.

And when the bank's plane landed in Plains, Ga., that afternoon last December and there was no one to meet the future Federal budget director, he jumped in the old pickup truck, parked nearby, and drove himself to the meeting with the President-elect and the blue-chip economists.

"Well, now, you just have to make do with what you have," he explained, entering the house to begin his career.

TX/22/77

# On Last Day, Lance Gave No Clues To a Decision Previously Reached

By ANTHONY MARRO

Special to The New York Times

WASHINGTON, Sept. 21—Bert Lance began his last day as the nation's budget director with the decision to resign his office already made.

According to President Carter in his televised news conference today, Mr. Lance had informed him yesterday that he would resign and return to Georgia to put his personal and business affairs back in order.

But if the issue had already been decided by Mr. Lance and the President had been informed, it was a topic of much speculation and considerable debate for many others, who watched Mr. Lance move through what would be his final day as head of the Office of Management and Budget, as they watched for signs that a decision had been made.

When he awoke, Mr. Lance, was greeted by news headlines that suggested even more problems. Newspapers reported that Robert C. Byrd, Democrat of West Virginia, who is Senate majority leader, had once again called for Mr. Lance's resignation, and that new challenges had arisen to Mr. Lance's Senate testimony. Later, The Washington Star would report that Mr. Lance had allegedly used a campaign loan to pay off some of his wife's personal debts.

## Hurries to Limousine

Sometime before 7 A.M., Mr. Lance emerged from the handsome brick townhouse in Georgetown that he and his wife, LaBelle, have been renting at a cost of \$18,000 a year. He was wearing a dark blue suit, a white button-down shirt, and a red striped tie. In the past, Mr. Lance usually stopped to chat with reporters and to answer their questions, often engaging in a soft banter that was marked by a folksy manner and a gentle wit. This morning, however, he brushed past the cluster of microphones, notebooks and cameras pointed in his direction and hurried into the black limousine that was waiting for him.

In an early morning session, Mr. Lance met with the President in the small study just off the Oval Office. There, a White House staff member said later, he reaffirmed his decision to resign.

It could not be learned immediately what President Carter and Mr. Lance said to each other. When the President met with a group of Republicans at a breakfast conference at 8 A.M., he gave no outward sign that a decision had been reached.

Senator Charles H. Percy Jr., Republican of Illinois, who was one of Mr. Lance's antagonists in public hearings by the Senate Governmental Affairs Committee hearings last week, suggested that the President had been more willing to discuss Mr. Lance's tennis serve than his future as budget director.

## Percy Unaware of Decision

"He said Bert Lance hits an awfully hard tennis ball," Mr. Percy said, noting that the President and Mr. Lance had played tennis together yesterday.

But Mr. Percy added that he hadn't received any idea in the meeting on the question of Mr. Lance's possible resignation. In fact, one White House staffer said tonight that Mr. Lance had told the President he had decided to leave while they sat in chairs alongside the White House tennis court last night.

He and the President had played as partners in a doubles match against Hamilton Jordan and James Fallows, White House aides, that had lasted for an hour and a half, ending at 6:30 P.M. Then, after Mr. Jordan and Mr. Fallows had left, the President and his friend sat by the court for about 45 minutes, discussing the decision both knew had to be made.

By 11:55 A.M., ABC News was broadcasting the results of a new poll by the Lou Harris organization which said that 57 percent of those interviewed felt that Mr. Lance should resign.

At noon, Mr. Lance returned to his Georgetown home for an unusual midday lunch with his wife. A reporter knocked on the door and was told by Mrs. Lance that there had been "no decision yet."

## Met with President

Shortly before 1 P.M., Mr. and Mrs. Lance walked out of the house and got into the car, which had been ticketed with a \$5 parking violation while they had been inside.

At 1:15 P.M. until 2 P.M., Mr. Lance and his wife met in the study off the Oval Office with President Carter. The decision to resign, of course, already was firm. But one White House aide said later that it was felt that "it would be good for Bert and LaBelle to spend the time with the President, and talk it through."

Through much of the day, Mrs. Lance was the more visible of the two, and appeared more willing to talk with reporters.

After the President's news conference, for example, she came out of the house to answer questions and to make a statement about the couple's future plans.

"I didn't think my husband had to resign," she said. "I still think he could do any job, and do a good job anywhere. He's honest, he's good, and I'm proud of him."

Asked if she had counseled her husband to resign, she said: "I told him I would not resign, that was not my decision."

"I want you to know that God's hand is over this country, and I'm proud to be a servant of God, and as long as I can walk in the light of Christ, I have a faith that He puts me where He wants me to be. My husband shares that same faith, and we're proud to be Americans."

At 2 P.M. Mr. Lance and his wife emerged from the West Wing of the White House, and walked to the driveway that separates the White House from the gray marble Executive Office Building nearby. They embraced and kissed. Then Mrs. Lance got into the car, while her husband walked slowly, his expression grim, into the gray building that houses the budget offices.

Back in the White House, Rex Granum, the Presidential press aide, announced that the President's press conference which had been scheduled for 3 P.M. would be delayed two hours because President Carter "needed more time to prepare."

Later, however, White House staff members began putting out the word that the delay had been requested so that Mr. Lance could locate Clark Clifford, the Washington lawyer who had helped him through three tough days of public hearings last week, and seek his help in drafting a statement.

## Clifford Returns from Detroit

Mr. Clifford, who had been in Detroit, arrived back here in Washington sometime after 3 P.M., and he and Mr. Lance spent a brief period together in Mr. Lance's office, reworking and polishing a draft of a letter of resignation that had been prepared earlier.

Sometime shortly after 4 P.M., the letter was delivered to President Carter, who read it to a national television audience at the start of his news conference at 5 P.M.

A half hour earlier, at 4:30 P.M., Mr. Lance returned to the Federal style house in Georgetown, a home he and Mrs. Lance have rented for only nine months. He was, by one account, whistling as he walked up to the house, a large Federal-style structure with ivy partly covering its black shutters.

The reporters were still clustered outside his door.

"You all have a good afternoon," he said as he disappeared into the house.

## Kininger Visits State Department



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"I'm not excited or upset," Mr. Lance told reporters.

Asked if President Carter was going to ask for his resignation, he said: "I can't read the President's mind."

Later, in the short trip from Georgetown to the White House, Mr. Lance told a reporter riding in the car with them: "Whatever happens is God's will."

For about 45 minutes, from approxi-

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Lance Resigns to



# Dam Break Toll at 38 as the Search for Dead Goes On

TOCCOA, Ga., Nov. 7 (UPI)—Hundreds of rescue workers, aided by construction equipment, began an exhaustive search today through tons of smashed mobile homes, cars, mud and debris for more victims from yesterday's break of an

earthen dam above this northeast Georgia town.

The death toll stood at 38, with one man missing and presumed drowned. The victims were associated with Toccoa Falls Bible College, a 450-student, nondenominational school.

The search for the missing man was called off at nightfall and was to resume tomorrow.

Maj. Hugh Hardison of the Georgia Highway Patrol said the search began at a bridge over state Highway 17 below the campus. Rescue workers and heavy construction equipment, including bulldozers, began a systematic section by section search of the area 1.5 miles above the bridge, he said.

## Declared a Disaster Area

President Carter received a first-hand report of the disaster from his wife, Rosalynn, who flew to the devastated mountain community yesterday to view the damage. Today he declared the area a major disaster area, making it eligible for Federal assistance.

However, it is expected to take several days to detail the amount of damage and the aid needed. State money will be made available to assist the college in making repairs as well as to the town for its water system, which was knocked out by the flood waters from Kelly Barnes lake, which burst through the dam. The town's water was still unsafe to drink today.

Swelled by five days of steady rain, the waters of the 80-acre lake burst the dam between 1:30 A.M. and 2 A.M. yesterday. The swirling water, estimated by some witnesses to be 30 feet high, washed into houses and dormitories and swept away trailers occupied by married students and their families.

Nineteen of the victims were children, in some instances swept from the grasping hands of their parents.

The pounding water damaged the emergency valve of a 200-gallon propane gas tank that served the trailer homes and gas began leaking from the four-foot high tank. A crew of firemen was assigned to keep a continuous vigil over the tank.

It was the worst dam disaster in the United States since 118 persons died in the 1972 Buffalo Creek flood in West Virginia.

Meanwhile, in northwestern North Carolina, workers found seven more bodies today in the flood-ravaged Blue Ridge Mountains, pushing the number of victims in yesterday's flash flooding to at least 10.

Gov. James B. Hunt made an aerial tour of the region and said he would declare it a disaster area and would seek Federal relief. Officials estimated damage in the tens of millions of dollars. Governor Hunt said he expected the damage to be about 40 million to roads and bridges alone.



Associated Press

Barb Waddington of New Castle, Pa., rear, and Gina Darling of Orlando, Fla., embrace before leaving Atlanta for their homes. The two, students at Toccoa Falls Bible College, escaped death when Toccoa Dam burst early Sunday.

## Bible School Dean Sees God's Plan in Disaster

By B. DRUMMOND AYRES Jr.  
Special to The New York Times

TOCCOA, Ga., Nov. 7—"The rain falls on the just and the unjust," David Eby said, tugging idly at a piece of mud-spattered rug, part of the debris left from yesterday's dam disaster that killed at least 38 persons on the campus of Toccoa Falls Bible College.

"Some people," he continued, "are asking, 'Why a Bible school?' Well, why not? God has a plan."

Like many of the survivors of the Toccoa Dam flood, Mr. Eby, dean of men at the 450-student school, views his experience in the waters of Toccoa Creek as something more divine than disastrous. Standing amid the ruins of his shattered house this afternoon, he told of the chilly currents that rose neck-high, then suddenly fell away as he and the four other members of his family broke into prayer.

"The prayers calmed even the children," he recalled. "It's easy when you know the Lord is with you."

There were others who prayed and died as the earthen dam, its lake swollen by several days of heavy rain, gave

way and sent millions of gallons of water surging through faculty residences and a student trailer park. Their loss did not shake the faith of the future ministers and missionaries who survived. If anything, faith was strengthened.

### Victims Are 'With God'

"We know now that they're with God," Kathy Lichty, a 19-year-old sophomore, said while picking out the notes of hymns on a piano at a disaster center.

"You know," she added after a few bars of "We Shall See the King Some Day," "I envy them."

Orielle Koehn, a 19-year-old junior, told of riding to the disaster center in a bus crowded with survivors "joyously" praising the Lord in prayer and song.

"We knew we would miss our departed friends," she said. "But we were so happy for where they had gone. God gave them peace."

Other survivors gathered in a chapel shortly after the flood to sing a hymn with the words, "Count your many blessings. See what God has done."

Whether in Johnstown, Pa., or Rapid City, S. D., flood debris normally looks the same—crumpled cars, splintered trees, smashed furnishings and mud, mud, mud. But the debris of the Toccoa Creek disaster is different.

### Bibles Bear Mute Testimony

This time there are Bibles—black and red and leather, new and worn and ripped, open to Genesis, Second Samuel, Matthew. They are caught in bushes, buried in children's toys and still on the shelf, with the gold lettering of their bindings smudged by the waters.

Religious textbooks also dot the scene. A typewriter sits atop a shattered water pipe, a sheet of paper in it. "Seven deadly sins . . ." the wording begins, trailing off into a muddy sludge.

A sign glints in the brush on a nearby hill. "Jesus Is Coming," its bright red letters read.

Greg Dowell, an 18-year-old freshman, stood in the middle of a muddy heap of personal belongings, including his Bible and religious textbooks. A dead copperhead snake was curled up in a heap a few feet away next to a dormitory wall.

### Floated to the Ceiling

"The Lord took care of us," he said. "My brother was in that room over there. The water came right in through the window. He just floated to the ceiling. He's O.K., the Lord."

A Bible rested on the window sill of the next room, its pages turning in a fresh fall breeze.

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## After 5 Years, Dam Inspections For Safety Still Have Not Started

By SETH S. KING  
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Mr. Eby, the dean of men, recalled that when he got to the men's dormitory after shepherding his family to high ground, there was "this great calm," said. "I guess there was some shock,

"I can only attribute it to faith," he too. But somehow this was different. The boys knew fully what had happened and it did not devastate them. I think it was sort of like I felt when I went under one time when our house cracked open. I found myself saying to myself, almost with anticipation, well, I guess I'll just go home to God." Like many small, private schools, Toccoa College, a 70-year-old nondenominational institution, has had its share of problems in recent years, particularly financial problems.

Like many small private schools, Toccoa College, a 70-year-old nondenominational institution, has had its share of problems in recent years, particularly financial problems. "We've been praying for revival," Lorene Hays, a 24-year-old senior, said. "We'd been praying that God would come down and touch our campus in His special way."

## NEW YORK CITY'S SALE OF NOTES DELAYED AGAIN

The long-awaited start of New York City's sale of short-term notes was put off again yesterday because of a disagreement—not resolved until late in the day—over whether the Emergency Financial Control Board should certify the accuracy of the city's prospectus.

Originally, the sale was supposed to get under way last Friday. But a snag arose when John Bender, the acting executive director of the Control Board, declined to certify the general accuracy of the 200-page offering statement, or prospectus, as demanded by lawyers for the city's underwriters.

Last night, officials close to the negotiations said Mr. Bender would agree to certify the accuracy of references in the prospectus to Control Board actions, although not to the prospectus as a whole.

John C. Burton, the Deputy Mayor for Finance, said yesterday that the prospectus would be completed "no later" than Wednesday. An informational meeting for underwriters was scheduled for Thursday, with a pricing meeting due Nov. 14 and an execution of the actual sale Nov. 17. A rating on the investment quality of the note is due from Moody's Investor Service tomorrow, Mr. Burton said.

## After 5 Years, Dam Inspections For Safety Still Have Not Started

By SETH S. KING  
Special to The New York Times

WASHINGTON, Nov. 8 — President Carter expects to receive some time this month recommendations for starting a \$15 million Federal-state inspection of privately built dams such as the one at Toccoa, Ga., that burst early yesterday, drowning dozens of persons.

This is as far as the Federal bureaucracy has gotten in the five years since Congress reacted to two other breaks of privately built dams and rushed through legislation directing the Army Corps of Engineers to make safety inspections of all non-Federal dams in the nation.

In this period, the Corps of Engineers has managed, with the \$3.4 million that was finally appropriated by Congress, to compile an inventory at least locating more than 49,500 such structures. The corps has also drawn up model safety inspection procedures and model legislation for states to use in creating dam inspection programs.

The corps inventory did classify each of the private dams as to the amount of damage and loss of life that might occur if it broke. But it did not indicate the probability of a failure.

#### Dam in 'High Hazard' Category

It placed 9,000 private dams, including the Toccoa Dam, in the "high hazard" category, that is having population centers below them that would be inundated if the dam broke. But there has not been a single Federal inspection of a privately built dam since the 1972 inspection bill was passed.

In its inventory, the corps also asked each state government whether it exercised any control over privately built dams as to their design, construction, operation or maintenance.

The state of Georgia said it had no such controls. Neither did the states of Alabama, Alaska, Florida, Louisiana, Maine, Missouri, Montana and South Carolina, a spokesman for the Army Corps of Engineers said today.

The Federal inspection of private dams has been slow in starting, the spokesman said, because of the lack of funds and disagreement over who should conduct the inspections.

Congress directed the inspections in 1972 but did not appropriate any money for them until 1973, when it provided only \$600,000. The Nixon Administration had wanted the corps only to set inspection standards, the spokesman said, leaving the inspections for the states to carry out.

In the next two fiscal years, Congress provided an additional \$2.8 million, which was enough to allow the completion of

the inventories of the dams. No further funds for inspections were appropriated in the last budget of the Ford Administration, which was for the fiscal year 1976-77.

Soon after he took office last winter, President Carter called for a review of all dam inspection procedures, including those of the Army Corps of Engineers and the Bureau of Reclamation, on all Federal dams.

Later, Congress voted a supplemental appropriation to the Ford budget that provided \$15 million for the inspection of private dams over the next 11 months. The amount of money was only a fraction of what the Army Corps of Engineers expects the inspections to cost.

But as late as last week the Office of Management and Budget and the corps were still discussing who should actually carry out the inspections, where they should start, and how much more money would be needed in the 1978-79 fiscal year to keep them going.

"In the wake of the Toccoa tragedy I'd expect these talks will be speeded up and the President will have our analysis and options soon," a source at the Office of Management and Budget said.

#### A Jurisdictional Question

He said there was also the question of where further legislation was needed to make the dam inspections effective as far as safety was concerned. There is a question of where Federal jurisdiction ends and state jurisdiction begins as far as the privately built dams are concerned. Some states, such as California, have extensive inspection programs while others, such as Georgia, have none.

Even after a privately built dam is inspected for safety, the Army Corps of Engineers has no authority to compel the owners to make it safe and there is no part of the \$15 million that could be used for emergency repairs of an unsafe dam, the source said.

Meanwhile, Representative Leo J. Ryan, Democrat of California, chairman of a House environmental subcommittee, charged that the collapse of the Georgia dam could have been avoided if the Federal inspection law had been enforced.

"These dams are like a loaded shotgun pointed at the people downstream," he declared. "The danger is particularly great along the Appalachian chain of mountains, where there are any number of dams that could give way."

The corps inventory lists scores of privately built dams in every state. The corps found 764 in New York, 668 in Connecticut and 533 in New Jersey.

tested again  
like that simple? had

# THE JESUS MANIA

## Bigotry in the Name of the Lord

by Dwayne Walls

**B**USINESSMAN Roy Brown flipped through the sheaf of papers his secretary had prepared for him and then handed it across the desk to his client. The deal was about to be closed.

The client accepted the papers, but he ignored the pen Brown offered him. "There is one other thing," the man said. "Are you a born-again Christian?"

This scene occurred in Charlotte, North Carolina, last spring. The business deal went through, but Roy Brown (a pseudonym) wishes now he had never seen that particular client. By refusing to kneel in the office for a word of prayer, by declining to discuss his religion because he believes it is a personal matter (he is a practicing Christian), Brown opened himself to a systematic missionary effort by representatives of various evangelical organizations.

At first it was merely annoying, but as Brown's resistance stiffened, the calls and visits became threatening. After three months, the campaign against him had turned into downright harassment. Now Roy Brown is worried. His business is prosperous, but it is small enough to be susceptible to the economic pressure implied during the most recent visits.

"I'll tell you the truth," he confessed a few weeks ago. "It has gotten to the point where I've actually thought of knuckling under, just telling them a lie and joining them to get 'em off my back."

What is happening to Roy Brown in Charlotte is happening—with variations—to businessmen, salesmen, tradesmen, laborers, professionals, students, and others all across the United States. Brown is but one victim of the militancy and overzealousness—"the mean streak," a noted theologian has called it—that has at times accompanied the astonishing "Jesus movement."

As everyone with eyes and ears now knows, the movement has become a national phenomenon. Tens of millions of Americans are parading their version of the Word on the sidewalks and in thousands of denominations, one-congregation churches and quasi-churches, radio and television ministries, cults, sects, fellowships, house-to-house visits, and

religion-oriented business ventures. What few people know is the extent of the pressure, harassment, and intimidation involved in some of these "spiritual" activities. The country seems to be increasingly well supplied with zealots who take the conversion of their fellowman as the supreme act of faith. They are splitting established churches, severely testing the concept of religious freedom, and embarrassing believers whose theology cannot be summed up on a bumper sticker or a T-shirt.

As the story of Roy Brown demonstrates, the Jesus movement can be intolerant, presumptuous, and pushy. The pushers are not only born-again Christians; they are also Messianic Jews (including "Jews for Jesus") and "Moonies" (followers of the Reverend Sun Myung Moon). Further, their ranks are comprised not just of people proclaiming their own salvation but also of people making great amounts of money. Like many such movements, this one has become big business.

Examples of irrationality and intimidation are surfacing in ever increasing numbers. Some are quite familiar: the tragedy of the Moonies' families, with parents resorting to the violent kidnapping of their children, who they believe have been seduced and brainwashed by a false messiah; the swelling rhetoric of street preachers, in some places so disruptive that local officials threaten to arrest them for disturbing the peace. The victims are on both sides, and sometimes they are not yet on either side.

Other examples of the Jesus movement's excesses are not at all familiar; and they run directly against the American precepts of respect for one's fellowman and tolerance, even encouragement, of a multinational, multifaith society. Consider:

- In the Boston area last fall, the president of a small electronics manufacturing firm dissolved his entire distribution network of 14 dealers and distributors because he felt compelled by God to make the company all-Christian. The firm now contracts with and hires only people who believe in Jesus Christ as Lord and Savior.
- In Baltimore, the Born Again Realty company, an affiliate of the National Network of Christian Realtors, used to advertise, "Christians preferred." Under criticism, the company deleted the reference.
- In Okaloosa County, Florida, the public school board tried to fire a young teacher who objected to the board's

*Declaring for Jesus in Dallas—It all seems wholesome and benign, yet "examples of intimidation are surfacing in ever increasing numbers."*



policy of opening every school day with a required classroom prayer and Bible reading. The teacher, also a Methodist Sunday School teacher, pointed out that the practice was coercive and in violation of the U.S. Supreme Court ruling on prayer in the public schools. The legal battle for her job continues, and so does the campaign of harassment and vilification conducted against her by staunch fundamentalists.

- In the Denver area, parents found that musicians brought into the public schools for concerts were lacing their entertainment with a not-so-subtle pitch for religious conversion.
- In Atlanta, a Jewish woman discovered that the orthodontist who was treating her fifteen-year-old son was trying to straighten out more than the boy's teeth. The doctor, a born-again Christian, had spent the first two-hour session with the boy attempting to convert him from Judaism to Christianity.

**T**HE impact of the Jesus movement can be measured by much more than these individual instances of provocative, even belligerent, behavior. It can be measured by a power shift within the vague confines of American organized religion. Some "main line" churches that have traditionally set the pace of religious thought and action—churches that fostered a religion of reason as well as of faith and that preached the social gospel as well as the Bible—

are now being eclipsed or transformed. They are struggling, sometimes desperately, to hold on to their liturgy and traditions while at the same time holding on to their members.

For example, among the nation's 49 million Catholics, only one-fourth of whom are considered active churchgoers, an estimated 2.5 million now speak in tongues and consider

**"The middle-class church used to encourage discussions of theology. Nowadays it is not unusual to hear reasonably intelligent parishioners babbling like radio preachers."**

themselves not merely Catholics but "charismatic" Catholics. They are members of a movement called Charismatic Renewal, which is nothing more than Pentecostalism, or the Holiness faith, with a new name. (The Pentecostals were once widely known as "Holy Rollers" because of the extreme emotionalism of their worship, and the pejorative still has currency in some parts of the country.) Another 2.5 million charismatics are scattered widely throughout the nation's Protestant churches, some welcomed in their denominations, some barely tolerated, and a few denied fellowship.

What makes charismatics controversial among non-Pen-

## Born Again in Darien

**D**ARIEN has never been a spiritual town. Growing up there, I learned that this affluent Connecticut suburb is the last place on earth you'd expect to find a church like St. Paul's, where worshipers speak in tongues and, they say, have healed the sick through the "laying on of hands." Until Laura Z. Hobson wrote *Gentlemen's Agreement*, Waspish Darien prided itself on its gentility and exclusivity.

Many families in Darien, of course, still practice traditional forms of worship. But since the Reverend Everett L. Fullam became rector of St. Paul's Episcopal Church nearly five years ago, the church has come alive as never before.

"William James once said that religion has become a dull habit," says Father Fullam, "and that's just what has happened in the Episcopal Church. The situation is rather desperate: the Church has spent time polishing the liturgy, and we've consequently lost one member every five minutes for the past ten years. We have to remember that the liturgy is only a means to an end. It's time we take the Church back to the Bible and teach the Word of the Lord as it was originally intended."

Father Fullam tries to do just that. To the 1,200 members of his congregation, and to the 250 to 300 visitors who come on an average Sunday, he offers something they've never had before: the "charismatic" experience and "life open to the Holy Spirit."

Some observers dismiss charismatic Episcopalianism as

emotionalism, but the worshipers at St. Paul's believe it is a sincere expression of their faith in Jesus Christ. About half of them are practicing charismatics, and their faith, they say, leaves them joyous, uplifted, strong.

In the five years since Father Fullam arrived, attendance at St. Paul's has grown sixfold, making it the most heavily attended Episcopal church in the United States. So popular has Father Fullam's preaching become that he now spends two-thirds of his time away from his parish, trying to implant his spiritual renewal program in other communities. And since he can't be everywhere at once, he has developed a tape cassette program, a \$100,000-a-year, break-even business that sends his sermons and teachings all over the world.

His own church, which seats 227, overflows on Sundays. Four services are required to accommodate the faithful. Latecomers spill into the fellowship room, where they watch the service on closed circuit television. Anticipating further growth, St. Paul's recently requested permission from the Darien zoning board to expand, but was turned down because Darien residents resented the enlargement of a church whose worshipers came from all over Fairfield County—and even beyond.

Father Fullam isn't worried. "We are the church of God," he tells his parishioners, "and every worshiper is a living stone. Where we congregate is not of importance." This month, Father Fullam will consecrate a sanctuary of 1,200 seats in the local high school. "If we outgrow that," he adds facetiously, "there's always Madison Square Garden."

Many of the St. Paul's flock attribute their renewed faith in Christ to "Terry," as they call Father Fullam, and his own brand of charisma. "With Terry," says one recently widowed housewife, "you feel you have some hope in this

tecostal Christian denominations is something called "baptism in the Holy Spirit." This is an emotional experience that is supposed to bestow on its recipients certain "gifts of the Spirit," including the ability to practice faith healing and exorcism, and to "speak in tongues"—that is, to "speak with God or prophesy" in language that is unintelligible to all but an "interpreter."

Virtually every denomination has had to confront the reality of tongues-speaking charismatics, and most have accepted them. In Darien, Connecticut, a group of charismatic Episcopalians is trying, with some success, to turn one of the country's economic centers of materialism into a spiritual center for the Holy Spirit [see box below].

Ironically, the denomination that has reacted most strongly against charismatics is the Southern Baptist Convention—considered the bulwark of American religious fundamentalism. One explanation offered is that the Baptists know beyond a doubt that they've found the "true religion," and they do not welcome others who make the same claim. Several entire churches have been kicked out of the convention for allowing charismatic worship.

The charismatics, meanwhile, are but a small part of those 40 million to 50 million fundamentalist, evangelical Christians who now outnumber the combined memberships of the traditional Protestant denominations in America. And that number does not include an indeterminate but extremely

large number of unchurched Christians. Possibly the largest single religious bloc in the country, these are people who do not necessarily attend church and who might not even claim church membership, but who nevertheless consider themselves members of a religious community.

Led by the Jesus movement, religion has marched un-

**"Of concern to Jews is a nationwide 'buy Christian' campaign reminiscent of those they have been subjected to throughout their history, notably in Nazi Germany."**

ashamedly into the marketplace and the countinghouse. It not only has captured entertainers, such as Anita Bryant and Tony Orlando, but it is also becoming highly marketable itself. Religious book publishing is booming. A whole new industry is flourishing in the manufacture and distribution of religion-oriented records, tape cassettes, audio-visual systems, periodicals, lapel buttons, jewelry, and bumper stickers.

The airwaves abound with radio and television "ministries." Their impact on the greater religious and secular culture is difficult to measure, but their devotion to one particular ministry is not. It can be seen and counted in the

life. You feel you have a living God. That's what Terry gives you. I call him a modern-day prophet."

Father Fullam feels that "there is a void at the center of life, and people know it. When they receive the Word, it's as if they had been missing an essential vitamin from their diet, and once they receive it they can't get enough.

"There are a lot of self-made men in this town—board chairmen, vice-presidents—and they worship their creator. By that I mean themselves. And then when they open their lives to Christ, they put a lot of zeal into it. Our most avid evangelist is Lee Buek, a senior vice-president of New York Life Insurance Company. When he rides the train into New York every morning, he talks to the person sitting next to him, and by the time they pull into Grand Central Station his seatmate has entered the Kingdom. Lee is so committed that he is going to retire early so he can preach the Word of the Lord."

I asked Father Fullam whether such crusading was a natural outgrowth of a revitalized commitment to faith. "I don't think it is," he replied. "It certainly isn't to me. But there are some people who think you should try to create enclaves where everyone is Christian." Would he ever speak out against strong-arm techniques used by some of the devout in trying to win converts? "No. But I don't usually attack anything. I believe that if you proclaim the light, the light will dispel the darkness."

One man who openly admires how Lee Buek proclaims the light is Dan Chamberlin, a vice-president at Cadbury Schweppes. "Because Lee's so successful in business," Chamberlin says, "he's got sales techniques no one else has."

Dan and his wife, Salli, are troubled that two of their children and Dan's father, an engineer, "have not opened themselves to the Lord." According to the faith, they

cannot enter the Kingdom of Heaven unless they have accepted the Lord, and that distresses the Chamberlins deeply. Still, the couple is eager to "spread the word of the good news of Jesus Christ" and to emphasize the sharing—of love, joy, and pain—they have enjoyed with their friends and family since they themselves were reborn.

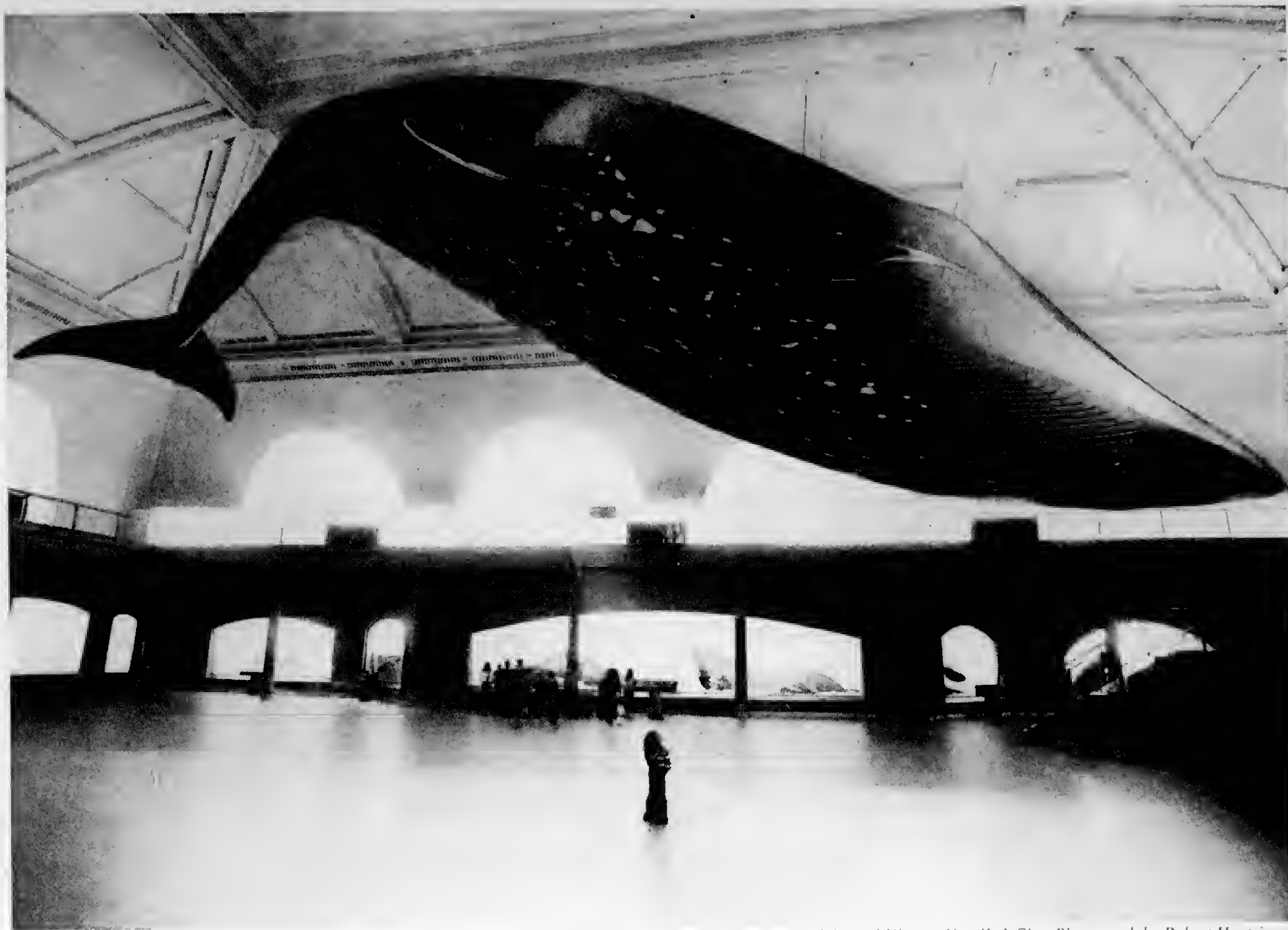
Dan notes proudly that since he and his wife renounced money as their god they have prospered financially, receiving, for example, large gifts from his father and an expense-paid six-month business trip to England. And Dan unabashedly avows that their faith is what has brought them such riches.

"There are lots of people who don't want to say Jesus out loud," says Salli. "They believe in Him, but they hide Him like a little secret. Well, we aren't afraid to say Jesus. He is our friend and mediator, the Divine Son of God. We praise the Lord, praise the working of Jesus."

Inevitably, the growth of the charismatic movement has produced tensions in Darien, and these have spilled over into neighboring New Canaan. Browsing for a book on charismatics in a New Canaan shop, I struck up a conversation with a young woman who worships at St. Paul's. "Father Fullam is wonderful," she declared. "You know he's on fourteen TV stations? [He has taped a 13-part series called *The Rock*, which is broadcast on 26 stations.] He and the people who work with him are really committed. They're not just flapping their mouths because they can't think of any other job. That's what attracted my husband to them."

What did her husband do? "He sells bonds for Chemical Bank and rides the train [into New York City]," she replied, with a certain disdain, "just like everybody else around here." With that, she walked off with a Bible she'd just bought for a friend. —SUSAN HEATH

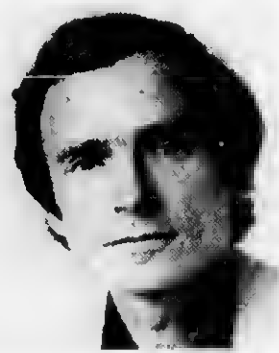




*Blue whale at The American Museum of Natural History, New York City. Photograph by Robert Huntzinger*

## “If man doesn’t preserve the last of the great whales, museums may soon be their only habitat.” *Dick Cavett*

The blue whale is the largest animal that has ever lived on this earth. It can grow up to 100 feet long and weigh 160 tons.



### **Whales are still over-exploited**

Since 1900 we humans have killed well over 300,000 blue whales so now there are only a few thousand left.

Four other species of great whales are being destroyed. Despite international demands to stop the

slaughter, whalers — mainly Japanese and Russian — have already reduced some species to 20 percent of their former population.

Whalers can turn to other trades but the great whales can never be recreated.

### **We may have much to learn from them**

These peaceful creatures have highly developed brains and a close family and social organization. They can communicate over great distances, and dive to great depths.

We cannot yet explain their full role in the ecology of the seas, but if

they are wiped out and we find their role was a vital one, it will be too late.

World Wildlife Fund is campaigning to save the life and resources of the seas — for our own sakes and those of our children.

### **You can help**

Send for our free information kit or send your tax-deductible contribution to: World Wildlife Fund, Department SR-3, 1319 18th Street, Northwest, Washington, D.C. 20036.



**World Wildlife Fund**

enormous sums of money contributed regularly to the hundreds of minister-personalities who abound in the broadcast media. One recent estimate put their combined annual expenditure at \$500 million for television air time alone. This does not include the radio time they purchased, nor does it include the costs of production, salaries, and all the other expenses concomitant with media enterprises of considerable size. (To insure that the message receives a wider hearing, a group of prominent Southern Baptists in Dallas recently made tentative plans for a nationwide advertising campaign to promote Christ and Christianity. The medium: prime-time television.)

Among the new stars in the Holy Hit Parade are Robert Schuller, who broadcasts from his drive-in church in Disneyland; Virginia's M. G. (Pat) Robertson, whose offerings include the "Top 40" in religious tunes; Jim Bakker, whose "PTL Club" broadcasts out of Charlotte are heard in every state; and Everett Fullam, pastor of St. Paul's Episcopal Church in Darien, Connecticut, who has taped a TV series for the Christian Broadcasting Network. Meanwhile, Oral Roberts, Rex Humbard, and other familiar voices have gained new audiences since the Jesus movement hit full stride.

The abbreviation PTL originally stood for Praise The Lord, but was changed by the staff to mean People That Love. However, an outraged letter writer has suggested in the *Charlotte Observer* that a third name would be more appropriate: Pass The Loot. After its income from donations became a public issue in the Charlotte area, Bakker's organization called in an outside auditor this past July and announced that its contributions were running at \$1.5 million per month.

The impact of the Jesus movement is being felt in higher education, too. While the traditional church-related colleges and universities are struggling to meet budgets and pricing themselves out of the reach of many potential students, institutions supported by the more aggressive fundamentalist and sectarian religious organizations are flourishing. Some of these are little more than Bible schools posing as colleges, but several of the fundamentalist graduate seminaries have won grudging acceptance among main-line theologians.

The new fundamentalist institutions range from the lavishly funded Oral Roberts University in Tulsa, Oklahoma, to Liberty Baptist College near Lynchburg, Virginia. Liberty had about 1,200 students last spring and expects to enroll 1,800 this fall. Incredibly, it was built and is underwritten by a single congregation, the 16,000-member Thomas Road Baptist Church of Lynchburg. In recent years, the church's annual homecoming service has been so large that it has had to be held in a football stadium. To accommodate this year's service, the church is completing a huge new auditorium on the college campus.

**J**ews figure prominently—as both disciples and targets—in the Jesus movement. An estimated 20,000 to 40,000 Jews now describe themselves as Messianic Jews, claiming to be both Jews and Christians. Almost all of them are young, and many are products of the social activism of the Sixties. "We've always seen ourselves as guerrillas," says Moishe Rosen, head of Jews for Jesus. "We are hard-nosed. Our training is almost military."

The Messianic Jews are enthusiastically supported, finan-

cially and otherwise, by evangelical Christians. Delegates to the biennial convention of the Lutheran Church-Missouri Synod, meeting in Dallas in July, overwhelmingly passed a resolution calling for a two-year intensive effort to convert Jews. (Ironically, the same delegates failed to approve a merger with fellow Lutherans in another body of the church, settling instead for a "fellowship in protest.")

Jews have been living with this sort of proselytizing for thousands of years. Of much greater concern to them is a nationwide "buy Christian" campaign reminiscent of those the Jews have been subjected to periodically throughout their history, notably in Nazi Germany.

The current campaign has two sources, both California-based but operating nationwide in perhaps two dozen of the country's larger cities. One is the Christian Business Directory, headquartered in San Diego. The other is the Christian Yellow Pages, with headquarters in Modesto. Both publish directories restricted to businesses run by professing Christians and distributed free through churches and religious bookstores. To be included in either of the directories, an advertiser must sign a statement saying that he is a "born-again Christian believer" and that he "accepts Jesus Christ as . . . personal Lord and Saviour and acknowledges Jesus as the Son of God." For that and a fee ranging up to \$900, the advertiser gets space in the listings and the publisher's stamp of approval as a fellow to be trusted by all good Christians.

The Christian Business Directory carries the endorsement of evangelical associations in Tucson and Phoenix, and it is



*Soul-saving in the South—At a church meeting in Americus, Georgia, an evangelist practices "laying on of hands."*





*Thicket of hands symbolizes fervent converts—"A turning inward, away from the social gospel, toward a personal religion."*

linked to the California Christian Campaign Committee "to elect Christians to public office." Whatever the intent of their publishers, the directories say one thing to Jews: economic boycott for religious reasons. The Anti-Defamation League of B'nai B'rith, the Jewish service agency, has filed suit in California to enjoin publication.

**W**HAT does the Jesus movement signify? Some religious historians speculate that the United States is caught up in one of those massive, periodic upheavals that Christians call a Great Awakening. Dr. Martin E. Marty, of the University of Chicago Divinity School, terms the movement "a fundamental shifting of religious power in America. . . . In the Seventies, the conservative, fundamentalist churches are more styled for what people are looking for in religion."

To a considerable extent, the movement simply represents a turning inward: away from the social gospel and toward a personal, experiential religion that simply makes one feel good; away from the theology of salvation by good works and toward a theology of salvation by faith alone. More disturbing is the persistent element of anti-intellectualism, the retreat from reason back to mysticism and emotionalism. The average, middle-class American church used to encourage discussions of theology and the problems of faith. Nowadays it is not unusual to enter such a church and hear reasonably intelligent and educated parishioners babbling like radio preachers about Jesus's love and His "presence here among us."

The entire movement, it seems, has one common denominator: an unyielding determination to exalt Jesus

Christ and make every living soul his follower. Excesses inevitably accompany the journey toward any such goal. So do internal divisions, and therein lies an inherent weakness in the movement. Christians do not agree among themselves on a definition of Christianity or on what it means to follow the teachings of Christ.

Given the trends in American life, it is reasonable to conjecture that "church religion" might ultimately be replaced by disembodied voices and faces on radio and TV sets. The Jesus movement, with its demonstrated affinity for pop culture, would be right at home in such a setting.

Meanwhile, evangelical Christianity has one of its own in the White House. The election of a born-again Christian to the presidency is neither a clear-cut cause nor an effect of the religious zeal now rampant. But it is obvious that the presence in the White House of an evangelical, born-again Christian who wears his faith on his sleeve has given the movement an impetus it would not otherwise have had. It has given something of an imprimatur to religious fundamentalism. It has enabled zealots to leave their closets and mount their platforms.

The turmoil in religion today is reminiscent of the so-called modernist-fundamentalist fight of the 1920s. That war of the Scriptures was thought to have vanquished the forces of fundamentalism, reaction, and anti-intellectualism. It was thought to have reaffirmed Christianity as a religion of reason as well as of faith. Events unfolding today indicate clearly that it did neither. ●

*Dwayne Walls, the son of a Baptist preacher, is a free-lance writer living in North Carolina.*

## RAINBOW

### INTRODUCT

#### A General

- 1 last wk, due to BM had to be more casual of message of T bt ths wk, more time & would like to go back
- 2 rd last wk from Noah and while all of us familiar wth fld, ark, dove & olive branch, often overlk key:
- 3 that a cov was made at ths time in form of rainbow.

#### B Specific

- 1 message of rainbow is that earth will nt be destroyed again; that when Gd sees bow in heavens He will remember & nt unleash another destruction
- 2 man has suffered enough, ~~his~~ we like will nt be oblitrtd again, Gd has shwn His power & man must learn less
- 3 Gd made a statement of intent & man is safe; at same time, oblig to act respons, now upon human being also

### BODY

#### A COVENANTS

- 1 we know, of c, in retrospect that ths cov is but the beginning ~~bt that~~ the basic premise is establishd
- 2 a covenantal relationship imposes burdens and responsib on both parties and in this we are unique
- 3 bec it is establ frm very beginning that man can call Gd to account: frm argum re S/G by Abe to the quest of Job, to accus by Levi of Berdichev
- 4 cov of rainbow followd by cov of flesh, the Bris to mark participants of cov fr all thr lifetime; and,
- 5 finally, there is cov of the spirit which came into being at time of Sinai & again, to which we subject ourselves in the time-honored bt little understood words of Ex: "we will do & we will hear"
- 6 ~~thus~~ every aspect of life is covrd, the spirit & flesh, the indiv and the people, the partic & the Universl, and while Gd may & does punish, His people ought always to know of thr especial place in rel to Him. Cov nt just fr ths one time bt fr all time.

#### B BABEL

- 1 in that context, again in T port of last wk bt at th very end, ~~so interest that~~ came face to face wth story of towr of Babel. Every child knows it
- 2 bt just having forgd the cov of rainbow and having establishd certain areas of prerogatives how is it possible fr man to attempt to storm Heavens ~~at once~~ at just ths point, a moment aftr cov into effect?
- 3 bec nt yet learnd value of human life; Midrash tells that Gd incensd at behavior of people bec in bldg of Tower people upset when brick toppld and fell to grnd and broke bt when a man lost foothold & fell to his d far below, no remorse, no concern, no compassion
- 4 these people at time of Tower no apprec of value of human life and therein lies their tragedy.

- 5 ~~and~~ It is a matter which we can well apprec, if we  
 bt transfer our outlk frm the ancient to the modern:  
 we think offhand that the Bible is part of an ancient  
 way of life only bt far frm valid
- 6 point at issue wth flood & Bable is that then whole  
 world destroyed, all life except what on Ark, involv  
 millions of living organisms; as so oftn case, when  
 dealing in such numbers, lose all perspective *but!*
- 7 see it in world today: who apprec six mill? or thous  
 ands killed in nat disasters of earthquake, floods?  
 It is impossible almost fr us to comprehend figures!
- 8 same casualness, same callousness fr builders of Ba-  
 bel who thought falling brick more ~~a casualty~~ *precious* than  
 man. Thr attitude a denial of the covenant, & we to
- 9 whenever we do not apprec hurt of any one man, al-  
 though he be one of many, we transgress cov & we are  
 in danger of punishment, of trial, of transgression.

## CONCLUSION

## A General

- 1 see then that there is more to Noah & the link to B  
 than is obvious at first glance; they are linked by  
 virtue of thr regard for the individual, and so are  
 we in our own time
- 2 we become so immune to the hurt & death & suffering  
 of the many that we lose sight of the hurt & suff &  
 death of the indiv ~~among them~~;
- 3 at its worst: I stranger killed & we "upset" bt a grt  
 nat disaster does nt touch us personally at all, & we  
 frget thr fam, thr future, thr potential

## B Specific

- 1 if anything, story of Babel tells us that cov can be  
 fr gd & fr trial; ours the oblig to work fr good
- 2 rainbow ~~as a cov made~~ set in sky eons ago bt still  
 visible &, in same context, still applic to u and me.
- 3 when we become so callous that a falling object bec  
 more precious than life, we of gen of Babel bt when  
 reverse is true, that life most prec & sacrd, then
- 4 we go on to establ subsequent cov wth Abe & ~~at~~ Sinai  
 and in completion of these acts, find wholeness and  
 our fulfillment as Jews.

Amen.

Heb. Tab., Sat. A.M., Oct. 22, 1977.



## DEDIC OF GATES OF PRAYER

### INTRODUCT

#### A General

- 1 we are gath togeth ths Sab eve to mark an historic occas & to participate in a momenteous shift in empl <sup>as we use new P.B.</sup> fr our cong and for our lib movement as a whole.
- 2 there are those among us who, wth best of intentions feel that to change a prayerbk is an act of heresy bt, of c, within Jud<sup>ism</sup> the PB changed many times.
- 3 there are those who believe that Rödelheim Siddur marks totality of J prayer bt nothing furthr from the truth. Reality nt always what we want it to be.

#### B Specific

- 1 the trad Siddur wth which so many of u are familiar is a product of change and shifting emphasis over th centuries; even today the S of Ash diff frm Sephrdm
- 2 in content, in emphasis, in placement of prayers; ~~all that~~ nt to spk of arrangem of Script readings.
- 3 it must be obv that diff betw eras & areas part of growth of PB; thus, ideas of Talm Age re prayer ~~are~~ diff frm 17th cent Pol & bth quite diff frm 1st base PB of 9th cent by Rav Amram, a Gaon in Babylonia
- 4 only two concepts were considrd const<sup>a</sup>nt bt even these had excptions: 1) p<sup>a</sup>ray as a cong, wth Minyan and 2) Heb the common language. Bt, as said, exceptn

### BODY

#### A Reform Liturgy

- 1 could disc issue of Sidur at grt length bt let us be more specific: want to refer to refrm/lib PB and it also a process of evolving growth
- 2 the PB was irrevocably changed wth growth of Refrm in Europe in 18th & espec in 19th cent: elim certain prayers re sac cult, introd prayers in vernacular, omit lengthy piyutim, bring back music, <sup>ref to J. O. Rosen, Int. ed.</sup>
- 3 when ths new philo made its imprint on America, a <sup>in 19th cent.</sup> new element introduced: IMWise "Minhag Amerika" (& note the name), wrote his PB in three lang: G, H & E!
- 4 <sup>as earlier in sp. G. & H.!!!</sup> it servd purpose of unifying the people in the lang they could underst<sup>a</sup>nd; in new country, wth open frontiers; he tied them togethr as Jews. Quite a feat!

#### B UPB <sup>of Land + mind</sup>

- 1 ~~Wise~~ Wise remained an influence fr decades and as pres of CCAR, of HUC and as a founding fathr of UAHC he was right man at right time to influence direction
- 2 he did ths by way of UPB, publ by CCAR <sup>as successor to</sup> ~~and in use fr~~ ~~decades~~; it was a pb which glorified America, ignrd Zionism, believd Jud to be rel of reason & logic & ~~pages wnted over - Edit: Com wants~~ ~~elim ref to emotions, heart, warmth, yearnings~~
- 3 bt people way ahead of ths cold, reasoning bk of Jud espec in view of WWI and its many tragedies & ramif cations fr Jews & all othr peoples.



- 4 as conseq, PB revisd into small volume we have been using now fr sev decades & if u lkd at it closely u would have notcd that each vol labeld "ndwly revsd".
- 5 was a product for & of the yrs between wars; bt a strange mixture of insertions & omissions: here we nevr usd serv #2 ~~or~~ <sup>bec</sup> totally inadequate; in Kidd words ~~purposely~~ <sup>purposely</sup> omittd so as nt to offend th gen public; heavy Union emph re: labr: ~~How much we owe to~~ & theol quest as in K: ~~the burden on u~~ <sup>He will not</sup>
- 6 bt far more ~~vital~~ <sup>relevant</sup>: lack of attend, lack of satisfctr wth service, lack of immed or relevancy ~~obvious~~ bec here we ~~end~~ <sup>pray</sup> end of 20th cent & no involvement wth Isr wth exper & conseq of Holocaust, wth thrust into spc
- 7 quest justifiably askd, I feel: how can Jew commune wth hs Gd in our time wthout bringing into concrete subac ~~form~~ <sup>life</sup> ~~survival~~ aftr Treblinka, miracle of survival in 4 wars in Israel, landings of man on moon
- 8 no one of past could have forseen these ~~changes~~ <sup>events</sup> in our lives & life of world; thus, need fr new orient.

## C GATES OF PRAYER

- 1 it is wth ths background that we come to Shaarei Tef and it is bt one of a series of new books publ by us Binah, Teshuvah, Bayet ~~to~~ mention just a few. So -
- 2 to open gates of heart of our members and friends, to present them wth <sup>modern</sup> pnt of view, wth Jud which is alive & responsive to our needs and yearnings as we exp them in 1977 and beyond, ths basic task of new UPB and that is what u hold in yr hands ths eve.
- 3 there are 8 diff services & all are valid fr our time fr the trad, ~~fr~~ the doubter, fr the agnostic even; fr the mystic inclind, fr the survivr, fr the child, and the language is modern, precise, usable, poetic
- 4 the old fashioned ~~Eng~~ usage of "Thou, Thee, didst & wast" which are really obsol in Eng language have bee elim; re Heb: far more of trad service, better translation & recogn cong ties to modern State, urges the partic of cong in read of Hebrew, wth Seph pronunc.
- 5 <sup>higher so has</sup> I think it contradict in terms to use 19th cent lang fr 20th cent <sup>people</sup> ~~Jew~~, to pray fr coal miners in age of space computrs, to refer to ~~resurrect~~ <sup>resurrect</sup> of body in age which saw burning of bodies at Ausch, to think that Jud is a monolithic whole under ~~authority~~ <sup>of</sup> rabb author in age when even Atm sp
- 6 fr us as indiv, & fr us as a cong, the introduct & the use of ths new Sh Tef ought to be a boon, should uplift & ennoble, should put us into <sup>real</sup> ch wth world outside these ~~thick walls~~ <sup>thick walls</sup>.
- 7 am gratefl to our Rit Comm & our Brd of T fr their permission & encouragement to move fully & wholeheartedly into 21st century.

labor of our brother. But by d they dig far away from the  
sun that we may be warm... (p. 45)  
(John L. Lewis?)

Take us our ~~let~~ us in our grief. Upon him we cast  
our burden... (p. 72)

## CONCLUSION

## A General

- 1 let me conclud wth two words of caution: a) we will nt simply discred old in favr of new bt use GP once a month, Frid & Sat, to become familiar, to learn to handle it, to come to understand it the better
- 2 frm time to ti e we will evaluate ths bk and talk of it, nt in ths formal sense bt informally so that we can share our opinions and feelings. ~~and~~ only in yrs to come will we use ths new PB exclusively
- 3 ~~with~~ ths in mind, want to assure cong that our HH PB is and remains the same.
- 4) b) when all is said and done, use of GP will not ~~automtically~~ increase attendance; nt the case here nor has it been ~~in~~ in more than 75% of cong which now use new pb.
- 5 why not? ~~bec~~ lethargy and apathy of modern Jew nt related to one cause alone; dearth of his spiritual are ~~ity~~ rooted in many factrs of which only a few found ~~in case of~~ addressed in our pb. Bt that subject of othr sermons

B Specific on other hand,

- 1 let us then hope that the contemp. character of our prayers will lead us to a deeper dev to our faith, to a more pronounced understanding of Gd, to a more consequent relationship to our trad
- 2 GP: let the gates be opened and let the spirit of the Jew enter ~~in at the end of~~ so that on the path of life, he will find faith, fulfillment and a renewal of dev.:
- 3 to make of the modern Jew, wth his new pb, into a pioneer of the spirit.

"May words of our mouths & med of our hrts be accep befere You, O Lord, our Rock & our Redeemer"

Amen.

יְיָ אֱלֹהֵינוּ, שְׂמַח וְשָׂמֶיךָ וְשִׂמְחָתְךָ וְשִׂמְחָתֵנוּ וְשִׂמְחָתְךָ וְשִׂמְחָתֵנוּ  
וְשִׂמְחָתְךָ וְשִׂמְחָתֵנוּ וְשִׂמְחָתְךָ וְשִׂמְחָתֵנוּ

Heb. Tab., Frid eve., Oct. 28, 1977.

Dedic & 1st Usage of "Gates of Prayer".

## PRAYER OF DEDICATION

Heavenly Father, we express to You our gratitude for your manifold acts of kindness and mercy unto us. You permit us to gather in this splendid House of Worship in order to voice our hopes and aspirations; it is our prayer that they might find favor with You. We ask that all those whom we love and know be granted the benefits of Your benediction.

Creator of Man, we are created in Your image. A portion of Your benediction grants us the power to create as well; the potential, the ability is within us. Ever so many of the sons of man reject or ignore Your gifts but here, in this House of Worship, we are grateful for even the least You have given us. ~~and we~~ utilize <sup>our</sup> ~~these~~ gifts for the glory of Your name and to beautify our Sanctuary. A Torah mantle and a Welcome sign have been created by those who desire to honor <sup>God</sup> ~~Your name~~; to You we dedicate their efforts this Sabbath evening.

Accepts the gifts we render unto You in the spirit they are brought to Your altar. ~~They represent the best we have to offer from the fulness of our hearts.~~ These gifts bespeak a devotion and a dedication which reflect what all Your children should bring to You; the worth of these gifts can only be measured with the heart, the spirit and the commitment of the whole person. We can bring no greater offerings than these for they represent our love for this Synagogue and our obligation to You.

O Lord, strengthen our hands and guide the <sup>in</sup> work ~~of our hands~~ for good. We pray that You extend your gracious blessing over this Tabernacle. If we may ask a reward for the work we have done let it be ~~found~~ in that sense of personal and collective satisfaction which fills us all with love, with serenity, with wisdom and with peace.

Amen.

Oct. 7, 1977/



## INTRODUCT

## A General

- 1 just three days ago, celebr ST at which time ended read of 5th Bk and began read of Bk no. 1 = Genesis
- 2 in Heb has title Ber bec is "in the beginning" and we spk here of beg of world, creation of our univrse
- 3 we are at that pnt where we begin read cycle again and in ths context have opport to learn.

## B Specific

- 1 what is so vital abt Torah as whole & abt Gen espec is that a cert tone, mood is set fr us; nt just a historical document in general sense
- 2 more like a prism through which we see all of manknd and the J condition in particular
- 3 as we begin to rd ths bk & will do so fr sev months to come, must understand also purp, scope & backgrnd

## BODY

## A MAN/GD

- 1 ths first aspect of import if weto understand Genes that it is, above all else, a rel bk
- 2 we spk here of relationship between man & Gd & nt in sense of othr anc peoples where Gd in nebulous sphr and almost totally remvd from man, ruling frm a distance and supervising frm afar
- 3 contrary: in our setting, Gd very much a part of r trad, of our heritage, of our faith, of our lives & mythol or legend, except fr one isolated passage, does nt enter into scheme of things.
- 4 our Gd as He stands in Gen, & in later bks as well, is one who has characteristics we, the moral, can understand; He spks, walks, judges, engages in disc, above all He compromises or is willing to do so
- 5 which is to say, He is understandable, approachable and we have the ability to make our covenant wth Hm into a personal, private, intimate association frm which we draw strength, courage, spiritl sustenance.
- 6 ths very diff frm othr anc peoples; our Gd nt an idol or image or distant Deity bt real, near & now!

## B PROMISE

- 1 thus, man/Gd relationship is basis fr our understand of Gen but there is a second majr pnt we must comprehend, or else it all loses meaning & signifcnce
- 2 that is: there is a purpose to our relationship, to our existence, to our way of life and we do not now, or then, or in the future function in a vacuum.
- 3 Theists of 18th cent had Gd as watchmaker who wound up the watch or clock & then let it run by itself bt in Jud such a philo ~~been at a loss~~, not feasible.
- 4 in our setting, Gd part of our existence, He guides

- and sustains us, He nourishes our existence so that we live to the fullest = *purpose has life not empty*.
- 5 some say it is the essence of our covenant and the pnt well taken; let me use word "promise" bec that is focal pnt of all of Torah: promise in specific sense: to land flow milk & honey
- 6 promise in general sense: grt & mighty nation, a kingdm of p & a holy nation, the chosen few who will be a light unto the nations
- 7 that is the promise which not only sustains us bt, far more vital, which ennobles and sanctif our exist

# CONCLUSION

## A General

- 1 what we have in Gen then, ~~as~~ we begin to read it, is more than a historic bk although that is true, it is a theol bk as well bt, again, only part.
- 2 we deal wth man & Gd, we deal with a promise made to our ancest & valid to ths day, if we take Jud seriously.
- 3 as Jews we really can nt live in any othr context

## B Specific

- 1 bt what is yet to be said, & what we ought to bear in mind as we seek a descript of bk of Gen: it is a volume which spks not only to our heads bt hrt as well
- 2 to make it more simple: it is a bk to motivate our actions, of c, bt our thoughts as well and the combination of these two aspects of our being
- 3 ties us ever closer to the past as a prelude to the future. That is beginning: Gen, & links us to Deut next yr
- 4 and may yr in-between be of health, gd & bless.

Amen.

Heb. Tab., Sat. A M., Oct. 8, 77

Bereishis



Generally: one of the modern philos-  
ophers & urged to be repeated.

no reluctance to community  
thereafter! a powerful tool by  
rabbi's & men.

Sp found only box of liberal Hall.  
Could not have survived other place.

Scots 1585-1640 - Romans, he minor Ch. office  
reconstructed and from Bible & led to them  
& then there his & others at odds. Conflict  
1624 etc - led to death, set to them & tried  
reconcil. etc but further doubts  
presented & from court to court & etc 2nd time  
1640 rejoined: public recantation, 39 lashes &  
perforated no entire cry could walk over  
him. & so shaken, some thereafter suicide.  
Sp wrote then 8 yr old!

but this Ezra (12th) not for this time.

① content  
② writings  
③ authority & etc - p. 23

④ concl  
sense - p. 13



# LIFE OF SPINOZA: 300 YRS

## INTRODUCT

### A General

- 1 the yr 1977 marks 300th Yartz of d of Baruch Spinoza; he was b in 1632, d in Feb 1677 at age of 45 and was even in that short span of yrs recogn as one of ~~greatest~~ seminal thinkers of his era
- 2 here was a man in close persnl contact wth Leibnitz & Descartes; philos say he rep start of modern ~~age~~ thought culmin in Einstein; only one of modern Jewish thinkers ever excom bt never convrt to another faith
- 3 do nt want to disc his philo ths eve, a highly compl mattr bt, rathr, want to concentrate on his era, hs life bec one of most interst periods in J history.

### B Other men

- 1 pt is that one can nt simply spk of Sp bec he does nt stand of & by himself; have to contend wth two othr J indiv first; one to grtr & 1 to lesser degree!
- 2 lesser import was Abr ibn Ezra of 11th cent Spain who one of 1st to indic that Tanach nt a whole, tht some of Torah written aftr Moses, that in text some errors & also some contradictions.
- 3 his critique was precise, noted, objctd to bt the J world did not topple.
- 4 bt 500 yrs later a diff story & now majr factr prior to Sp; his name Uriel ACosta who lvd frm 1585 to 1640
- 5 b of Marrano p, he held minor Ch office, reconstrctd Jud ~~frm~~ Bible & in era of persec of his day, fled to Amst bec in 1579 Dutch comm grantd rel freedom!
- 6 bt Jud of Ac at odds wth "offic" J and he excom, fled to Hamburg, ret to Amst, reconcild bt when he preven td a X frm convrting to Jud exc 2nd time! in 1640 he rejoind in traumatic manner
- 7 public recant, 39 lashes, prostr so entire cong cld walk over him & did! so shaken, soon thereafter comm suicide; entire community talkd abt Uriel ACosta fr yrs thereafter. Obv one of majr upheavals
- 7 pt is that in 1640, Sp was 8 yrs old & memory of ths event pursued him throughout his adolesc yrs, when he was most impressionable. Can only surmise that had there been no Ac, life of Sp maybe very diff.

## BODY

### A Early life

- 1 one of most import pnts to bear in mind when ~~st~~ing now directly of life of Baruch Sp was that his p wen desc of Marranos, as were ancest of Acosta
- 2 Marranos, as u surely recall, were outward X who due to demands of Inquis in Spain & later in Portugal ~~&~~ had convrtd to Cath but ~~had~~ secretly remained pract Jews; dangerous game, penalty for disc = burn at sth

- 3 diff betw two families (& we haveno record that they knew each othr) was that Ac remained in Port & he even tk on respon as an offic in church, altho nt as a priest
- 4 while Sp family fled as soon as Holl opnd doors of rel freedom & became fully practc Jews; Sp b in Amst
- 5 Wth trial of Ac in backgrnd, Sp also began to speculate re dogmas of Jud, basic. some of doubts on Abraham ibn Ezra of 500 yrs earlier:
- 6 M wrote entire Torah? Adam 1st man? M law takes precedence over natural law? & wth ths quest foundation aggravated by report of Sp Inquis: commission which noted split in J comm so soon aftr Acosta trials:
- 7 Sp a friend: "denying M law, immort of soul & that Gd existed only philosophically" Ths endorsement frm Inquis, kiss of d as far as J commun was concernd!
- 8 bt more: Sp had probl wth Dutch gvt also: in 1672 Fr invaded Holl & Fr made Sp private offer that he dedic a work to thr king Louis XIV, would get a pension. Sp refusd bt accusd of being Fr agent!

#### B Authority

- 1 reaction can well be imagined. Sp excommunic as early as 1656, when he was but 24 yrs old; he never askd to rejoin, did nt conv, lvd in limbo.
- 2 spent his time writing bks, although a lense-grinder by profession. Every spare moment spent in disc wth scient leaders of then world = grt men of 17th cent = math, astronomers, philosophers
- 3 Sp wrote a Heb grammar bt used Latin tech terms and analyzd words scient. which infuriatd offic J commun who saw sacrd language defiled. Sp: "Benedictus" now
- 4 wrote a critique of revealed Rel in 1670, a sensatn & immed banned; wrote Ethics, most fam bk, bt could nt find a publisher bec of unorthodox views ~~expressed~~ bt still so tied to Holl that when he was offerd profess in Philo at U of Heidelberg, he refused.
- 5 Of c, could only have survivd in liberal climate of Holland, although mood wthin J comm anythng bt lib, espec a short gen aftr trials of Acosta.
- 6 rabbis would nt tolerate dissent in any form, not a majr trial such as occrd 20 yrs earlier; Sp was warnd re his heretical writings bt when did not recant, Cherem docum read: that community "expel, curse and damn Barush de Espinoza"; ths in 1656.

#### CONCLUSION

##### A General

- 1 Sp only lvd to be 45 yrs old; he died of tuberculosis cent aggravated by the dust accum in his lungs due to his profession as a lense-grinder.
- 2 in our records there is no grt record of extensive

mourning at the time of his death and, if anything, he was mourned more by general than by J world.

- 3 reason is obv: orthodoxy wth all the outward gestur toward liberalism still felt threatened by one who would call the basic system into question; what was valid in the 11th cent when unity reigned in a Golden Age of Spain was nt valid in 17th cent. Holland already torn by the Acosta controver which had ~~rent~~ <sup>shattered</sup> the community for a period of 16 yrs!
- 4 it was classic confrontation betw so on one hand & rel on othr, betw nat & revealed Law, betw author of Nature & the Univ as vs rabbinic & Talmudic concern.
- 5 in many ways it is a confront. still in existence to day and if nt Sp directly then those like him are still seen as a threat by ortho authorities.

B Specific

- 1 there is a post-script to all this, in keeping wth ths neg assessment of the trad-oriented community.
- 2 All the world today acknowl the greatness of Sp & that he was one of 1st of modern philos, a man whose vision transc his time & place
- 3 in 1954 ben Gurion urgd that Cherem be repealed in time for tercentenary of its imposition; the orthodox author, in both ~~countries involved~~ Holl & Isr, protested so vociferously that repeal-idea was dropped
- 4 thus, to ths day, 300 yrs aftr his d, Sp still not a Jew although when we lk back to gen. of modern times ths J philo stands out as a source of pride to us all
- 5 his life and his time provide fasc insights into our lives & our times. How is it possible, he asks in E, that salv ready at hand & easily found, neglected by alm all men?
- 6 "all things exc <sup>are</sup> as diff as they are rare"! Sp still is as diffic to accpet as hs greatness is rare.

Amen.

Heb. Tab., Frid eve., Oct. 14, 1977

# Mixed Reaction on Holocaust Study

By ARI L. GOLDMAN

The new Holocaust curriculum for the New York City school system was sharply criticized yesterday by Arab and German groups and highly praised by Jewish and black organizations.

Representatives of the German-American Committee of Greater New York and the American-Arab Relations Committee called on the Board of Education to withdraw the program, introduced Thursday, for an expanded study of the murder of Jews by Nazi Germany.

But board officials said that they had no intention of doing so. They reiterated that they hoped the program would become a mandatory part of world history courses in all city high schools by the next school year.

The reaction to New York's program was similar to the one to a new Holocaust curriculum in Philadelphia. The New York and Philadelphia schools are among the first large public education systems to propose major Holocaust study programs.

"I'm very much against it," said George Pape, the president of the German-American Committee of Greater New York, a cultural organization with 50 chapters in the metropolitan area. "Why, after 30 or 40 years, bring that up now? It creates a bad atmosphere toward German-Americans in this country. To that I object."

## Opposite Effect Seen

The statement was rebutted by Dr. Perry Davis, the senior special assistant to the president of the board who was involved for the last two years in the formulation of the new curriculum.

"Instead of setting up any kind of tension in this city," Dr. Davis said, "it is our belief that this curriculum will help all students understand each other's culture and history of suffering and thereby bring the city closer together."

The new 461-page curriculum contains a historical review of the Nazi period, including eye-witness accounts of the death camps, examples of Jewish resistance and programs to stimulate class discussion on such subjects as racism, genetic superiority and human responsibility.

The curriculum drew praise from Horace W. Morris, the executive director of the New York Urban League, and from Richard Ravitch, the president of the Jewish Community Relations Council, an umbrella organization of major Jewish groups in the metropolitan area.

But Dr. M. T. Mehdi, president of the American-Arab group, denounced the curriculum as "an attempt by the Zionists to use the city educational system for their evil propaganda purposes."

## Other Courses Suggested

He called on School Chancellor Irving Anker to "stop this plan, or to add to the study of Holocaust the study of slavery and other acts of genocide."

Mr. Anker responded that there is already an extensive examination of black slavery in America in the city school program. He added that he was "shocked" that anyone would object to expanding the study of the Holocaust in world history classes.

But Mr. Pape, of the German-American organization, said that "there is no real proof that the Holocaust actually did happen." He said that crimes against humanity were committed "by many nations" during World War II.

Malcolm Hoenlein, executive director of the Jewish Community Relations Council, said Mr. Pape's "revisionist approach to history only underscores the urgent need for Holocaust education in our schools."

8/8/77



## INTRODUCT

### A General

- 1 because we are human, we think in human terms; that an obv aspect of life bt ramific nt that simple & sometimes implic even negative
- 2 ~~the~~ <sup>problem</sup> is: ~~that~~ we do things conditionally; perhaps that is what we call "hum natr" bt it does nt repre sent our finest hour <sup>at</sup> highest level as hum beings!
- 3 it is the basic idea of our social contract: if u will do fr me, I will do fr you; I will obey rules & laws bt expect the same frm u
- 4 it is ths "conditional" way of life that keeps us in a frame of reference which prevents anarchy, confusion and ~~social~~ disintegration of our society.

### B Specific

- 1 bt carry ths attitude of "conditions" also over into ths area, realm of religion & even less compliment
- 2 ~~we~~ believe in Gd only when He is gd, we acknow Him only when He ans<sup>rs</sup> our prayers, we please Him only when we expect something in return
- 3 it is on the level that we believe in Gd only when we are young, rich and stable; in short, to have a conditional relationship wth Gd is like building th foundations of our faith on quicksand.

## BODY

### A take out ONLY

- 1 bt can make my peace wth condit outlk on life bec there is still worse to come
- 2 what I resent even more is attitude of people who only come to take; they demand, insist, threaten and in a very real sense make of the idea of prayer a mockery!
- 3 it is as if their relationship to Gd is likened to a "one-way" street; He is obligated to take care of us bec it is His world
- 4 if He has created us, our surroundings, has given us potential and ability then ~~surely~~ it is up to Him to make sure that all within us is dveloped properly so that we, His creations, reflect credit on our Creat
- 5 ~~we take bec, in literal sense, it is our "Gd-given" right; we take things for granted bec that is the result of our lackluster appearance on ths earth;~~
- 6 it is His oblig, His respons, His <sup>duty</sup> ~~creation~~ <sup>while</sup> ~~and~~ ours is but ~~the duty~~ to use what we have to the fullest; in short, we take, we <sup>exploit</sup> ~~use~~, we often grab <sup>because</sup> ~~for~~ what we insist <sup>is</sup> our "right"
- 7 as a conseq, not an attitude of maturity & nt of dignity bt, rather, an ego-centric appraisal of our place on earth which <sup>we</sup> would do well to ~~be~~ temper~~ed~~ by some modesty, humility, concern fr others & greater aware

ness of how we stand in rel to others & to Him.

8 that is why I say that ths concept of taking, or more simply: taking fr gr<sup>a</sup>nted ~~aspects of life as our right~~ ~~are~~ even worse than the conditional ways of life which lv much to be ~~desired~~.

*goods, for example or:*

9 in life you can nt ~~simply~~ just take: love, friendship warmth & u can nt put conditions on faith; if u believe in Gd ~~only~~ when life is peaceful & u relaxed, a surprise, a shock, awaits ths unfeeling individual.

## B GIVING

- 1 make so much of these neg attitudes tow life & rel bec want them to serve as a contrast to whathas and is happening here ths evening
- 2 of c, goes wthout saying, we are gratefl to Sistrhd fr ths Mantle & Sign bt accept. of these gifts almost secondary to what at issue here
- 3 the ladies of Sist, in partic MRS. ISRAEL & MRS. MICHEL, as well as othrs who partic in project: notabl MRS. ABRAHAM & MRS. STERN: ~~that~~ thr relationship to Syn nt condit & certainly nt one taken fr granted
- 4 they, by virtue of thr actions, teach us a lesson fr life and fr the rel family: one must also be willing to give, to do, to lend effort, dev, ded, hard work
- 5 perhaps nt obv the immense labr of embroidery gone into ths Mantle & Sign, see it close-up downstairs bt can assure u of weeks, months of enorm effort, immense patience, debilitating eye-strain so that in gest of love, Sist can give to Syn so dear to thm
- 6 again, of c, we know of thr financial contrib bt ths far more: ths grt effort on very personal basis ~~as a grp of ladies give of themselves fr gd & beauty of our cong.~~
- 7 the sev hours we spent going to lowr ESide to purchase nec items fr project are insignif in comp to personal commitment of these two women espec: MICHEL & ISRAEL fr gd of Sist & fr honor of HT. That is why MANTLE reads: "Ded by Sist, a labor of love."

## C GIFTS

- 1 and what did ladies and Sist give? Mantle & Sign th whole of the story? Nt at all bec symbolism should be noted by one and all
- 2 the Mantle is fr the Torah, that which is central to our existence as a people, as a natn, as a faith and whoever honors the Torah has honored entire house of Israel
- 3 message is: we did nt create fr sake of any gift bt fr sake of clothing T in beauty, in perant love, resp
- 4 and send gift, on same level: Message: *מקבלים אתכם בלב* "Welcome" and "Blessd u in coming" = transl: *Can anything be more meaningful, say more?*

*o! Je*

5 ~~and is there a more gentle lady among us, & yet~~  
~~forceful and dynamic in her concern fr Syn than~~  
~~MRS. ISRAEL?~~

6 ~~the~~ sign of Shalom will greet us always frn now on,  
 as soon as hung in vestibule, & it will mark the fct  
 that u enter here in spirit of giving, = ~~of essence~~  
 at the root!

## CONCLUSION

## A General

- 1 ours a time often charact & actually lvd in terms of  
 "conditions" and if u lk closely, by "taking"
- 2 it is as if petition, prayer of hrt not in ~~these~~ <sup>some</sup>  
 people unless & until Gd grants them every whim
- 3 in our case, diff. ~~and~~ hopeful, & take courage & find  
 strength: here we give, out of fulness of hrt; life  
 nt always easy, as these two ladies can testify, bt  
 as decnt human beings, as Jews we give of ourselves
- 4 in that act find measure of peace & serenity.

## B Specific

- 1 in conclsn: thank you to all, to MRS, ABRAHAM & thru  
 her to all officers, Brd memb & membr of Sisterhood  
 fr these two gifts
- 2 espec to MRS. MICHEL & MRS. ISRAEL our gratitude
- 3 bt accept here nt just two gifts bt spirit of giving  
 bec we know that as far as our Syn is concerned, the  
 giving is of the hrt, frn within, & brings to the  
 forefront
- 4 2 pillars on which our world rests: Torah & Shalom.  
 Amen.

Heb. Tab., Frid eve, Oct. 7, 1977

Dedic of Mantle & Welcome Sign fr SISTRHD.

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Ave., New York City

Dr. Max Hamburg  
President of Congregation

Robert L. Lehman  
Rabbi

Mrs. Gusti Abraham  
President of Sisterhood

Frederick C. Herman  
Cantor

SERVICE OF DEDICATION  
HONORING SISTERHOOD'S PRESENTATION OF  
TORAH MANTLE AND WELCOME SIGN

Friday, October 7, 1977

\* \* \* \* \*

Opening Hymn:

Tsadik Katomer..... Lewandowski  
Bor'chu ..... Zollner  
Shema ..... Sulzer  
Mi Chomocho ..... Binder  
V'Shomru ..... Lewandowski

Music of Dedication

Boruch Shenosan..... Freed

Dedication Prayer

May the Words..... Binder

Kiddush ..... Lewandowski

Presentation and Sermon

Music of Dedication:

Toras Adonoi and Etz Chayim ..... Freed

Adoration ..... Stark

Kaddish

Concluding Hymn

Adon Olom..... Lewandowski

Torah Mantle embroidered by Mrs. Emma Michel.  
Welcome Sign embroidered by Mrs. Gussie Israel.



Moody, Raymond A., Jr.  
Reflections on Life After Life  
Stackpole Books, 130 p. plus Bibliography & Index \$6.95

It is impossible for me to be objective about this book; I disliked it from every point of view and on several levels. It is not simply the theme of it which I find highly questionable, (we are dealing with a subject which can not be denied or affirmed except by one who has experienced the theme personally), but the entire presentation of the book and its subject matter appear to me to be misrepresentation.

Item: The title on the cover writes in big letters the words "LIFE AFTER LIFE", while the appropriate words preceding the title "Reflections on" are written in very much smaller print. The issue is that "Life After Life" was the highly successful first book on this theme by Dr. Moody and the type-setting of the title plays on the vulnerability of the public. This advertising device may not have been intentional, but I question the judgement involved.

Item: Throughout the book we are given the idea that we are dealing here with the issue of life after death (Life after Life) but the sources tell us what happened to them while they were in a state of "near death" and subsequently returned to life. The impression is constantly created that these people were dead and then brought back but, in case of fact, this is not so. None of these people had died; to the best of my knowledge, none of us has returned to life after death. The book does not discuss "death"

but "near death" and these are not the same.

Item: we are living in a time when the occult and the mysterious are phenomenon explored and exploited by thousands. It is a period of the evangelist, of the revivalist, of the fundamentalist, all of whom hope to provide an antidote for the ills of our time and place. Is it for these people that almost every account of "near death" speaks of music, peace, happiness, a going up?!

There are so many sects in addition to the major religious forces, which seek today to cater to the needs of people: from Yoga to TM, from the smallest commune to the corner Iglesia, and often these deeply religiously motivated souls stand outside themselves, have visions of what might yet be, see themselves removed from reality in a fierce concentration of all of their mental, spiritual and physical powers trying to cope. This is part of the human condition; we hear voices and see rays of sunshine at times other than when we are sick and nigh unto death.

Dr. Moody does no in depth interviewing of his people, his sources. We do not know who they are, where they come from, what of their religious orientation, how many are under psychiatric care or should have been. Of course, the author does not claim certainty and that is to his credit, but the gullible, the vulnerable, those in need will overlook his casual disclaimers. They will find in the body of his book that tenuous shred of hope which may uplift

them for the moment but will bring no lasting substance either to body or spirit.

I am sorry to say that "Reflections on Life after Life" does not motivate me in the least to search for and read the original.

(Rabbi Robert L. Lehman occupies a pulpit in N.Y.C. and has been a "Seelsorger" for over 23 years.)

## SIMCHAT TORAH: FAMILY SERVC

### INTRO

Tell u story frm Chofetz Ubayim:

In partic city, man wth lovely library bt incomplete; he wanted best & most complete lib person cld have.

Heard rich man, wth best lib, fallen on bad times & was willing to sell

Sent his agent to buy bt warnd him: check bks carefully, the bk itself nt enough; must be in gd condition, must be well kept, must have been handld carefully

Agent wnd to othr city & surely, lib was grt & had thousands of volumes; collectrs items, valuable & bec seller needed money could get ths bks cheap.

Bt remember instructions of the buyer: agent had to be careful of the bks & so he began to examine them.

What did he find with all of these bks? Wth thous of vol, began to reject more & more: pages missing in frnt & back, binding c/ackd, pages torn loose or torn across, pages dirty and stained

At end, had just few volumes; perhaps a dozen.

Seller: that is all, even wth gd price; ths best collection of Jewish bks in whole country; why nt take mr

Agent: true, grt collection bt bks nt cared for! nt treated wth love and cert nt wth respect! pages handled wth dirty fingers, are damp & moldy- ths nt a valuable library merely collect of many bk

Further: if ths is way u treat yr bks, how treat yrself grow older & outside no longer as clean & fresh bt what of inside?

also dirty, smudges, moldy, pages of life torn out or missing, or coverd wth blotches: nt readable? speaking here of bk of yr life!

Agent tk few bks and left; seller sorry indeed!

Tell u ths story bec partly message of STorah: how u, we treat BK of Bks: Torah. That is the issue we study, we take care, we use bt wth honor, wth respect, even wth love as u saw people kiss T when we passd by

That is Jewish attitude always: to care fr bks, to honor & respect them, treat them wth kindness & care ths holiday end read & begin again; resolution: trt bks properly, study wth dev, feel free to ask quest and enjoy the wisdm of J~~u~~d to the fullest.

Heb. Tab., Tuesd eve, Oct. 4, 1977; Fam SIMCHAT TORAH.



## INTRODUCT

## A General

- 1 ths is one of most meaningfl times of yr to have Ysk services, fr 2 reasons: frail S reminds us of our own mortality, that noth is permanent
- 2 and, also, message of Koheleth, grt sceptic whom we rd at ths seasn in contrast to deep faith of HH, ~~who spoke of vanity & in permanence of values, he examines memory, so gives us meaningful insight into mourning, and occas of observing ths partic occasion.~~ <sup>what is food & val.</sup>

## B Specific

- 1 Koheleth who was one of grt teachers & of whom we spoke in depth last Sat, when we rd him by trad, has a passage at beginning of Chapt 3 which applies
- 2 "for everything there is a season... Chapt 3:1ff
- 3 and ths is where link to Yiskr exists: time to be b & time to d, wound/heal, weep/laugh, mourn/dance, keep/cast away"; bt sentiment by now obvious to u.

## BODY

## A CYCLICAL

- 1 can derive some lessns frm ths vers: 1st: is that life is cyclical & that we part of it.
- 2 noth ever stands still, nature forces us onward, our persns, our bodies, our mental process are constantly engagd bec we part of the cyclical process
- 3 we start out as yth, then lk to older gen as r guide bt in due course of time, we take thr place, we become the elders and then new gener lks to us fr guid
- 4 that is vital re Yiskr: we remembr all those wth whom we shard, whose function now upon us as well: fath/moth: epitomy of guid, strength, warmth, love
- 5 husb/wife: sharing, strength, mutuality, concern, the building togethr of home, family, life-structure
- 6 br/sist. children, friends: the cycle goes ever onward bec we remembr days of our yth and we pass it on and we assume position of prominence & honor as once part of past generation
- 7 there is a season fr everything, cycle, as earth rotates so we always in motion, in process of change & as yr placd atop yr we know cyclic philo of Kohel

## B ADDIT CATAGORY

- 1 bt having said all this, wth due credit to Kohelth & in view of ths occas of Yiskr, want to add one aa tagory to what he has already listed: time to ab-sorb and a time to use
- 2 bec that is where life of lvd ones, wthwhom we shar cycle of existence, comes into focus: we need to absorb thr teachings, to assim them, to make them par of us and, having done so, to make use of teaching to very best of our ability. Or, else, all is use-less.

- 3 of c, Yiskr = remembr bt that only the beginning: we must do as well, nt just to live in shadow of those we love & remembr bt ~~use~~ <sup>utilize</sup> thr gift of teach fr r liv
- 4 to absrb & use the best of thr lives, to translate thr heritage into actuality through work of our hands, to apprec thr life-style & concretize it by workings of our minds & spirits that is of essence
- 5 it is a time of pos & neg as Koh has taught us bt sole purpose of ths obs is fr us to make use of what has been brought to our doorstep; simply to recall wth no commitment, to return to past ways, ~~nt to abs~~ ~~sr~~ ths would be the height of foolishness
- 6 to absorb & nt to use is contradict in terms & not at all in spirit fr the occas of Yiskr observance.

## CONCLUSION

## A Gneral

- 1 to everything there is a season, we apprec that v
- 2 we part of the cycle of life, coming into the world then growing up as elders reduced in numbers & we take over, soon to be replaced as new gen follws us
- 3 bt that is what biblicl bk already told us: for evr thing there is a season, so fr everyone there is season and that applies to u and me.

## B Specific

- 1 we are finite, time catches us and passes us by.
- 2 at same time, to absorb the past & touse it fr our gd & gd of others, as we hope the next gen does wth our teaching, that is best of all commemorative acts.
- 3 at ths time of Yiskr hope that what they absrb of us as valid & meaningfl as what we absrbd of those who are our past bec that makes our efforts of meaning.
- 4 perhaps then they will say of us, as we say of our own lvd ones now no more: membry of right = bless.

Amen.

Heb. Tab., Tuesd A.M., Oct. 4, 1977

SHEMINI ATZERES: YISKOR.

## INTRODUCT

## A General

- 1 the special season of yr, marked espec by diff frm awe & solemn of HH just past. Wk of Succot signif diff mood, idea, philo
- 2 depth of 10 days supplanted by frailty of the period; music & prayers both reflect lighter spirit in us all
- 3 even more interest: after deep dev of HH now rd Kohel who is supreme sceptic, almost as antidote to faith which is synonymous wth Ymim Noroim

## B Specific

- 1 Kohel is one of most neg bks in our trad and was almost rejected from inclusion in Canon; most famous line is "van of van, all is van" which nt a philo to be embraced just after spoke of eternal values on RH, YK!
- 2 bt find over yrs that we do nt pay suff attention to this slim vol of just 12 chaps, bec so much of value & depth in it, altho on diff <sup>level</sup> ~~sense~~ than HH, of c.
- 3 take a v from chapt 7:1 ~~which~~ would like to disc implic wth u: "day of d is better than d of birth"; how explain and how deal wth this startling sentiment.

## BODY

## A STORY

- 1 of c, idea of v is in direct opposition to our general attitude from most casual glance at life tells u that d of birth better than d of d; why here the reverse?
  - 2 story in our trad which touches on this: ship comes into harbor after long journey & grt rejoicing; man notices that short dist away, ship launched from a long journey bt no cheers only few silent watchers
  - 3 what is reason asks this innoc bystander? the answer: ship goes out, don't know its future, its experience and its destiny = silence, almost fearsome, watching; return: know it run its course, came home, we happy.
- in this setting apprec v: day of d better than d of birth

## B EXAMPLES

- 1 can carry it further in terms of our experiences: each new day: we get up ready to engage life's forces, in most cases with spirit, enthus, antic challenge of day
- 2 bt philo of our v: be careful in AM & rejoice only when u return bec then u know what u exper, how day has gone, whether u successful, whom u met & with whom establ signif relationships; all this don't know in AM
- 3 example of child: at outset, don't know how life will be, whether from gd or times of trial, make its way, be fulfilled, find satisfaction, etc., all the feelings
- 4 child suscept to so many vagaries in life, pressures, in ever so many instances don't know whether to feel sorry or to anticipate with joy

5 bt when person reachd fulness of life, at time of d, then u can evaluate, then know that as person comes home to rest/life been worthwhile, indiv has set example, lvd one has made full journey & we are the better bec of it.

6 seems to me that ths is sense of v that day of death is better than day of birth.

## CONCLUSION

## A General

- 1 don't know whether ths a pnt of v we can live with; the v represents a diff approach to life: it repres the anc/ eastrn philo as vs modern/westrn orientatin
- 2 we ~~do~~ <sup>are geared</sup> to west & its concept of life, that we almost automatically discount anything contrary bt that is beauty of bk such as Koheleth that is makes us think, take stock, look ~~again~~ & deal wth issue

## B Specific

- 1 I can apprec v of Koheleth bec think in its terms so oftn, also when offic at m and when offic at funrals
- 2 what future will bring, no one knows bt what past has wrought, now placd into perspective!
- 3 of c, we will cont in our society to delight & rejce in m & day of birth bt message of v lodges in mind & we take pause to think, to reflect, to consider in trm of our lives & lives of those whom we love:
- 4 that day of death is better than day of birth. How meaningfl a message at ths seasn when frailty of S uppermost in our minds.

Amen.

Heb. Tab., Sat. A.M., Oct. 1, 1977

Shabbat Chol MaMoed Succot.



## INTRODUCT

## A General

- 1 I do nt think of Succah only ths lx a yr; ever so many occas thruout yr when image comes to mind
- 2 unfort, mostly in neg way & espec related to natural disasters; hear ~~so~~ oft<sup>n</sup>, espec in spring & fall in ths country of floods, slides and fires
- 3 destroys enorm. amt of property, large nos. of homes and when consider the problems of earthquakes all ovr, can see what destructive forces at work to level the homes in which we live.

## B Specific

- 1 we in NY lucky that we do nt come into ths settings as in Calif or othr vulnerable spots bt, on diff level, saw how our homes were reduced to mere walls of containment when elect failed during blackout in July,
- 2 point is, our homes, our houses are vulnerable to th many forces at work in nature/ and when I hear or rd of these disasters, wth homes being simply washed away, oft<sup>n</sup> think of Succah and its frail structure.
- 3 there is a similarity between the two, both face the forces of nature and have to cope altho it comes clo to irony that our modern, structurally accepted, homes are subjct to destruction so readily/ & frail ~~S~~ remain
- 4 the lesson surely ought not be lost on any of us; each time we see newscast of disaster, ought to remember and take note of exist & survival of Succah.

## BODY

## A JEWISH HOME

- 1 if u now translate ths observation of contradiction that permn oft<sup>n</sup> most unstable & frail endures, into setting of J home, learn even further fr our time
- 2 know frm experiences in all our circle of acquaint<sup>nc</sup> that oft<sup>n</sup> ~~occurs that~~ homes of strict orthodoxy produce a new generation of rebellious indiv, who reject and even renounce the total faith of thr p and gr-p
- 3 know that I'm generalizing bt would say that non-obs Jews, if nt frm socialist backgr of EE, comes frm obs homes; were subjct to fanatical & strict interp of J tradition, were nt permttd to question, rigid trad.
- 4 it is frm these homes that destructive forces emerge no matter how strong they might have appeared superficially; now: lack of obs, apathy at best, assiml at worst, and we know that m-m is rampant.
- 5 it is no empty concept as psych tells us that ch ~~who~~ m out of faith, at least fr 50s and 60s, do so in rebellion vs thr p, even if subconscious.
- 6 we have come to believe that structr of Succah of r homes can be maintained best if pressures ~~even for a~~ authoritarian pnt of view are kept to minimum

- 7 of c, we do nt have all of the answers, far from it  
 bt cert teach techn apply in home & fam setting as  
 they do in classroom?
- 8 fr example, nt command fr blind adherance bt fr dis-  
 cussion, for applic of <sup>re</sup>principles in daily life si-  
 tuations, fr uniformity of views in private and pub-  
 lic so that strain of rel feel & commitment obvious
- 9 examples: civ disob valid if ready to take conseq:  
 were nt Isa, ~~Jer~~, Amos in that trad; to care fr pr  
 needy, hurt ~~re~~ part of Trh trad; to work fr peace  
 is of essence to Jud as are sacrific, ded to ideal  
 even if hurt, anger, loneliness. *in second yr here.*
- 10 ths structr, ths disc, feel fr ths pnt of view yiel-  
 strength and makes rel meaningfl, part of ~~lives~~  
 and gives permanence to Succah of our homes.

## B SYNAGOGUES

- 1 ~~bt~~ vulnerability becomes even more obv if we lk at  
 our large & majestic Syn, espec in ths country. The  
 edifice is imposing bt the attend is meager indeed.
- 2 as mattr of fact, basic equatn: more magnif Sanct =  
 less attend in Sanct! Does nt spk well fr us.
- 3 personally, do nt have ansdrs and can only recogn th  
 symptom and try to dl wth it as best as we can bt  
 can also offer word of hope:
- 4 structre is nt dependent fr survival on numbers; rat-  
 er, on dev and concern of the small grp which is con-  
 stant, which is responsible, which is dedicated; it  
 is in sense of trad: "a remn will return", frm exil  
 & through them continuity of Jud is assured.
- 5 may appear then a contradict in terms: huge complex  
 bt few people & structure threatnd, bt am nt so sure  
 anymore; often, can do more wth a few than wth many  
 and the few who always at hand, who come out of the  
 need of thr hrts, through them future is assured
- 6 Succah idea is small unit fr a family, nt cathedral-  
 type structure; few indiv in Succah ~~are~~ central to  
 survival and that is as it has always been.
- 7 nt only see ths thru prophets bt again wth basic no-  
 requird fr prayer: nt grt nos bt basic Minyan, 10.  
 it is ths basic numbr that must be refreshed & re-  
 newed yearly, daily if possible bec these ten are  
 at the core, at center, of the essence & without thr  
 difficult indeed.
- 8 say then to basic numb here: do nt be disc, Succoh  
 of our Temple inhabit if nt by many by dev few and  
 to gain a new commitmnt fr the basic few, that means  
 everything while the large crowds may mean very litt
- 9 it is in ths way that Jud also survives and even  
 thrives and it is an import lessn we learn through  
~~syn~~ symbol of this particular holiday, fr whole yr.

# CONCLUSION

## A General

- 1 frailty of S then can be interp in many ways; our soundly structurd homes liable to instant destruct by forces of nature &
- 2 S; frail fr thousands of yrs, livd in yr by yr. It may seem a contradict bt need nt be; of c, there are homes which are stable, frail ones which perish bt the lessn of the examples given gives us pause from the generalities which usually govern our lives.

## B Specific

- 1 the family of Jud may nt be savd by fanatic & strict dev to principle bt, rather, by involvement wth ideal on a person to pers, on personal, level
- 2 to be ortho is no answer to living a J life.
- 3 secondly, the House of Jud need nt be large to survive bt, rather, it must have people; even more direct: indiv and a basic 10 in number & it is they who must be nourishd, sustained, reconstituted always
- 4 on that level, Succah will remain viable force in our lives and the meaning of this holiday alw valid.
- 5 has alw been ths way fr thous of yr; may it continue in ths fashion fr thous of yrs yet to come.

Amen.

Heb. Tab., Tuesd A.M., Sept. 27, 1977

1st A.M. SUCCOT.

Friends, on <sup>1st</sup> Rosh HaShono morning ~~when~~ we spoke in general terms of what had been happening in society all about us, and what our obligation ought to be as far as our Judaism is concerned. We spoke primarily in the sense of what we should do as Jews, what was our task, what our <sup>responsibilities</sup> ~~obligation~~. Now, while our tradition emphasizes that ours is a faith which activates people in order to be effective, nevertheless there is ~~that~~ that aspect of our tradition which emphasizes that ours also is the obligation to think, to reason, to <sup>evaluate</sup> ~~study~~. We ought not forget that by tradition and reputation we are the People of the Book. I would, then, this evening like to spend some time with you discussing the processes of thought which characterize us, and where the influence of the mind should lead us. In short, we ought to <sup>reflect</sup> ~~spend some time~~ on the subject of what the modern Jew thinks, believes in our time; what are some of the ideas that stimulate us. All this comes into focus by way of a "declaration", for want of a better word, which was discussed and passed by the CCAR at its annual meeting in San Francisco in 1976. It is a Centenary Perspective; both the College and the Union are now 100 years young. The task imposed upon us by one of the past presidents of our conference was to reassess our ideological position and it <sup>is</sup> ~~was~~ a document forged into its final form during my two year tenure as a member of the national executive committee of the C.C.A.R. We will examine this document in some detail this Fall, under the sponsorship of ~~The~~ Adult Education Class of our Men's Club but, for now, let me bring some issues to your attention, not so much specifically as to what is in this document, this Centenary Perspective, but what 1977 ideas come out of it, how our thoughts in the year 5738 are challenged and guided because of it.

There are, to my way of thinking, three very definite concepts which emerge from an assessment of what the modern Jew ought to believe; three issues of the mind which ought to spur his trend of thought. The first of these is, that as far as the Liberal Jew is concerned, it remains his basic right and is



axiomatic to his existence, that he <sup>may</sup> ~~question~~ every aspect of his tradition  
 in order to understand the better. Only as he feels confidence <sup>through</sup> ~~in~~ knowledge  
 can he <sup>properly</sup> fulfill his obligations. There is, as you know, a fundamental differ-  
 ence ~~in~~ this ~~outlook and~~ approach between orthodoxy and the liberal Jew, and  
 never the <sup>twain</sup> ~~two~~ shall meet. Those who speak of "Klal Yisrael" can do so only  
 in vague generalities in that we are all concerned for our survival, and for  
 our interests on a national or international level but as ~~far~~ as specifics  
 are concerned, the two groups are irreconcilable. Our ~~entire~~ <sup>approach</sup> is differ-  
 ent and being a liberal, reform, Jew I feel it is incumbent upon me <sup>to</sup> ~~me~~ constantly  
 examine and evaluate my faith, my world and my God. The liberal investigates  
 his past in order to improve his future/while the traditionalist simply accepts  
 the past in order to protect it from the future. <sup>This becomes obvious if</sup> Else, why ~~should~~  
<sup>nearly</sup> at an orthodox Yeshiva, ~~which will remain nameless but which is located on~~  
~~Bennet Ave.~~, publish a Haggadah in 1976 in which his commentary on the text  
 identifies the Roshe, the wicked son, in the following manner: (He) is the pro-  
 totype of the present day reformer: he thinks he knows the reasons for the ~~com-~~  
~~mandments~~ and concludes that they no longer apply", which is to say that the  
 Roshe is synonymous with the Liberal Jew. This was an issue in the 1840s, &  
 for political reasons ~~is~~ an issue still in Israel, but in America, in 1977?  
 This commentary is an insult to us and to scholarship, and it represents a di-  
 visive act which is irresponsible in the face of common dangers ~~from~~ without.  
 Because we live in a time of such rapid change, where certainty existed only  
 for yesterday, I am not at all ashamed ~~or hesitate~~ to proclaim my <sup>right</sup> ~~uncertainty~~  
~~to frequently review the values of my existence - that includes~~  
~~with my own life as I question the values of my existence. The key point, of~~  
~~the totality of my faith.~~  
~~course, is not to stop with the uncertainty but to deal with it, to confront~~  
~~it and, hopefully, to build upon it.~~ We want to achieve a philosophy of life  
 which will give us the strength and endurance to move from day to day, from  
 year to year always seeking, never destroying, always building and never ~~to~~  
~~ruin~~ <sup>do</sup> ~~down~~. The essential teaching of our religion must always remain rele-  
 vant and contemporary. It has never been our creed to obey blindly; at the

same time, it is not our right to discard haphazardly. There are rules and regulations but we accept this discipline only after we know what is important, what is proper, what is of consequence to us as Liberal Jews, in this place and in our time.

This first aspect of what we believe: that ours is the right to question, leads us into the second major challenge of our <sup>thinking</sup> ~~thinking~~ process: that when we have erred, it is our right to make a change, or to reasses our thinking. It is a concept which can be applied to many aspects of our existence but what we refer to here is something so basic, ~~so rock-bottom~~ that it must be emphasized and reemphasized for the full implications to become a part of us.

I am referring here to the idea that once upon a time, and it was not that long ago, we Jews believed in the basic goodness of man or, at the very least, in the evolving process which would lead to the universal goodness of all mankind. ~~After all, the idea of the Messianic Age has been a part of our liberal tradition from the very beginning; why then a reassessment of this concept?~~ We always believed that if a nation enfranchizes its citizens, promotes general education and culture, advances its standard of living, and promotes the ideals of justice and mercy one could believe, with an impressive degree of certainty, that <sup>this was</sup> a just and humane society. ~~was upon us~~. In such a society, it goes without saying, all citizens would be equal and the Jew would have his rightful place ~~within the scheme of~~ <sup>among</sup> civilized beings. One can only say that our naivete was astounding! Aside from all of the small examples of reversals which we could cite ad nauseum, the reality of the holocaust shattered any facile optimism we might have had, and did have, in the essential goodness and perfectability of mankind. The fact that a modern nation, among the most advanced in science, arts and letters could devote its resources to the sadistic and systematic murder of six million ~~human~~ <sup>human</sup> beings, two million of them children, ~~has to~~ <sup>must</sup> call into question the moral progress of mankind. <sup>now, my fr.</sup> We are part of this mankind, we ~~are~~ <sup>were</sup> part of this progress, we are part of the era, ~~we are part of the general trend to question for while~~ <sup>and while this time</sup> we found ourselves in the position of victim we are <sup>still</sup> part of the trend of ~~the~~ <sup>our</sup> ~~society~~ <sup>that is to say:</sup> time. Everytime we depart from what is right and proper, from what is just and merciful, everytime we are not understanding or compassionate we contribute to the negative aspects of ~~our society~~ <sup>the mankind</sup>. We do not have to go out to hurt, maim or destroy in order to contribute to the general ~~de~~mise of decency; rather, our lack of response, our silence, our obvious acquiescence: all these bring us ~~down~~ <sup>where</sup> to a level far below our self-respect ought to be, especially as a Jew at this time of year. As we discuss what we believe, how we think, where our minds will lead us then we must understand that the naivete of the past must be called into question; the ultimate goodness of mankind has not yet come to pass because we <sup>among others</sup> have not done enough to bring it to the point of



realization. The ideas of religion are by no means obsolete!

This brings us, then, to the third aspect of ~~what we believe~~ <sup>how we think</sup> and where ~~these beliefs~~ <sup>ideas</sup> will take us: I am referring to the idea of Israel. [Again, of course, not in the obvious and usual concept that we are the people, that there is a land, that today we have the State, <sup>or even</sup> that once there was a man named Israel whose ~~first~~ <sup>other</sup> name was Jacob! All ~~this~~ we know and live with.] The question we must think about and the question to which we have not yet received any kind of <sup>valid</sup> answer ~~so that there is a rational explanation to our minds and hearts~~ <sup>how we have managed to survive</sup> is ~~why we have survived and how we have survived~~. It is, in a very real sense, <sup>(1) In explanation, +</sup> and I hesitate to use the word: a miracle! The realities of Jewish life, and you know them as well as I, have and continue to defy logic, reason, historical experience; we should have been ~~annihilated~~ <sup>obliterated</sup> a thousand times over but yet, we are here! It is a miracle; one can not explain our existence by any rational, logical, consistent <sup>pattern</sup> of human or historical behavior or experience. ~~It appears that one can not help but repeat these sentiments time and again.~~ The idea of Israel can not be confined within a given concept of creed, culture or nation; Israel is each of those and more. The totality of Israel is greater than the sum of its parts. Will you then permit me a hesitant explanation? History, <sup>whether</sup> ~~whether~~ we can explain it or not, is not without meaning; we may not understand the purpose but there is one ~~and while this concept can lead to many complications of our understand of our place on this earth, it nevertheless~~ <sup>This concept</sup> gives us a way <sup>of</sup> ~~with which to dealing~~ with the realities of our situation. There is a goal to human life, there is a purpose to our stay on earth, there is a guiding force to our ~~life~~ <sup>existence</sup> and we call this Force: God. There ~~is~~ a reason that Israel lives, contrary to all normal expectations when it should have perished centuries ago. But <sup>it</sup> lives; <sup>you</sup> we live, and for Israel and all that join in her, there is a future. <sup>There is a</sup> ~~Our is a~~ <sup>privileged generation: it has been given to us to make sure that the concept of Israel endures!</sup> It has been said that there is no such thing as a river with but one bank; a river has two banks, always. If the river is life as we know it, then the two forces engaged with life, God and ~~we~~ <sup>man</sup> are representative of the opposite banks. They are not the same, they are separate and apart, but one can not

x literally, from the ashes



~~function~~<sup>he</sup> without the other, one needs the other, one fulfills the other. If Gd, in some way too lofty for us to comprehend, gives substance and meaning and purpose to the miracle<sup>if he has permitted us to rise from the ashes</sup> of our existence, it is only right and proper that we acknowledge Him and pay due respect to His presence in our lives. The interesting point for us moderns to remember is that in all of our tradition, while there is ~~no end of~~<sup>endless</sup> questioning of God, there is never a question as to His existence. We still walk in that tradition.

These then are the ways in which we think, and what better time than this awesome eve to reflect and reconsider and concern ourselves with the state of our mind as ~~the~~ Judgement is rendered. There ~~is~~ must be a balance to the way we view ourselves as Jews: we must do but we must also think, we must follow the customs but we must also know why, we must do the Mitzvot but not out of ignorance, we must live our lives but not in an empty pattern. We must take time, then, to think and reason because we are a people of depth, of substance, of concern and of consequence. As a matter of fact, these concerns: the questioning, the naivitee, the miracle, are concerns which can grow only out of this generation of Jewry, because we have experienced so much and have been to the brink of the abyss. We have the right to question, never again will we let our naivitee overwhelm us, and we take comfort in knowing that ~~we~~<sup>while</sup> we are surely mortal/as individuals that which is synonymous with the Jew, with Israel, with Am Kodosh shall endure.<sup>x</sup> Some call it a miracle, some call it God but no matter! It is the incentive, the ingredient ~~at the very core~~<sup>at the very core</sup> of our existence that will lead us to a more worthy, more noble and ultimately, to a more sacred way of life.

Amen.

*אמן. כי יתן לנו ה' אלהינו חסד ורחמים רבים ויגדלנו ויחיהנו ויבטחנו ויגדלנו ויחיהנו ויבטחנו* <sup>x</sup> *Deut 3: 6*

Heb. Tab., Wed eve., Sept. 21, 1977.

KOL NIDREI.

## INTRODUCT

## A General

- 1 fr past yr doing something new, diff venture; membr led me to bk reviewing & do ths c. 5 x a yr
- 2 ths <sup>wholly</sup> purely voluntary, do it fr sake of partic in vent ~~& am tied to~~ mag "Best S" issued by U of Scranton & dissem throughout country
- 3 interest. bec rec bks long befre offic public date, prior to appear in bk strs, no advance information to see new bk, open & rd it always a challenge

## B Specific

- 1 say it is a "challenge" bec, in sense, am saper of opinion; I ~~control~~ <sup>influence</sup> whether people rd ths or not
- 2 can be sent any type of bk, altho usually related to my field of interest, bt challenge is always the same
- 3 bec of my unique position vis-a-vis new bk, treat it wth respect & utmost care bec go on premise that each bk has a specific pt of view by means of which it tries to influence, guide, direct the reader.
- 4 it is ths aspect of the author's vantage point that the reviewer must also always take into account.

## BODY

## A LVD ONES

- 1 make mention of it in context of Yiskr bec analogy strikes me: our lvd ones also the same as these bks: they opened thr lives fr us & sought to influence us
- 2 it is the basic premise of every human being's existence that he or she can or wishes to be an influence fr gd or for whatever goal
- 3 and in this guide and direct someone else. The link to this occasion surely is obvious to all: a father or a mother: whose pnt of v influences us wth thr love, dev, warmth and commitment so that all might be well with us; give us a basis! they lv our lives at our side seek to guide & sustain
- 4 what of husb/wife who are sources of strength and devotion, who are ~~entat~~ <sup>entat</sup> our side as we build lives frm beginnings, walk togethr throu middle yrs & hope fr reppite as time advances; one guides, directs, sustains the othr as build home, raise ch, strgh life.
- 5 what of br/sist, child also, friends: all represent a pt of view, thru joy, fulfillment, nearness, laugh all are as those bks, brought upon market of world, hoping to be read, listened to, made use of so that bec of thr existence others will profit fr good.

## B OUR RESPONSE

- 1 bt if our lvd ones are the imaginary bks by means of which they seek to impress and guide us, we take on the obligation of the reviewer and we lk to the wort

- and value of their heritage
- 2 what did they ~~us~~ bring to us; the obvious we already know, appreciate and can deal with; the issue is: are we influenced or did our path diverge?
  - 3 seems to me that occas such as this is perfect opprt within quiet of our minds and hearts to give a moment of thought to ths question & to its implications:
  - 4 did we depart frm basic teaching, when did we do so, why did we do so and what would it take on our part, as we remembr those who were part of influence of r lives, to return to what they represent, tried to instill in each of us.
  - 5 know ths nt an easy matter: to rd or understand bk is nt always the same as permitting it to influence us bt if nt now, in such a setting, when?
  - 6 know nt easy bec see how diffic the commit to Jud espec on part of those of this gen who lost lvd ones Al K HShm; very idea of thr d in such circumstances should teach us something *positive, rising out of disaster!*
  - 7 bt, altho we remember frm yr to yr, on so many occas and altho we open bk of tragic hist of the Jew, how hard & diffic it is to forge a bond of committment.
  - 8 it is almost as if we untrue to thr memory for while thr life does teach us, we ought to be aware of the lesson assoc wth thr death as well: that Jud brings wth it a link to an eternal faith, we ought observe!

## CONCLUSION

## A General

- 1 ths, then, the moment fr us to reflect & consider in the depths of our being: we know how they tried to guide and influence us.
- 2 how much do we retain, are we the better bec of them and, finally, wherein do we find justic fr what we are this very day.
- 3 at ths hr, at ths moment, we become <sup>our own</sup> reviewers of how we <sup>were</sup> influenced, and how we ought to change our lives

## B Specific

- 1 it is nt new bk we open for purp of review; it is u & I who are renewed, espec at ths season of year; it is nt gen bk of whatever topic we see before us, it is Bk of Life in which we are to be inscribed.
- 2 lesson applies to us in every aspect of existance: th past can & ought influence us fr gd. & How we accept and evaluate the lesson reflects on our worth as human beings and as Jews. ~~espec at ths time of year.~~
- 3 as we lk within may we find that which is noble & may we find that we truly walkd in spirit of lvd ones who in past chartd our future.
- 4 then reflect honor on them & thr lives fr blessing.

AHEH.



YOM KIPPUR: A.M.

Friends, ~~for a few days~~ this past summer our family spent a few days in Canada. Upon our return to the States, as we crossed the border by car in Maine, we were handed a questionnaire which we were asked to fill out and to return to the Dept. of Commerce. The four page document asked all sorts of personal questions: how many of us were travelling together, for what purpose had been the journey, how much money we had spent, what kind of accommodations we had found, whether we had been treated courteously. Then there were more generalized questions: ~~points~~ <sup>areas</sup> of entry and egress, modes of transportation, why we had chosen to visit the country, ~~points~~ <sup>sides</sup> of interest we had visited; and ~~the like~~ <sup>books to check</sup>. The point of the questionnaire was well taken: it provided the Dept. of Commerce an interesting set of statistics as to who came across the border, for what reasons and for how long, and what transpired with any one family unit while they were out of the States. I kept the folder for a goodly number of days before coming to the point of answering because for all of the good intentions, which were ~~implied~~ <sup>obvious</sup>, I ~~did~~ <sup>felt</sup> a sense of intrusion. It was not so much <sup>that</sup> the fact, ~~that these questions were~~ <sup>had been</sup> brought into focus ~~for me~~ but there was a great deal which was implied, which was written between the lines. Of course, it was all on a voluntary basis and one did not have to sign the document but we felt morally obligated to respond, which we did. What bothered me was the fact that with four pages of questions, there was room <sup>only</sup> for hard and concrete facts but there was no space for us to express our feelings. For example, on ~~its simplest~~ <sup>a superficial</sup> level, how did we like the countryside; on a far deeper level: did we see any similarity between the secessionist tendencies of Quebec province and the history of secession in 19th century America, or a parallel between the terrorist ~~tactics~~ <sup>forces</sup> up north and the bombs exploding in our own city? We had good and not so good experiences with the people but space to express this was lacking. In short, it was a document fit to the needs of some but not others. It was not the first time ~~in life~~ that we had encountered such a dichotomy. But, some <sup>low</sup> ~~times~~, ~~these thoughts keep intruding into the mind.~~ <sup>questions</sup> I came to the idea of these questions stayed with me.



toy with the thought: how you would react if we were to give all of you a questionnaire this day? ~~not only what would be your reaction but what would~~

~~be its usefulness?~~ I might want to ask of you: how and where did you enter the last year? <sup>And you could place a check-mark next to: offices, at home, business trip</sup> In the Synagogue, ~~at the beach, in the mountain resorts?~~

~~these~~ <sup>alternatives</sup> ~~would be placed next to boxes so that you could~~ <sup>easily</sup> ~~check off your choice~~

Or, on another level: how did you spend the past year, in what endeavors, what were your goals, what did you achieve, did you strive for a sense of fulfillment? <sup>As a matter of fact,</sup> considering that this is Yom Kippur, we

might well have asked not only how you spent the past year but where you

<sup>apportioned</sup> ~~gave~~ of your time: were you in the Temple, or were you not able to spare a single day or a single evening a week in <sup>affirmation</sup> ~~honor~~ of our ~~ancient~~ heritage?

Finally, a last question: how active were you in terms of society in general, and Jewish world in particular. Were you involved, a spectator only, or ~~even~~ totally removed from the <sup>life-cycle</sup> ~~cycle~~? I am sure that there are many other

questions, of different degrees of intensity and fervor, which might find their place on such a document.

But carrying the <sup>analogy</sup> ~~matter~~ one step further, were I to analyze the <sup>imaginary</sup> ~~quest-~~ ionnaire that you had filled out I think that, in keeping with the spirit of the day, I would find a sin of <sup>as well as</sup> ~~omission~~ <sup>to characterize</sup> ~~and~~ a Mitzvah ~~in our behalf~~. The sin of omission concerning the fact that for most Jews on their questionnaire,

(one would not find a concern for <sup>their</sup> ~~our~~ roots) This is quite an interesting phenomenon and truly contrary to the spirit of our times; Alex Haley's book,

for example, is the classic case of a search for roots but we have no such parallels. <sup>Int. of this, ours is bible but no great outpouring of concern!</sup> Further, there are long lines in front of museums ~~for people~~

who wish to see the relics of the Egyptian Tuthankamen but it has been a very long time indeed since <sup>our</sup> people stood in front of the Jewish Museum to view <sup>exhibition relating to</sup> ~~a portion of~~ their heritage. ~~(Those of you who are familiar with the~~

~~visionary arts know of the fact that attendance records are being broken~~

for the film "Star Wars", which deals with other worlds in our Universe. Some

psychologists <sup>maintain</sup> ~~have already formed the opinion~~ that so many people go to see

this science fiction drama because <sup>they need</sup> ~~of their inquisitiveness~~ to know their

in response to future ~~as~~ the now fashionable ethnicity <sup>which</sup> makes them aware of the past. But, again, ~~there is no~~ <sup>paralleled</sup> ~~this is not really~~ valid, as far as the Jew is concerned. If you speak of <sup>into the unknown, past or future,</sup> journey, there are no special lines waiting to go to Israel, ~~even as visitors~~. Aside from the usual conventions and conferences, statistics tell us that the vast majority of American Jews has <sup>e</sup>ver been to Israel; those who go are repeaters, <sup>they return</sup> ~~who go~~ for the 2nd or 3rd time but the list of new converts to <sup>see</sup> ~~the list of~~ Israel ~~tourists~~ is minimal. The fact that we can not come close to our roots is strange because each of us would surely say: I am proud to be a Jew while, in actual fact, <sup>few</sup> ~~no one~~ acts to anchor this pride. One can not be Jewish by osmosis; it is not sufficient to be born into our faith, and those who believe that they can be a part of the group without commitment are not in keeping with a tradition 5738 years old. They may be answering the questions but they hardly are aware of what is implied.

It is all part of a general apathy on the part of the modern Jew toward his religion; ~~as long as it does not concern Israel, he is very lackadaisical,~~

I think the matter is best illustrated as we examine the attitude of our own congregation in terms of attendance and degree of devotion ~~to the faith~~ on the second day of Rosh HaShonah. The holyday is still important, of course, but <sup>mostly</sup> ~~only~~ on the 1st day; on the second, the Temple is half-full or half-empty, the membership is at work, takes time off from the exertions of family visits, recovers from large scale indigestion from the festival meal. The example could be multiplied; in short, what we <sup>would</sup> ~~do~~ not find in

such a <sup>imaginary</sup> ~~questionnaire, which is the figment of my imagination, would be~~ a devotion and a commitment to our roots, to the faith of our fathers. <sup>what</sup> ~~the~~ <sup>questionnaire</sup>

On the other hand, I feel quite safe in saying that we would discover, <sup>10/30</sup> is a concern for the individual, the person. For a number of reasons, but ~~perhaps~~ in the main because of our feelings of insignificance <sup>more of</sup> within the great scheme of things, I sense that there is within us, <sup>it</sup> ~~as~~ <sup>other</sup> human beings, as Jews. Buber once wrote a great philosophical work which he entitled "I & Thou" referring to man and God; were he to write in our time, or were I to echo his theme, the <sup>little might well read</sup> ~~book would say~~ "I & You"

~~referring to personal~~  
~~as we establish certain~~ relationships on a one-to-one basis. This comes through in some of the counseling situations I have<sup>e</sup> encountered but also in a general sense of caring within the congregational family. As you know, I have made no secret of my distaste for the sin of gossiping which afflicts so many of us but, at the same time, I have observed and know from past experience how our people run to each other if someone is hurt, if help is needed, ~~if~~ there is a cry in the night, if there is the necessity for support. With all of the many, often petty, frictions I have come to feel that we truly care. If a characteristic such as this comes out of the general profile of a major congregation such as ours, then I think that there is hope and good and strength for today and for the days to come. It speaks well for our psychic health. Now, of course, this measure of concern could also be part of a general frame of reference for people everywhere, and to an extent that is true; on the other hand, for us Jews the concept is larger than the sum of its parts. To care, to feed, to clothe the poor, the widow and the orphan are part of the tradition as ancient as the Torah and as modern as the ~~idea~~<sup>institutions</sup> of philanthropy; to give charity is as obvious as our pledges for Israel and as anonymous as the Blue Box in our homes; hospital care, free education, dowry for the poor girls, the Chevra Kadisha or leaving the residue of the harvest ~~in the ground~~<sup>in the field</sup> so that it might be picked up anonymously by the poor of a city in the darkness of night: all these are but aspects of care, concern, feeling for one's fellow Jew as these traditions<sup>have</sup> emerged from within the Kehilla over the course of the centuries. We proudly are in that tradition and it ought never be any other way. It is the beauty of our relationship, it is the strength of our union as a congregation, it is of the essence to our way of life that the individual, the you and I, counts, ~~and~~ that his needs are important and that his individual yearning be satisfied.

~~It is a sentiment reflected in the psychological interpretation of the famous verse of Leviticus: Love thy neighbor as thyself. This is interpreted in the sense that only as you love yourself can you love your neighbor, only as you are satisfied, fulfilled, contented can you be secure enough to give of yourself for the benefit of someone else. It is and has been~~



a part of our tradition from the very beginning; it ought to sustain us for a long time yet to come.

All this comes together on Yom Kippur which is, as I see it, the awesome <sup>specifically</sup> occasion dedicated to the individual, as man, as the Jew, seeks the solitude, the introspection, the at-one-ment which makes this day all the more holy. It is the sacred day when the "I & Thou" as well as the "I & You" <sup>merge</sup> ~~come together~~ to form a unity of purpose, a fulfillment of care and concern. This is what one might well discover on that questionnaire with which we began our survey this day: by answering the questions, both the obvious and the implied, we would come to know that <sup>On</sup> we are removed from our roots ~~because of certain~~ ~~quirks in our makeup as Jews and~~, at the same time, <sup>2</sup> all the more so because of our Jewishness. We express a concern for another ~~which deepens as time goes by~~. How does one explain this <sup>conflict</sup> ~~clash~~, this contradiction, this balance of positive and negative which <sup>is symptom of</sup> ~~indicates~~ the ambivalence of our persons? Because on a day such as this, more so than any other, when we strive to forge our perfectability we give evidence of our imperfections. ~~all the more so~~. Our tradition says that this is the day of Judgement; <sup>but</sup> we can never hope to attain that degree of wholeness which ought to be our image before God. We learn to live with what we are ~~not~~, with what we ought to be <sup>but</sup> ~~and~~ we know that these two are irreconcilable. There is good in us: we care for one another; there is a lack in us: we ought to be tied more to our roots but no man is perfect. The tradition has already warned even the most pious of us: there is no man that sinneth not. It is a healthy <sup>response</sup> ~~attitude~~ to the trauma of Judgement: our ego is satisfied while, at the same time, we acknowledge our faults, strive to overcome them but <sup>pray fervently they will not</sup> ~~we do not allow them to~~ defeat us. It is more than enough for any man; it suffices for the Jew on the Day of Atonement. On the whole, the report <sup>of our journey through life</sup> ~~on our lives~~ speaks well for us and we always have the hope that when we are <sup>questioned</sup> ~~questioned~~ again next year the balance for good <sup>hopefully</sup> ~~will~~ have shifted <sup>further in our favor</sup> ~~once again~~. In the <sup>process</sup> ~~process~~, we will attain a measure of peace.

Amen.

Heb. Tab., Thursday A.M., YOM KIPPUR; Sept. 22, 1977.



## INTRODUCT

## A General

- 1 we come together this special moment to give voice to the depth of our grief; so many are no more of those we  
 2 but, before we speak of them, there are other experiences & expressions of grief as well; we ought take note  
 3 people lost their health, gone through divorce, aging person, mandatory retirement state, ~~changed~~ marriages & lives, or goes away to school = all experience of loss & this grief

## B Specific

- 1 but two particular kinds of grief: normal and abnormal  
 2 abnormal: mourner afflicted by physical ailment so real it becomes a meaningful illness but cause often psychological.  
 b- those who mourn by excessive visits to cemetery  
 c- those who continue to set table for individual gone or who retain clothing even in absence, whether simply gone or actually dead, or speak as if departed still in room.  
 3 normal: the type of grief which is healthy, acceptable  
 a- recognize that departure, in whatever form, is a shock to which normal metabolism of individual resists/accepting; in same manner as individual lost ~~tooth, finger or toe~~ the wholeness is gone & a physical as well as psychic  
 b- the next stage of normal grief affects women Shock more than men, but both: sense of panic & hiding. always together, always in pairs, sense of a "couple" & at loss how to handle new situation; this: hiding withdrawal, cringing from invitation, obvious loneliness  
 c- this leads to another stage of grief: feeling of guilt, balanced with sense of anger & personal hurt or affront. Did I do everything possible? = question and in due course: why was I left to suffer, why just at this time, why so soon; I told him not to exert & now I am bereft. Guilt, anger, self-pity; are obvious, normal reactions to grief & experienced by all  
 d- finally, slowly and gradually return to life, to work, to interests so that horizon broadens  
 4 that is essential process of grief as it affects us all and it covers different experience of grief as well.

## BODY

## A JEWISH

- 1 all of these means of grief affect & afflict us all, and it does not matter particular if we are Jewish or not; it is generally the same for all human beings.  
 2 but there are aspects of the grief experience and participation which are pertinent to Jews especially & which help us return to life, which are healthy manifestations of mourning.  
 3 first, our tradition has us participate in the burial and this is vital. By witnessing the lowering of aasket,

by handling the shovel or handful of dirt we come to much needed realization that d has occurred & we are partic in<sup>a</sup> diff, in division, between life and death  
 4 secondly, the one leads to the othr, and once we have exp the d because of our partic in the burial, we are nt allowd to visit grave in order to experience the sepe~~n~~ation

5 in most instances, visits fr Sheloshim not permitted; othrs, nt fr 11 months, or fr yr bt idea is same: u the bervd must understnd the sep is final & ths is an idea one must get used to. Grt insight by r  
 6 third, while tendency is to escape into solitude, th Minyan among Jews forces the lonely indiv mourner to balance his solitude at least fr time of prayer. Of c, too oftn made of ths a social occas bt orig idea valid: to balance grief, to share it wth friends  
 7 again, ths leads to fourth & last step in grief exper. & helps us find our way again; frm Minyan in r home, family mvs out into cong fr recital of Kaddish Frm ths pnt, gradually drawn into strm of life again and while time a vital element, process is sure.

## B INDIVIDUAL

- 1 all of us have exper ths process of mourning and on that level we come here; fr those who come bt once a yr fr ths partic purpose, doubt if prayer helps bec they want instant rememb & lulling of pain. Cant
- 2 most of us have gone through the process & our mourning is healthy manner: we have been to the rim of the grave, have kept our distance, have heard the service at home or Syn & are walking in company of the living once again
- 3 if our lvd one tied to us in mornal manner, this is as it should be:  
 husb: strength, courag, fortitude, purpose, partner  
 wife: warmth, devot, care, children, home  
 fath: teacher, guide, helping hand, laughtr, ~~rules~~  
 moth: love, dev, joy, sharing, touch of trust  
 brth/sist, child, lvd one, friend
- 4 if they lvd us and they meant much to us, then surely they would want us to reenter process of living, th they would understand, would encourage, wld comfort us in our striving fr a new way of life, wthout thm.
- 5 the healthy, normal manner of grief is nt intended merely to recall the dead bt, also, to strengthen the survivor and permit him to continue proc of liv.
- 6 as consequence, ths occas nt fr tears alone bt fr gathering our strength, drying the tears, lift the head so that we can see beyond our own situation as to what is out there in life for each of us.
- 7 even as we remember those who d Al K HaShem ~~the~~

it is incumbent upon us to engage life to the fullest bec we must be witnesses to the continuity of r family, of our people, of our faith.

# CONCLUSION

## A General

- 1 this is nt to say that once these basic steps in a grief psychology have been fulfilled, all will be well with us and we can return to normalcy
- 2 it can never be the same again, that is understood; again, a portion no matter how vital or small has been taken away and there is a loak to our wholeness.
- 3 time, as has been noted, does not heal; it only dulls the pain, and we go on for better or worse bec they would have wished it so
- 4 bec life is incumbent upon us, it is sacred, it is an obligation and we can remember the past only as we continue to live.

## B Specific

- 1 it is in this context, then, that we observe Yiskor. Grief unites and binds us all; there are expressions of grief frm the J pt of view which are all the more wise bec they have been tested, tried & fnd worthy
- 2 now we have passed through the passage of crisis and we enter the realm of the living; the cycle for the holyday comes to a close with its awesome dread of Judgement
- 3 and we soon come face to face with the lighter realm of life, laughter, harvest, song and we find our measure of peace.

Amen.

Heb. Tab., Th aftrnoon; YISKOR, YOM-KIPPUR: Sept. 22, 77.

~~26~~ 26 on 5/19

the

In the families } guilt &  
or families } we feel x  
Rigid in new land - could do it?  
some could not!  
Paddler - but chance to be indep.  
gr-ch: how was it? Do fr-ch ask?

As we sit here - what did we en-  
vision; how did we env. our lives?  
20/20? no chance to discuss - some  
have this thought.

Psych! aspects of Reconciliation

26 = 20 people  
life in ben as used to be - key boring  
who has Am. friends? 2-3  
Am. strictly not a melting pot - but  
we stay together - but only time

of my? - we are cl-r fr-ch as is  
Roots ~~are~~ in us are cl-r fr-ch as is  
before: P: fr-p - fr-p - fr-p - P: history  
write up or talk up the history  
This kind of gen shall not come  
this way again, we are one in  
a lifetime generation.  
a good cry can help a lot!  
DRA L History

Can't cope; wants a cure  
X-Hofm: getting worse all the time



Keith W V/ 19 + 16

~~germ-sw-iss-fr-us~~

The wandering Jew -  
what did I learn?

need to share the past  
what have we been; There,

Then →

what are we now!

came some or with family

50-75.-?

Nov 1978 - 40th Anniversary  
Have history ready?

---

regional exchange of  
information  
small communities -  
get together to exchange info

---

More emphasis: cities & towns  
different re Berlin in 1950  
Stuttgart in 50s?

---

Differences in CC?

---

Experiences (food!!) with Xmas  
what became of those on  
children's transport?

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## INTRODUCT

## A Geberal

- 1 new phenom fr past yr or 2: renewl of interest in WW II & Htlr
- 2 new bks, new asseessm, revisions; new films, document and simple war stories; pro & con
- 3 newsp & mags full of reviews & reports; ~~u know my opin~~

## B Specific

- 1 perhaps propr time then that last May we, of ths con retrnd to topic bec <sup>also with us</sup> there was a need to vent feelings
- 2 want to take ths SS, S of Retrn, to spk of ths subjc to report, bec while we do nt "return" as trad demand a grp of us did "return" to pt of our origins
- 3 was an exper shared by as many as 26 indiv; on two success Th aftrnoons, under guidance of our member Dr. Rth Westh, <sup>told us where we came from, unifying</sup>
- 4 what we disc abt ourselves cant be totally brought out here bec would perhaps betray some confidences; on othr hand, it was obv to all that there ar hidden residues of guilt & hurt which still in us.
- 5 can spk to u of other concerns & areas of interest which came out into the open.

## BODY

## A Experience

- 1 of c, we who gathrd those two aftrnoons were tied to one anothr; we all shared same general background al though our ages differd and our exper varied.
- 2 all came here due to some aspect of persec; some mor and some less, depend on when the journey was made. most had come frm CE bt ths nt majr unifying factor
- 3 once here, as exper were enunciated by those gathrd in my study, certain thoughts came to fore and we recall ~~some striking experiences~~ <sup>them to this very day</sup>
- 4 for example: some started as maids and as servants; <sup>while factors</sup> quest: can u do it? some could not! On othr hand, some chose to be peddlers bec chance fr independence and this quite diff frm way it was "on othr side".
- 5 a second concept, quite diff, concernd our "roots" & much was made of ths pt: used to be that we identifd ourselves through p & gr-p & where they came from & thr place in society
- 6 now, since all that destroyed, roots: whre our ch are, and sometimes even the gr-ch, & this quite a diff <sup>in</sup> society, in outlook, in orientation
- 7 a third factr to contend with, as we disc our "return" related to these very same gr-ch: how was it, they ask, and why did it happen, & how did u let it happen? and it also happens that they <sup>x</sup> question the reality of the experience bec. don't believe or can't imagine that such a situation could actually come to exist.  
(our very own!)

8 on 1 level can't blame kids; how could they understand growing up in freedom of US but it hurts. We feel need to be angry with & at them bt can we blame them fr nt comprehending in stability of thr lives?

B Feelings

- 1 while much of the time <sup>an</sup> ~~we~~ spoke of what we "experienced" and our disc was quite heated and stimulating much of the time, always came back to what we "felt".
- 2 in partic, we askd time and again, as we sit here in R Study and reflect, how did we envision it then & what has come to pass!
- 3 what did we envision when we left country of birth, what envis when landed here & been here month or two and in any event, ~~what~~ did we ever see ourselves as we are today? for better or are we the worse?
- 4 generally, we did not see ourselves as we are today. had no idea of future bt found safety-strength in like-minded indiv & thus, settled together. A most remarkable discovery: very few had native-b Am frnds
- 5 at same time, when we lkd to what we are still had deep feelings of guilt as to ~~those who were~~ <sup>who were</sup> left behind. Will we ever know what might have been had we remained and helpd those of our lvd ones who ~~remained~~ <sup>stayed</sup> thr?
- 6 there are those who hesitate to take restitution offrd by Germn Gvt; they consider it "bld money" & feel that in taking it they are being compromised & even worse, are compromising memory of those who d.
- 7 it is a very complicated concept to live with; the psych overtones are enorm & much has still to be wrt about this
- 8 finally, fr those who feel, some wanted to convert and toyd semi-seriously wth idea bt none did it.
- 9 on lighter level: lk back & see thr new life as exciting, challeng, stimul at least frm vant of those who made it; pt made: life in Eurpe very dull indeed. Here verit/horiz movement permittd & whole new socty
- 0 thus, re feelings, nt only emig bt immig ar involvd & there is need fr us to lk further than our immedi

CONCLUSION

A Oral History

- 1 lk ahead to Nov 78 = <sup>Crystal Harbor</sup> 40th anniv of exodus. Date & th anniv = more ~~unsaid~~ than said, more hidden than verb more repressd than brought frward into focus: <sup>Project:</sup>
- 2 have therefore encouragd one of our friends, MRS. DVID MANOWITZ, d of our memb, who has shwn grt interest in field altho brn here, by having begun series of interviews, leading to an Oral Histry of our expernc
- 3 what is involvd: indiv tell thr stories, answer pertinent questions; results, wth proff advice on th



SS: p. 3

quest & answers, as well as wth benefit fr psych impl  
cations, collate it all into short history of this  
generation of immigrants

4 do this under auspices of HT in time fr 40th anniv  
of coming to these shores, before ths history is los  
*(the pamphlet form a pers. record!)*

B Specific

1 even before SS then, we "returnd", but in diff manner  
orig intended in the sense of this holiday occasion.

2 we ret to our past, our origins, our backgr, our ex-  
perience, our feelings & now want to prepare fr the  
future what was a part of our past.

3 if u want to obs SS then heed my plea: volunteer fr  
an interview, permit us to record yr change of life-  
style frm there to here, at yr convenience; *history to us all!!*

4 and let this "return" serve as a basis fr building a  
future for our ch & gr-ch, & all those who did not kn  
of our generation's having risen frm the ashes, and

5 let us record & return ~~from~~ <sup>with</sup> strength, confid, sharing  
of beliefs in a viable future here in America.

Amen.

Heb. Tab., Frid eve, Sept. 16, 1977

SHABBAT SHUVAH.

## INTRODUCT

### A General

- 1 want to echo the sentiments of my friend and colleague Rabbi K and welcome u to this Sanct and wish you, in name of us all, a good & a meaningful New Yr.
- 2 we pray that yr ahead will be one of bless fr u & yr dear ones; ~~indeed, fr entire family of Israel.~~ That fr us here and fr our brthrs in Isr, yr of peace. & ~~again~~ fr us all a yr of personal fulfillment.
- 3 it is gd to have Rabbi K wth us once again; we are able to learn frm him and his interp of the message of Judaism;
- 4 of c, ~~and surely more will be said in the days to come,~~ we welcome especially Cantor Herman as he participates in his first holyday services in r midst.
- 5 Our wish is ~~that he echo the fervor of C. Ehrenberg,~~ and that the words of ~~his~~ <sup>our</sup> prayers ~~enter~~ <sup>reach</sup> the heart of Gd so that r hopes, dreams and yearnings be realized

### B Specific

- 1 bt, of crse, this is <sup>not</sup> an occas ~~at~~ fr clergy to greet or compliment one another; it is a time ~~fr the people of Israel,~~ fr <sup>the indiv</sup> Jew, as he seeks to make his peace wth Gd and with the demands of his tradition.
- 2 people come to me, and have done so ~~for sev months~~ <sup>in the past</sup> & ths is nt the first time that I speak of it publicly and they say: how can we pray, espec in a time such as ths?
- 3 it is, really, a two-part challenge which confronts the rabbi: first, how can I pray and, secondly, the type of society, the world both general and specific in which we live. ~~and which makes demands upon us.~~
- 4 if we can come face to face with these <sup>two aspects</sup> of the question, to grapple with them, ~~without even~~ <sup>up respond</sup> ~~the need~~ <sup>not nec</sup> to answer the challenge, then we will be abl to face the NYr in a spirit of reconciliation & fth.

## BODY

### A SOCIETY

- 1 in order to understand the better, let us reverse th basic query: when we question our time, what do we mean; what is spoken and what is implied?
- 2 if I sense anything at all and can find the proper word to characterize the problem, it would be that man ~~as our era~~ <sup>today</sup> is beset by a sense of frustration
- 3 it is not a new word and certainly not a new idea bt in the obvious we often find an expression of hurt
- 4 the individual tries so hard, so desperately to do that which is right and proper and yet he is constantly frustrated by the knowledge that the evil and bad is so loud, so noisy, so obvious that that his ~~inner~~

attemp 5 at

decent way of life is not making any headway at all; he senses that while doing good is right, the rewards associated with it are meager indeed.

5 man also is ~~frustrated~~ <sup>stagnated</sup> in other areas: his dear ones are hurt, they become very ill, they die and are taken away at just that very moment when all should be well ~~with them~~ <sup>a new life should beckon</sup>.

6 how many families do you know who anticipate their retirement, their newly found freedom, only to be held back by the unexpected; where is the reward? one asks in ~~frustration~~ <sup>despair</sup>, where is the peace, the health, the security which I surely think I deserve?

7 and man experiences frustration also as he looks at the world all about him: disease, warfare, hunger, hurt, aimless killings, desperats on the loose, and the corruption in high places and in low all bring into focus that frustr which has man throw up his hands & say: in a world such as ours, what hope is there.

#### B PRAYER

1 and it is in this context that they come to ask: how can I pray, which words are meaningful, how can I ~~find~~ <sup>voice</sup> ~~command a way to address~~ my faith even in the face of the present, and not feel foolish by my affirmation.

2 I think I can answer this in ~~part~~ <sup>relation</sup> due to a personal experience, & we find an echo to this exper in trad: one Frid eve last spring, we did nt come to ~~services~~ <sup>services</sup> here bt to get diff perspect went to another rel service at one of large cong on east-side.

3 unknown to us, walked into ~~midst of~~ a HS grad of 3 youngstrs & we noticed ~~immed~~ that of the 3, 2 were artistic & rd prayers wth easy skill while third could nt read well, her Hebrew was awful, her presence lack.

4 then came time fr each of 3 to say little speech & I already cringd in my seat fr fear of having to listn to ths youngstr stumble over ~~more~~ <sup>her</sup> words bt surprise:

5 the young lady did nt spk at all; rathr, she took a flute frm under her seat & played two selections, & her entire personality was transformd: she shone wth a radiance I wish u all could have shard; this was the manner in which she "spoke" best & spoke also to G

6 a story similar in trad: a boy whistls dur services & people shockd bt rebbe: let him whistle fr aslong, as express is genuine; Gd rejoices to hear ths voice!

7 the same holds true fr each of us: we are nt all Rs or Cs or professionals ~~in whatever field of endeavor~~ <sup>religion, leaders</sup> & even we, or espec we, come togethr ths eve before Gd to ask fr compassion, fr mercy, fr understanding, fr a sign of hope and fulfillment especially in a time such as ours.

8 of c, there are prescribd prayers & rituals, to main

tain a sense of discipline, bt the basic prayer of a people between it & its Gd, comes frm heart, frm wth in ~~the spirit~~, frm the depths & there are no words.

9 how pray? whistle, flute, tears, bow head, hold hand, sit quietly, look about at friends & enemies, speak aloud or silently, in Engl, Heb, Germn, Fr, Russ, Pol or whatever yr mothr tongue

0 and say: I come befr u nt <sup>for</sup> wth ansrs bt wth questions and all I ask is that u hear my confusion, my pain, my fervor, my faith.

## CONCLUSION

### A General

- 1 ~~again, then~~ I <sup>say</sup> ~~come~~ to u at start of NYr, as I've said in yr past, don't come to me seeking answers fr I am as confounded, as uncertain as u.
- 2 bt this I know for a certainty: that together, as a rel family, as indiv who care one fr the othr, as a cong which values its place, as Jews fr sake of Jud we can help each othr, be of support, bring healing
- 3 ~~nt by answers or glib responses or traditional obligations bt by the essence of our hearts and the love which emanates frm within, which links us one and all.~~
- 4 how pray in a time such as this? by the opening of ones heart to ones fellow man, by the sharing of ones joy and pain from one Jew to the other, by the belief that as friends we can find greater peace than we can as strangers sitting in close proximity.

### B Specific

- 1 we hope then that u will find the path to prayer <sup>we</sup> ~~be~~ and that we can learn to care & sustain one another.
- 2 then it will surely be a gd year. & these hopes and dreams and prayers go out frm us to you & surely I spk fr our Pres & Mrs. Hamb, the officers & memb of Brd, Cantr Herman, Rabbi K & myself & our wives that
- 3 the dreams which are within us, all find root in reality and that it be a yr of blessing and good fr all. Whatever be yr <sup>express</sup> ~~means~~ of prayer and however u find ths world, u ~~are~~ here are not alone. & Together we shall make our way & in the yr ahead we shall prevail.

Amen.

Heb. Tab., EREV ROSH HASHONO: Monday, Sept. 12, 1977



Rosh HaShonoh: 1st A.M.

Friends, I think that one of the most traumatic experiences that has affected us in recent months was, without doubt, the blackout of this past July. To the best of my knowledge, very few if any of our members were involved directly; that is, to have ~~their~~ property destroyed or lost or ~~affected~~ <sup>damaged</sup> but, in a certain sense, all of us suffered. ~~as the image of our city was~~ <sup>mentally</sup> ~~garmented even further~~. Of course, as happens so often and depending on where you were, or what your view might be, or even more vital: what you choose your views to be, each one of us had a certain <sup>mental</sup> association with this city-wide happening. We all saw the stores on 181 street or on Dykman, or further south of us on Broadway; ~~and~~ we know what has occurred and we also know that, in the calm of the aftermath, ~~many~~ <sup>many</sup> more questions have to be asked and answered than seemed obvious to us at the very outset of these disturbances. At first, we were told that the people who ravaged these ~~stores~~ were doing it because they were so ~~poor~~ <sup>poor</sup> that they lacked the basic necessities and were now <sup>only</sup> helping ~~themselves~~ <sup>themselves</sup> to ~~what~~ <sup>goods which</sup> our advertising culture had falsely held out to be the right of all Americans. <sup>Further,</sup> ~~that~~ the fault lay with those who promised young people jobs and then went back on their word, ~~what we saw on TV was simply a reaction to frustration on that level. Also,~~ <sup>and that</sup> there were those who simply acted in a criminal manner, and stole for the sake of gain. <sup>statistic showed</sup> Later on, a very different and far more complex picture ~~of the situation evolved~~, as outlined by Eugene Gold, the Brooklyn D.A. He stated for benefit of the press and TV that many of those involved in the terror of the looting were ~~basically~~ <sup>neither poor nor jobless; rather, were already some in the city!</sup> gainfully employed, ~~some had~~ <sup>There were also those who had</sup> a criminal record already, while others were <sup>a third group was</sup> ~~caught up in~~ <sup>influenced by</sup> a mob psychology, and ~~others still were~~ simply standing around watching and were caught up in a police net from which they could not extricate themselves <sup>sometimes</sup> ~~for days~~. <sup>travelling</sup> As Gold, and others, pointed out: the victims were not only the store owners of all faiths, creeds and races who lost everything but the worst off were the residents of these <sup>blighted</sup> areas whose entire neighborhood was destroyed with really no chance of regeneration. It ~~is a~~ <sup>was a</sup> really ~~dismal outlook~~ <sup>happening</sup>.

Of course, <sup>just these discouraging events</sup> ~~it was these happenings which~~ were trumpeted from the rooftops and were spread with pictures and headlines all over the news media.

People, more so than usual in New York, were afraid to venture out. But, had people asked me of my impression of the reactions of individuals during the blackout, my answer would have provided a totally different point of view. We were in a restaurant when the lights went out; there was no hint of confusion, panic or desire to take advantage of the situation. ~~as~~ Candles were slow in coming and cash registers, which work on electricity, refused to function. On the way home, by car, again we were delighted with the efforts of people in the streets, ~~and~~ (on ramps or avenues leading to the highways,) ~~as~~ young people stood there with flashlights, giving hand signals, directing the stream of traffic. ~~Homebound~~. Never a loud word, not the usual push and shove of cars battling for an inch of space; only comments of commendation for the volunteers trying to be of help. True, their story also made its appearance in the headlines but by comparison, with little space, with no great salutation, with no special effort to play <sup>up</sup> that story ~~and~~ and to play the booters down. As a matter of fact, I happened to see on TV some days <sup>a</sup> ~~later~~ <sup>that</sup> where a neighborhood association gave a dozen young black and hispanic youngsters cash awards and documents of commendation because they had helped keep their area safe and secure, had cared for their elderly and the sick, had run up stairs of highrise projects innumerable times to be of service but I could not find reports of this ~~one incident~~, <sup>ceremoniously hopefully</sup> ~~surely~~ one among many, in any newspaper in our city.

<sup>In retrospect, as we relive this experience of the blackout in our minds, the pos. the neg.</sup>  
The question is: who are we, what ~~kind~~ <sup>we</sup> of people are, what are we looking for all around us? I must say, I resent the <sup>attitude</sup> ~~situation~~ when people whom <sup>on account of just such incidents & others,</sup> ~~the others~~ I know, pass the time of day and casually let drop the comment that ~~the others~~ <sup>that "they"</sup> are "animals". It has always been my contention that unless an individual is walking around on all fours, or is foaming at the mouth with tongue lolling, he is a human being but not an animal! Need I repeat here once again the sentiment of Leo Baeck, which I have cited <sup>perhaps</sup> a dozen times ~~perhaps~~ over the past twenty years, that the difference between a human being and an animal <sup>+ what it implies</sup> is that the animal does not know its grandparent. This definition <sup>does not</sup> come into focus at all in terms of the July blackout, ~~so that~~ <sup>so that</sup> we can go back

to the basic assumption, and hopefully <sup>thereby</sup> ~~then~~ to correct some of our own members and friends, that even those whose lifestyle is different from ours and of whose ~~actions~~ <sup>actions</sup> we ~~totally~~ disapprove, that neither they nor we are animals but that we are all human beings.

Who are we, what are we looking for around us? Let us turn from street warfare ~~to~~ our own city to the very same kind of battle, but on a more deadly level, ~~as we look at~~ <sup>in</sup> Lebanon. How many of you have heard or visited the open or good bridge at Metullah, in the north of Israel and very close to the Lebanese border? The open bridge links these two countries and permits the wounded Lebanese Christians to enter Israel, either for shelter or for medical aid. We know that there are those among our people, chauvenists to a fault, who maintain that we ought only to be concerned with ourselves, with our own, that we have no need <sup>to care for the plight</sup> ~~for concern for the lot~~ of others and that if a Jewish organization <sup>speaks for the cause of</sup> ~~concern itself with~~ the Ibos of Biafra it is a contradiction in terms; and yet, we Jews of America and the Jews of Israel ~~were~~ <sup>we</sup> the only ones ~~to~~ <sup>to</sup> publicly espouse the cause of the Xian minority in Lebanon. ~~and~~ <sup>We</sup> are not afraid to speak before the eyes and ears of the Gentile world ~~that~~ <sup>and</sup> we will not stand idly by if a Moslem majority threatens genocide of the Xian minority <sup>because we have been in the shoes of those people!</sup> Of course, we know that there are political motivations involved as far as Israel is concerned in that ~~we~~ <sup>she</sup> must secure ~~our~~ <sup>her</sup> borders but ~~should~~ <sup>if serving animosity from annihilation</sup> this delicate task ~~be~~ left to this one small nation ~~we~~ <sup>2</sup> all love so dearly? Where are the great Xian powers, the Papacy for instance, to make their voices heard? <sup>Can't they, basically,</sup> ~~Should not the Xians,~~ take care of their own? <sup>They were in 1939-1945, today</sup> Are they <sup>still</sup> bothered by political considerations, ~~as well~~ in that they fear a rise in the price of oil if they raise a <sup>call</sup> ~~sound~~ of protest? Where ~~is~~ <sup>was</sup> the ~~one~~ voice of <sup>challenge</sup> ~~protest~~ in all of ~~Xiandom~~ <sup>Xiandom? In the face of their silence</sup> and why was it left for Alexander Shindler, president of our UAHC, to have to publish a letter in the TIMES, urging the gentiles of the world to come to the help of their own? ~~Do~~ <sup>the world-wide media</sup> you think that Israel really needs the attendant problems of housing, feeding, healing and caring for these political and religious refugees; even understanding the political necessities, what of the drain on natural resources, the economy,



the civilian and military manpower, the skills and effort and humanitarian concerns which can hardly be measured on the balance books. ] It all depends on how we see ourselves and what we want to answer when we say: who are we?

*P* And, we need not go as far as Lebanon to deal with the essentials of these questions because they apply <sup>also</sup> to ourselves in terms of this congregation. ~~as well.~~ What do we want in terms of our <sup>public</sup> image ~~for the public eye and for ourselves?~~ There are those, again too chauvenistically inclined to my liking, who wish to ~~retreat~~ <sup>not</sup> from ~~all~~ <sup>the H.T.</sup> contacts with the outside world and who like to believe that we are or can be an island unto ourselves. I dispute this point of view and if anything at all, I have tried to indicate with my ministry here that we must reach out, if we are to survive. We have done so on a limited level and we have <sup>brought</sup> ~~brought~~ into our midst a <sup>larger</sup> ~~whole range~~ <sup>with new interest, concern, enthusiasm</sup> of people, ~~and we have~~ <sup>at the same time we have</sup> ~~given ourselves~~ <sup>affirmed</sup> a reputation for effort, for initiative, for challenge and at no time, ever, has our purely religious image suffered. But we can still do more: why not <sup>be of service</sup> ~~help~~ in the local institutions, not as individuals but as a congregational group. <sup>2</sup> Why not relieve the Xian worker, at St. Elizabeth <sup>Hospital</sup> ~~at~~ <sup>the time of</sup> their major festivals, by the work of our hands, why not a working relationship with the Cloisters, one of the great cultural institutions of our city? We will ~~deal with~~ <sup>attempt</sup> these ventures as the year progresses.

But again, what do we look for all around us, what kind of people are we? It is not my desire to give a political or current events commentary on a sacred occasion such as this but, rather, to highlight the fact that <sup>we</sup> ~~are~~ "looters" as well. The imagery which I called to the fore at the outset of this sermon <sup>was</sup> ~~was~~ <sup>an</sup> ~~not~~ idle reference. Of course, we do not go into stores and take but we loot the emotions of our family and friends. ~~as individuals and as Jews.~~ Whenever we play on their needs, whenever we take advantage, place ourselves at the center usually at the expense of another, we loot the inner reserves of someone else. ~~so that we might be able to gain and profit.~~ We loot for the sake of our <sup>own</sup> security, our ego, our position, our status, our power, our place within the circle of things and money, per se, has nothing to do with it. We are looters of one another whenever we hurt, inflict, psychic pain, position our-



v\*

selves to demand, insist, command, ~~because we take away to~~ aggrandize ourselves as we ~~denote~~ <sup>loot</sup> someone else! // We do the same ~~very often~~ as far as the Temple is concerned; ~~we are looters here too.~~ We come and demand the very best, we expect the Temple structure to be fully available at all times and in every possible manner but ~~we~~ <sup>many</sup> are looters because ~~we~~ <sup>they</sup> give so little in return: ~~only~~ cash payments in most cases, but little in terms of help, effort, attendance, loyalty, observance, commitment, remembrance, belief. We loot the spiritual treasure of the House of God and in most instances we are not even ashamed.

It is Rosh HaShonoh and we ~~begin before the bar~~ <sup>begin the process</sup> of judgement; but first, the matter of questioning and defining ~~our critique of ourselves.~~ What kind of people were we this past year, how did we act in society, what did we do for good and blessing, and to what extent did we contribute to the general welfare? When we have answered these questions <sup>in the light of some of our experiences,</sup> ~~to our satisfaction,~~ then we <sup>can anticipate</sup> ~~come~~ to Yom Kippur and await the judgement of God. ~~and~~ Then we will see, as our tradition tells us, whether we lived ~~properly~~ according to the Law of God and whether our view of our life is in accordance with His view of our life. ~~I~~

<sup>In the meantime,</sup> ~~I~~ maintain that the ~~blackout~~ <sup>power failure</sup> of the city was not a simple matter of lights out and choose which side your are on, and whether you~~x~~ will excuse or convict the perpetrators. There are spiritual blackouts as well in our lives; ~~usually~~ <sup>with varying degrees of frequency & intensity.</sup> they occur ~~several times a day, every day of our lives, every moment we know~~ <sup>type of</sup> and ~~consciously acknowledge and, therefore,~~ The looters of that spiritual blackout are not <sup>only</sup> to be found in the streets of Brooklyn, Bronx or Manhattan but in this Synagogue, in every Synagogue, in your pews, in every pew, in your family and in every family, this past year and in every year. How will you view your life, ~~and~~ what will you choose to see? I try to see both sides and I acknowledge the ~~wrong~~ <sup>evil</sup> but I also assign the good to the banner headline so that I can achieve a balanced view of life. That is what we need for the new year: a balance for whatever blackout may come our way, to comprehend the evil of our ways but <sup>also</sup> to work and build <sup>together</sup> ~~so~~ that we can ~~also~~ embrace the good. May the darkness which is a part of every life be illumined by trust, by hope, by faith because even a single flickering candle can dispel the black of night.

Amen.

R.H. ~~Kelley~~ ~~1977~~ - 2nd day

Friends, during this past year one of the most challenging books I read was "The Denial of Death" by ~~Ernest~~<sup>Ernest</sup> Becker. The author is basically a philosopher but also is on the best of terms with psychology and, therefore, is able to combine these two disciplines as he seeks to interpret the ways of the world. As a matter of fact, while he has written a number of books, the volume <sup>to</sup> which I <sup>refer</sup> ~~read~~ won <sup>a</sup> ~~the~~ Pulitzer Prize <sup>in 1974.</sup> ~~just a few years ago.~~ Despite the fact that Beckers' book is entitled "The Denial of Death", it <sup>reflects</sup> ~~is~~, on the whole, a quite pessimistic concept of life; you know the old saying that depending on your attitude, the glass is either half-empty or half-full. For Becker, the glass is always half-empty! But the book should be read and has a great deal to offer us; the author refers knowingly to Freud, ~~as well as to some~~ <sup>as well as to some</sup> of the notable Xian theologians and philosophers ~~is on good terms with some~~ such as Kierkegaard, and <sup>he</sup> ~~was~~ especially influenced by the great <sup>Austrian</sup> ~~German~~ <sup>psychoanalyst</sup> ~~philosopher~~, Otto Rank. Without spending too much time on the details, we can summarize the idea of Becker's book by saying that there are three types of people. The first, and the most negative assessment ~~of man~~, is that the human being is <sup>suspected</sup> ~~constantly~~ in a state of dichotomy: his life is constantly <sup>confronted by a</sup> ~~set up on a stage of~~ choice: either "up", or "down" into the grave. There seems to be almost no intermediate ground for this type of individual. The overwhelming problem for man on this level is his constant awareness and confrontation with death; it is, in the words of (America's) Henry James: "the worm at the core of man's happiness". ~~because~~ <sup>link to</sup> He knows his projected end, and this awareness is a devastating ~~indication~~ <sup>link to</sup> of man's limitations. ~~But~~ Since we know our end, and it is inescapable, our whole life is colored <sup>by</sup> ~~by~~ this <sup>premise:</sup> ~~predication~~ and in order to escape it, we are hopelessly absorbed with ourselves. ~~as~~ We rush and run and occupy ourselves so as to blot out the reality of our existence, which we know is finite. We all know people such as this: they think that the more involved they are with whatever scheme, they become so indispensable to the world at large ~~but above all to themselves~~ that the basic laws <sup>are suspended +</sup> of nature ~~or society~~ do not apply to them, <sup>They think</sup> ~~that~~ they are immune from illness, frustration, death. <sup>involved</sup> They are so ~~busy~~, it simply can not happen

The "Denial of D" of the title! <sup>K</sup>

to them. They <sup>embrace</sup> ~~need~~ these illusions because the real world is ~~just~~ too terrible for them to admit as being part of every-day experience.

But, then, there is the second group of people and they remind me, in a very neutral sense, of the horses I saw on Central Park South this past July, every morning when I went to school. The horses were there to pull the <sup>carriages</sup> ~~cars~~ in which tourists rode through the park; ~~[they were well-kept, well fed and groomed, even lovingly handled by their drivers but you know how these horses are tethered.]~~ They have blinders at the sides of their eyes and, as a consequence, ~~can~~ only look straight ahead. We know that these blinders, especially for horses on such busy thoroughfares in New York City, are safety devices but it strikes me as quite odd, even amusing, that many people go through life in the same way: with blinders on their eyes! <sup>They</sup> ~~looking~~ neither to the right nor to the left, ~~but~~ always moving straight ahead as if there were no other direction, as if no other <sup>intrude</sup> ~~influence~~ could ~~be of importance~~ to affect their lives. Their <sup>of them</sup> ~~lack~~ of concern for what is to the right and to the left <sup>is</sup> ~~potentially dangerous~~ ~~carefully studied~~: they know only the <sup>one</sup> ~~way~~ <sup>and</sup> to be confronted with the <sup>idea</sup> ~~fact~~ of having to cope with shadings, with different aspects of the same question, would provide these people with so traumatic an experience that it might easily shatter their superficial calm. There are, of course, many psychological aspects to explain the behavior pattern of people such as these but that is not our function; suffice it to say, that individuals of this type easily and consciously tranquilize themselves ~~with whatever is trivial~~ so as to escape having to deal with <sup>variations which might be upsetting</sup> ~~the obvious and the basic~~. It is the compulsive individual to whom every moment is precious; he is so busy, he works so hard, he is so involved, <sup>he can not cope with free time.</sup> ~~that every moment is filled with what is good and right and proper, but,~~ Subconsciously, of course, <sup>he</sup> ~~leaves~~ him no time at all <sup>self</sup> ~~to look at himself,~~ to evaluate his life, to glance to the right and to the left, or even to stop for a moment and rest, <sup>or</sup> ~~and~~ take the measure of his own achievements. In a very real sense, he rushes ~~out~~ to work each and every day, and on the day he has no work, he manufactures it, so as to drown out the more ominous, threatening, images and ideas which make him confront himself. It



It is a picture of a man wearing blinders; you know his kind as well as I.

And then, finally, there is the ~~third~~ type of individual, not a combination of the two we have already characterized but a different type of man altogether. He may accept Becker's deeply pessimistic assessment that man is burdened all his days by two great fears: the fear of life ~~and~~ the fear of death, and that only animals are immune from this sense of fear, but the third type of man rejects this philosophy. It is below his dignity, unworthy of his person, it lowers him far below the level espoused so long ago by the Psalmist: "What is man that thou art mindful of him and the son of man that thou thinkest of him? Thou hast made him little lower ~~than~~ the angels and hast crowned him with glory ~~and~~ honor". Yes, we know that life is not easy and that death levels us all; yes, there is reality in acknowledging, as Becker insists, that ~~all~~ the tears and tearing at death is only for oneself; yes, I have the experience in knowing how basic and how fundamental and how insatiable is man's ego but this third type of man continues to struggle. He rejects Kirzegaard's assumption that "man lacks a center". To the contrary, as the Psalmist indicated, and as we know in terms of our own ~~ways~~ <sup>lives</sup> ~~as life, many~~ <sup>most</sup> individuals quietly go about their task living <sup>reasonable</sup> ~~existence~~ <sup>lives</sup> ~~lives~~ <sup>daily</sup> They confront the problems, as well as the blessings, ~~of existence~~ because they all maintain that man can and does stand on his own center! He attains support from within. To my view of life, this third and last group is the most meaningful, the most essential and the most challenging for it exemplifies the normal manner of existence with all of its fears and hopes, with its setbacks and progress, with its frustrations and challenges, with its hurt and its joy, with its deceit and its truth, with its sinfulness and its good, with its debased features as well as its ~~sacred~~ <sup>sacred</sup> character. That is what life is all about; that is a description of each of us.



day iv.

Obviously, on a sacred ~~night~~ such as ~~this~~, when we have come together for the purpose of establishing ourselves before God and man, it is not my intention ~~to~~ bringing to you a book review, even if it is a major work. Rather, on this ~~special occasion~~ <sup>holiday</sup> I cite this volume by Becker in order to highlight the fact that while ~~all of us~~ <sup>we might</sup> fit into any one of these three categories, the occasion of our gathering demands that we strive for the third, the last, of these ~~categories~~: that ~~man~~ <sup>The Jew</sup> be not pessimistic, that ~~man~~ <sup>The Jew</sup> not live with ~~his~~ blinders but that ~~man~~ <sup>The Jew</sup> understand his reality. ~~and that the Jew resolves that this be his way of life for the year now begun, with his judgement hanging in the balance.~~ For ~~his~~ <sup>our</sup> life to be of meaning, we must be aware, we must be open, we must ~~deal~~ <sup>cope</sup> with reality or else all of the prayers and all of the devotion and all of the concepts implied in this solemn ~~act~~ <sup>ity</sup> become meaningless.

As a matter of fact, just to be certain that there is no chance of misunderstanding, for the Jew there is no choice between the "fear of life and the fear of death," not even a choice between the blessing of life and the blessing of death, because everything in our tradition affirms that as long as we breathe, as long as we function, as long as we have an ounce of strength within us, we are commanded to live and to the fullest extent possible! ~~Of course~~ it is not easy to lose someone we loved, no matter what the circumstances or the age but to maintain that now ~~ones own~~ life is at an end, is to fly in the face of a tradition that has sustained and ennobled our people for thousands of years and retains that same power ~~o~~ <sup>on</sup> this very day. Of course, there are instances where we begin to question the wisdom of our lives, of the hurt and despair we have experienced, of the tears that flow uncontrolled down our cheeks but there must <sup>also</sup> come a moment for each of us when we say: it is time to call a halt, I must endure, I must live, I must prevail. ~~and~~ I firmly believe that unless one has come so low as to be at the very bottom of ~~the~~ <sup>himself</sup> grave the opportunity always exists, and the strength is in man, to pull <sup>himself</sup> together ~~his~~ <sup>strength</sup>, to bind up his wounds, to renew the struggle, to affirm his cause!

Were this not the case, for every man, and certainly for the Jew in the course of history, every major aspect of idealism would have been trampled under-

4v

foot. To affirm life and its blessings, with all of its evil, is to stand straight before God, <sup>That is the essence of the Jewish Norm:</sup> ~~on an occasion such as this.~~ For the Jew there is no other way.

<sup>premise</sup> This ~~analysis~~, then, that for the Jew the <sup>basic</sup> principle ~~that is basic~~, is one that affirms life, without qualification or compromise, flows out of the theme of Becker's book. But for the Jew this principle of choosing life grows ~~not~~ <sup>also</sup> out of the basic Jewish tradition as found in Torah ~~but~~ <sup>and</sup> out of the principle of necessity: we need to speak for life because we are survivors! You know what I mean, as should every Jew: we are survivors because of what has occurred some 40 years ago and there are those still left who bear the scars and numbers on their bodies. ~~and~~ <sup>they</sup> even more, ~~we~~ bear the sacrs on their sprits. We are survivors and that is our main concern; we need to survive because it has been established as a modus vivendi that we exist <sup>for</sup> value and good only in relation to someone, something else. Man does not live in a vacuum; he does not exist <sup>of</sup> and by himself but expands his life, his ways, his person as he relates to a second, a third human being. ~~It is incumbent upon the Jew, speaking in this sense, that he does the Mitzvot; he does good in behalf of, and for someone else.~~ <sup>That</sup> <sup>213N</sup> It is not enough simply to affirm ~~that~~ in Judaism <sup>one</sup> ought to do a good deed; it must be done and there must be someone else who is the recipient. As survivors we must remind people of the past, we must recognize that we have an obligation, that there <sup>is</sup> depth to our history which carries with it unmentionable tragedy; ~~we are survivors because~~ we are alive and they are not, ~~and~~ we dare not let their memories, their suffering sink into the morass of <sup>will</sup> forgetfulness. We ~~need to~~ survive and that is why we are come together this ~~day~~ <sup>day</sup>; ~~and~~ we exist in relation to one another!

It finally comes down to this: that when you examine the three types of individuals we mentioned, and how Judaism relates to them, ~~and~~ the choice we must make as individual Jews, ~~that~~ we ~~can~~ conclude ~~for this occasion and for ourselves as individuals~~ that Judaism, or any religion, is not merely an intellectual exercise, although many would have it this way, but, rather, religion is an experience. It must be felt, it must be sensed, it must be lived.

We acknowledge that we may be any of three types of men: the pessimist, the blind one, and the realist but we understand that as Jews, because of what the Days of Awe imply we have no choice but to affirm life. We live it fully to the best of our ability because it is our sacred duty.

And now that we know what type of individual we ought to be, let's do it. God ~~has~~ assessed our persons <sup>for</sup> ~~for~~ these <sup>next</sup> ~~past~~ ten days and ~~now~~ the process of judgement <sup>has been set</sup> ~~is~~ in motion. What do we pray for, what do we ask, what is the message of our petition? None other than what is basic ~~to our faith~~: we ask for life, another year, another month, another day or minute or second. ~~and~~ <sup>If</sup> it be given unto <sup>you</sup> ~~us~~, let ~~us~~ use it to the fullest. The prayerbook was compiled centuries ago but how valid still the call from the heart: "Our Father, our King, inscribe us in the Book of Life, for good."

Amen.

Heb. Tab., Wed. A.M., Sept. 14, 1977; 2nd A.M. ROSH HASHONOA

CANTOR HERMAN

7x/9/77

Want to add ~~few~~ words of welcome to those of Dr, Hamb.

just a "few" bec have already shared pulpit & have already spoken a ~~greeting~~ "greeting" when CH began in August.

First: want him to know we welcome him; hope he will partic fully in work & life-cycle of our congregatn. All of us have already t<sub>k</sub>en note of his warm smile, pleas personal, willingn to learn, effrt to know us. We hope & feel it will be time of mutual fulfillment.

Secondly: Want to give word of advice! (Gd here bec no way fr response) Seriously: CH follows almost a legend; CE here fr 35 yrs & we usd to his ways, hs style, hs concepts of how cong ought to be. Most diffic position fr any man.

Lessn lrd frm trad: sage weeping bitterly at HH. Wh<sub>y</sub> bec cant find peace wth myself! Have nt succeeded. All life tried to <sup>emulate grtest schlr</sup> ~~change world, then society, then~~ then local indiv; Gd spks to me: why were u nt yre<sub>st</sub> it would have been sufficient, praiseworthy!

Lessn to CH: be nt like othrs, be yrself. G<sub>e</sub>n have chan<sub>ge</sub> and we now lk to u. May yr feelings, yr concerns, yr compassion teach us & may yr music reach upwr<sub>d</sub>. In that manner you will enrich & ennoble us and the bond of friendship betw u & cong, be streng<sub>th</sub>, fortified, tended in yr & yrs to come.

Welcome you as we ask Gd's blessing...



played by the Roman people as compared with other literate peoples of the time, like the Greeks. For long periods when the empire was at its strongest, the office of the emperor was regularly vacated by murder and then filled through a show of force impelled by bribery. Statistically speaking, the vocation of emperor during those times was not much less hazardous than that of gladiator. One might read into all this a certain vigor, the attenuation of which would no doubt figure among the reasons catalogued by my late friend for Rome's decline and fall. Nevertheless, during such periods the primary preoccupation of the man at the topmost place of power must have been with keeping himself there, which meant keeping himself alive.

One surmises that the maintenance of the empire was pretty much the accomplishment of a fairly detached and probably self-perpetuating bureaucracy. Luttwak does not enlighten us very much on this matter, but concentrates rather on the military mechanisms manipulated by whichever government structure was responsible for the manipulating. Although he distinguishes three different periods, each with a particular pattern, certain factors were common to all three.

FOR MOST of the time-span Luttwak covers, the whole empire was defended by an astonishingly small number of men, about 300,000 to 350,000 distributed among some twenty-five to thirty legions. Thus, the basic theme for the success of the system lay in the economizing of forces. Because of the very slow modes of movement in those days, whether by land or by sea, it would have been futile to keep any significant portion of those forces as a strategic reserve within Italy. On the other hand, a perimeter defense is always a brittle one. The Romans adopted a compromise system. Legions were allocated to specific border regions on a fairly permanent basis; those legions were near the perimeter, but were nevertheless maintained as masses of maneuver.

Complementary to the legions were the native forces of the client

states just outside the empire. Client states did not pay taxes to Rome, and they derived a certain prestige from their connection. Also, they were guaranteed support from nearby legions if they undertook to resist intrusions from the barbarians outside. By the same token they could fear a dread punishment if they did not comport themselves appropriately. An essential part of the system was the certainty of punishment, both inside the empire and without, for attack or rebellion. As Luttwak points out in his introduction: "The lesson of Masada [which the Romans besieged for three years] was that the Romans would pursue rebellion even to mountain tops in remote deserts to destroy its last vestiges, regardless of cost."

This is naturally the barest outline of the book's plan, which the author develops with outstanding skill, learning, and insight. The treatment gives one always the feeling

of commendable conciseness, for Luttwak uses words as sparingly as the Romans used their legions. There is, however, one serious flaw in the book: there are essentially no people in it. True, one sees the names of many emperors, but they are brought in simply as labels for time periods.

There are two serious consequences of this flaw. First, though the book is well-written and moves along at a good pace, it lacks a certain liveliness that it might otherwise have had, the kind of liveliness that would truly attract one to the reading of it. Second, since the technology of the time is so different from ours and the time itself so remote, anyone interested in this military history because of its possible relevance to the present will keenly miss the one element that might have made for relevance—the conduct of men under stress, especially the stress of war.

Still, this is a work well done and long needed. Can we find in it still

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another reason for the fall of Rome? The message seems to be that we should look outside of Rome rather than inside. Among other things, being a colony of Rome or a client state gradually declined in status. As Luttwak puts it, "The cultural and economic influence of Rome on the lives of all [its] neighbors . . . itself created a cultural and political basis for common action against it."

### The Revised Hitler

HITLER'S WAR. By DAVID IRVING. Viking. 926 pp. \$17.50.

THE PSYCHOPATHIC GOD: ADOLF HITLER. By ROBERT G. L. WAITE. Basic Books. 482 pp. \$13.50.

Reviewed by LEONARD BUSHKOFF

THE Hitler boom continues unabated, but the man remains as elusive a subject for revisionists and psychohistorians as ever he was to more conventional biographers. Among the first in the recent crop was John Lukacs's *The Last European War* (1976), a brilliant (and perverse) extended essay that echoes the French rightists of the 1930's. Like them, Lukacs regards Europe in that era as requiring a moral laxative, which Hitler was best qualified to administer; once purged, a resurgent, German-led continent would have been able to withstand both Russian Communism and American materialism. Next came John Toland's *Adolf Hitler*, whose author, functioning like a rookie reporter at the Borgia court, ladles on the human interest by portraying a personable, kindly Hitler who, for some unaccountable reason, chose to conquer Europe and massacre millions.

In both books there is a common denominator: revisionism, the systematic search for a positive side to Hitler. What Lukacs and Toland merely imply becomes explicit in David Irving's *Hitler's War*, where all restraint is abandoned and Hitler is virtually canonized. It is no longer a matter of benevolence or

generosity, or of regrets that Hitler's greatness as an anti-Communist crusader was undercut by such excesses as the Holocaust. Irving writes as a zealot, a true believer, and the spirit of his work is closer to theology (or mythology) than to history.

All the more reason for *Hitler's War* to sail under scholarly colors, and for Irving's claim to have used new documents and data in constructing his case. In this there is no doubt some truth. Unlike Toland, Irving is fluent in German, and his earlier books—on various technological and intelligence aspects of the German war machine—have familiarized him with the background, and also with those in Germany who can, if they wish, present fresh material on the Third Reich.

But Irving handles these documentary nuggets in his seventy pages of notes as though they were state secrets. The diaries on which he leans so heavily are hardly described; nor are page or date citations always given; and the file numbers of other documents have a curiously abbreviated quality. This is equally true of the bibliography, which lists many minor, tangential works, but excludes others of direct importance. The general effect is that of a wary entrepreneur who, having completed a new building of revolutionary construction, employing untested materials and designed by an untried architect, refuses to allow prospective buyers to inspect the blueprints or probe the foundations: his accomplishments must be accepted on faith alone.

This would come more easily if Irving himself had any faith in previous writers about Hitler. Instead, he denounces them for every conceivable intellectual crime: sloth, plagiarism, bearing false witness, defamation of character, tampering with evidence, etc. And he asserts proudly that he relies only on pure, undoctored documents—"I eschewed as far as possible all *published* literature"—thus excusing himself from the burden of further research.

The essential, virtually the *only* figure in this book is Hitler, "the central powerhouse, coordinating and commanding, that alone seemed to enable Germany to withstand the

onslaught of the whole world. . . ." It opens in Hitler's special train on September 3, 1939; it closes with the very moment of his suicide on April 30, 1945. He appears on every page, directing, exhorting, appraising, calculating, innovating, and also joking, chatting, eating, sleeping, even dreaming. We are taken into his headquarters, permitted to perch on his shoulder, encouraged to watch his every move. And all this with a richness of detail obviously intended to convince a television-age audience of the solidity of Irving's claim to know virtually *everything*, great and small, about the Fuehrer.

WHAT Irving does not know, despite his stance as the honest chronicler, recording events and summarizing documents, is the difference between myth and reality. The same arguments by which Hitler rationalized his actions are here repeated, polished, and amplified. Thus, the war was begun to right the wrongs of Versailles by restoring Danzig and the Polish Corridor to Germany. The Poles, moreover, were "Asian" brutes whose atrocities and backwardness entirely justified harsh treatment. Hitler sincerely sought peace with Britain, but "the Churchill clique" refused, and was backed by a Roosevelt who nevertheless was eager to despoil the British empire; the Duke of Windsor alone represented reasonable Britons. Churchill—Irving's argument goes on—had not hesitated earlier to embroil Scandinavia in the war; now he ordered the atrocious bombing of German civilians. But Hitler refused to be diverted from his true mission, the destruction of Bolshevism. This was no personal whim, but an absolute necessity, for Stalin was preparing to pounce. The Bolsheviks too were cruel and devious; they too deserved what they got. Had Hitler conquered, there would have been no cold war; should we not have applauded him? And had Britain accepted him as an ally, would not the British empire—whose world mission Hitler of course accepted—be standing even now?

But Hitler failed, and this requires an explanation. The immensity of Allied resources Irving

LEONARD BUSHKOFF reviews widely in modern history and is currently writing a book on the outbreak of the Pacific war in 1941.





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largely ignores; he is even less interested in material factors than was Hitler. The Russian winter, inevitably, is invoked, as is the alleged spitefulness of Roosevelt and especially of Churchill. The worst enemy, however, lay within, among Hitler's allies and subordinates, Goering, Speer, Pétain, Horthy, Mussolini, certainly Franco: all were self-centered, jealous, pursuing personal goals while the deluge neared. This too explains the Final Solution, slipped over by Himmler and Heydrich while Hitler's back was turned. Worse still were the generals, those smug aristocrats, lying, disobeying Hitler's orders, conspiring at assassination attempts, and sponsoring defeatism, or worse, on the battlefield. Witness so many otherwise inexplicable defeats (for Hitler's strategic insights were remarkable), the constant failures of German intelligence, and the machinations of the Free Germany Committee in Moscow: treason underlay them all.

The "stab-in-the-back" legend is a familiar refrain, trumpeted by the German generals in 1919 to excuse their defeat in World War I. Now Irving, following Hitler's later ravings, has turned history on its head by using it against the military. Hitler would no doubt not object to having his overall interpretation of the war thus asserted anew, but it is difficult to understand who else will benefit, or why the effort was made at all. Writers, like boxers and actors, have occupational hazards, of which the emotional entanglement of the biographer with his subject is surely not the least.

This issue does not arise in Robert Waite's psychobiography, *The Psychopathic God: Adolf Hitler*. Waite is fascinated, but also horrified, as he attempts to explain the essence of "the Hitler phenomenon," that complex of interlocking questions which have baffled scholars for years. What conditions molded the young Adolf, an unknown, alienated outsider, into the Fuehrer, a would-be world conqueror? And how was such a forceful synthesis achieved between his drives and those of the Germans whom Hitler once addressed as follows: "That is the

miracle of our times: that you found me—that you found me among so many millions! And that I found you is Germany's fortune."

It is not on Hitler the politician or strategist that Waite focuses, nor on Hitler in Vienna or in the trenches, but rather on the infant in Braunau and the youth in Linz. With Freud and Erik Erikson as his mentors, Waite is disposed to treat those early years as formative, even decisive. It was then, he contends, that Hitler, fearing that his paternal grandfather had been Jewish, sought to compensate, to erase all doubts, by himself moving toward anti-Semitism. It was then that Hitler's bohemianism, his personal quirkiness, his ambivalence regarding authority, were fostered by clashes with a rigid, domineering bureaucrat of a father. It was then that Hitler—presumably—witnessed sexual intercourse between his parents and was grievously afflicted by this "primal scene trauma." This, and his excessively close relations with his young mother, nurtured an Oedipus complex, and the self-hatred that accompanied the—in-avoidable—incestuous fantasies.

Nor is this all. Drawing on a Russian autopsy in 1945 of a half-burned body later identified as Hitler's, and rejecting opposing arguments by some of Hitler's doctors, Waite insists that the German dictator had only one testicle. An awareness of his deficiency could only have intensified a self-hatred virtually identical with masochism, and this, Waite asserts, found expression through coprophilia, a perverted sexual involvement with defecation and urination.

These revelations of Waite's are rooted less in evidence than in inference, supposition, hypothesis, extrapolation from various sources (some quite dubious), and deductions based on comparisons between Hitler and other individuals displaying similar outward behavior. Anal, coprophilia, sadomasochism, physical deficiencies, the Oedipus complex: these are not defined, nor is their particular applicability to Hitler explained; they are treated as self-evident truths, part of any person's normal intellectual baggage. All this rings of the early

1940's, when the absence of reliable documentary material encouraged the application of psychoanalytical theory—or at least jargon—to Hitler, and when his alleged carpet chewing, foaming at the mouth, and bizarre sexual behavior were taken as somehow explaining his career. The coprophilic theme was in fact advanced by Walter Langer and others in 1943, in an internal OSS appraisal that was published in 1972 with Waite's enthusiastic comments. The total effect was, and is, to sensationalize and trivialize Hitler, and to provide a distraction from what is, after all, the vital issue: Hitler as a man of power.

Waite's Hitler is a pitiful, kinky character more likely to be found in a pornography shop or a seedy rooming house than at supreme headquarters. How could *this* Hitler possibly have come to power? Waite's answer (aside from stock phrases about the "demonic," "charismatic," and "hypnotic" Hitler) is to bring in Luther and Bismarck, Hegel and Nietzsche, the *Freikorps* and the Nazi youth movement, and indeed every authoritarian and anti-Semitic episode in German history, the better to label the Germans a psychotic people who were virtually destined for Hitler's embrace. This too rings of the 1940's: a morally sick nation meeting its morally sick leader, and the two setting off together into a destructive future. Recycling may make ecological sense, but the use of psychobiography to recycle outworn ideas merely perpetuates notions that deserve speedy burial.

### The Dishonest Decade

THE AUDEN GENERATION: LITERATURE AND POLITICS IN ENGLAND IN THE 1930's. By SAMUEL HYNES. Viking. 394 pp. \$12.50.

Reviewed by RONALD BERMAN

W. H. AUDEN wrote of the 30's —and of his own participation in them—that it was a low, dis-

RONALD BERMAN, who until recently was chairman of the National Endowment for the Humanities, is the author of *America in the 60's: An Intellectual History*.



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Friends, I think that one of the most traumatic experiences that has affected us in recent months was, without doubt, the blackout of this past July. To the best of my knowledge, very few if any of our members were involved directly; that is, to have their property destroyed or lost or affected but, in a certain sense, all of us suffered as the image of our city was tarnished even further. Of course, as happens so often and depending on where you were or what your view might be, or even more vital: what you choose your views to be, each one of us had a certain association with this city-wide happening. We all saw the stores on 181 street or on Dykman or further south of us on Broadway and we know what has occurred and we also know that in the calm of the aftermath far more questions have to be asked and answered than seemed obvious to us at the very outset of these disturbances. At first, we were told that the people who ravaged these stores were doing it because they were so poor that they lacked the basic necessities and were now helping themselves to what our advertising culture had falsely held out to be the right of all Americans; that the fault lay with those who promised young people jobs and then went back on their word, and that there were those who simply acted in a criminal manner and stole for the sake of gain. Later on, a very different and far more complex picture of the situation evolved, as outlined by Eugene Gold, the Brooklyn D.A. He stated for benefit of the press and TV that many of those involved in the terror of the looting were basically gainfully employed; some had a criminal record already, while others were caught up in a mob psychology and others still were simply standing around watching and were caught up in a police net from which they could not extricate themselves for days. As Gold, and others, pointed out: the victims were not only the store owners of all faiths, creeds and races who lost everything but the worst off were the residents of these areas whose entire neighborhood was destroyed with really no chance of regeneration. It is a really dismal outlook!

Of course, it was these happenings which were trumpeted from the rooftops and were spread with pictures and headlines all over the news media.

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People, more so than usual in New York, were afraid to venture out. But had people asked me of my impression of the reactions of individuals during the blackout, my answer would have provided a totally different point of view. We were in a restaurant when the lights went out; there was no hint of confusion, panic or desire to take advantage of the situation as candles were slow in coming and cash registers which work on electricity refused to function. On the way home, by car, again we were delighted with the efforts of people in the streets and on ramps or avenues leading to the highways, as young people stood there with flashlights, giving hand signals, directing the stream of traffic homeward bound. Never a loud word, not the usual push and shove of cars battling for an inch of space, only comments of commendation for the volunteers trying to be of help. True, their story also made its appearance in the headlines but by comparison, with little space, with no great salutation, with no special effort to play that story up and to play the booters down. As a matter of fact, I happened to see on TV some days later where a neighborhood association gave a dozen young black and hispanic youngsters cash awards and documents of commendation because they had helped keep their area safe and secure, had cared for their elderly and the sick, had run up stairs of high-rise projects innumerable times to be of service but I could not find reports of this one incident, surely one among many, in any newspaper in our city.

The question is: who are we, what kind of people are, what are we looking for all around us? I must say, I resent the situation where people whom I know pass the time of day and casually let drop the comment that the others are "animals". It has always been my contention that unless an individual is walking around on all fours or is foaming at the mouth with tongue lolling, he is a human being but not an animal. Need I repeat here once again the sentiment of Leo Baeck which I have cited a dozen times perhaps over the past twenty years that the difference between a human being and an animal is that the animal does not know its grandparent. This definition does not come into focus at all in terms of the July blackout so that we can go back

to the basic assumption, hopefully then to correct some of our own  
members

and friends, that even those whose lifestyle is different from ours and of whose actions we totally disapprove, that neither they nor we are animals but that we are all human beings.

Who are we, what are we looking for around us? Let us turn from street warfare in our own city to the very same kind of battle, but on a more deadly level, as we look at Lebanon. How many of you have heard or visited the open or good bridge at Metullah, in the north of Israel and very close to the Lebanese border? The open bridge links these two countries and permits the wounded Lebanese Christians to enter Israel, either for shelter or for medical aid. We know that there are those among our people, chauvenists to a fault, who maintain that we ought only to be concerned with ourselves, with our own, that we have no need for concern for the lot of others and that if a Jewish organization concern itself with the Ibos of Biafra it is a contradiction in terms; and yet, we Jews of America and the Jews of Israel are the only ones who publicly espouse the cause of the Xian minority in Lebanon and are not afraid to speak before the eyes and ears of the Gentile world that we will not stand idly by if a Moslem majority threatens genocide of the Xian minority. Of course, we know that there are political motivations involved as far as Israel is concerned in that we must secure our borders but, should this delicate task be left to this one small nation we all love so dearly? Where are the great Christian powers, the Papacy for instance to make their voices heard? Should not the Xians take care of their own? Are they bothered by political considerations as well in that they fear a rise in the price of oil if they raise a sound of protest? Where is the one voice of protest in all of Christianity and why was it left for Alexander Shindler, president of our UAHC to have to publish a letter in the TIMES urging the gentiles of the world to come to the help of their own? Do you think that Israel really needs the attendant problems of housing, feeding, healing and caring for these political and religious refugees; even understanding the political necessities what of the drain on natural resources, the economy



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the civilian and military manpower, the skills and effort and humanitarian concerns which can hardly be measured on the balance books. It all depends on how we see ourselves and what we want to answer when we say: who are we? And, we need not go as far as Lebanon to deal with the essentials of these questions because they apply to ourselves in terms of this congregation as well. What do we want in terms of our image for the public eye and for ourselves? There are those, again too chauvenistically inclined to my liking, who wish to retreat from all contacts with the outside world and who like to believe that we are or can be an island unto ourselves. I dispute this point of view and if anything at all, I have tried to indicate with my ministry here that we must reach out if we are to survive. We have done so on a limited level and we have brought into our midst a whole range of people and we have given ourselves a reputation for effort, for initiative, for challenge and at no time ever has our purely religious image suffered. But we can still do more: why not help in the local institutions not as individuals but as a congregational group, why not relieve the Xian worker at St. Elizabeth at their major festivals by the work of our hands, why not a working relationship with the Cloisters, one of the great cultural institutions of our city? We will deal with these ventures as the year progresses.

But again, what do we look for all around us, what kind of people are we? It is not my desire to give a political or current events commentary on a sacred occasion such as this but, rather, to highlight the fact that are looters as well. The imagery which I called to the fore at the outset of this sermon was not idle reference. Of course, we do not go into stores and take but we loot the emotions of our family and friends as individuals and as Jews. Whenever we play on their needs, whenever we take advantage, place ourselves at the center usually at the expense of another we loot the inner reserves of someone else so that we might be able to gain and profit. We loot for the sake of our security, our ego, our position, our status, our power, our place within the circle of things and money, per se, has nothing to do with it. We are looters of one another whenever we hurt, inflict psychic pain, position our-



*insist, command here we take away to offend you -*  
selves to *denial*, *insist*, *command*, *here*, *we take away to offend you -*  
as we demean someone else. We do the same very often as far as the Temple is concerned, we are looters here too. We come and demand the very best, we expect the Temple structure to be fully available at all times and in every possible manner but we are looters because we give so little in return: only a cash payments in most cases but little in terms of help, effort, attendance, loyalty, observance, commitment, remembrance, belief. We loot the spiritual treasury of the House of God and in most instances we are not even ashamed.

It is Rosh HaShonoh and we come before the bar of judgement; but first, the matter of questioning and defining our critique of ourselves. What kind of people were we this past year, how did we act in society, what did we do for good and blessing and to what extent did we contribute to the general welfare? When we have answered these questions to our satisfaction, then we come to Yom Kippur and await the judgement of God and then we will see, as our tradition tells us, whether we lived properly according to the Law of God and whether our view of our life is in accordance with His view of our life. I maintain that the blackout of the city was not a simple matter of lights out and choose which side you are on and whether you will excuse or convict the perpetrators. There are spiritual blackouts as well in our lives; usually they occur several times a day, every day of our lives, every moment we know and consciously acknowledge and, therefore, the looters of that spiritual blackout are not to be found in the streets of Brooklyn, Bronx or Manhattan but in this Synagogue, in every Synagogue, in your pews, in every pew, in your family and in every family, this past year and in every year. How will you view your life and what will you choose to see; I try to see both sides and I acknowledge the wrong but I also assign the good to the banner headline so that I can achieve a balanced view of life. That is what we need for the new year: a balance for whatever blackout may come our way, to comprehend the evil of our ways but to work and build so that we can also embrace the good. May the darkness which is a part of every life be illumined by trust, by hope, by faith because even a single flickering candle can dispel the black of night.

Amen.

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Friends, yesterday morning when we spoke in general terms of what had been happening in society all about us, and what our obligation is as far as our Judaism is concerned, we spoke primarily in the sense of what we ought to do as Jews, what was our task, what our obligation. Now, while our tradition emphasizes that ours is a faith which activates people in order to be effective nevertheless there is that aspect of our tradition which emphasizes as well that ours is the obligation to think, to reason, to study because we are, in essence, a people of the Book. I would, then, this morning like to spend some time with you discussing the processes of thought which characterize us, and I would like to depart somewhat from the usual, the obvious, the norm. In short, we ought to spend some time on the subject of what the modern Jew thinks, believes in our time; what are the thoughts and ideas going through our minds as we live our lives from day to day. All this comes into focus by way of a "declaration", for want of a better word, which was discussed and passed by the CCAR at its annual meeting in San Francisco in 1976. It is a Centenary Perspective; both the ~~College~~ <sup>College</sup> and the Union are about 100 years young and to reassess our ideological position was the task imposed upon us by one of the past presidents of our Conference and it was a document forged into its final form during my two year tenure as a member of the national executive committee of the C.C.A.R. We will examine this document in some detail this Fall, as we use it for a basis for discussion under the sponsorship of the Adult Education Classes of our Men's Club but without being specific, let me bring some ideas to your attention, not so much specifically as to what is in this document, this Centenary Perspective, but what ideas come out of it, how our thoughts are challenged and guided because of it. In the Fall we will discuss the text and I hope many of you will attend these discussions but for now we will reflect on the ideas which, in my mind, grow out of the text.

There are three very definite concepts which grow out of such an assessment of what the modern Jew ought to believe and the first of these is that as far as the Liberal Jew is concerned, it remains his basic right and is

axiomatic to his existence, that he questions every aspect of his tradition in order to understand the better. Only as he feels confidence in knowledge can he fulfill his obligations. There is, as you know, a fundamental difference in this outlook and approach between orthodoxy and the liberal Jews and never the twin shall meet. Those who speak of "Klal Yisrael" can do so only in vague generalities in that we are all concerned for our survival and for our interests on a national or international level but as far as specifics are concerned, the two groups are irreconcilable. Our entire approach is different and being a liberal, reform, Jew I feel it is incumbent upon me constantly to question myself, my world and my God. The liberal investigates his past in order to improve his future while the traditionalist simply accepts the past in order to protect it from the future. This is a point which so few understand but it is one of the mainstays of my religious outlook: because we live in a time of such rapid change, where certainty existed only yesterday, I am not at all ashamed or hesitant to proclaim my uncertainty with the world, with myself, with my faith, with my God. The key point, of course, is not to stop with the uncertainty but to deal with it, to confront it and, hopefully, to build upon it a philosophy of life which will give us the strength and endurance to move from day to day, from year to year always seeking, never destroying, always building so that the teachings and the meanings of our religion always remain relevant and meaningful and contemporary. It has never been our creed that we must obey blindly; at the same time, it is not our right to discard haphazardly. There are rules and regulations, we call it discipline; but we accept them only after we know what is important, what is proper, what is of consequence to us in our day and in our time.

This first aspect of what we believe: that ours is the right to question, leads us into the second major challenge of our thinking process: that when we have erred, it is our right to make a change or to reassess our thinking. It is a concept which can be applied to many aspects of our existence but what we refer to here is something so basic, to rock-bottom that it must be emphasized and reemphasized for the full implications to become a part of us.



I am referring here to the idea that once upon a time, and it was not that long ago, we Jews believed in the basic goodness of man or, at the very least, in the evolving process which would lead to the universal goodness of all mankind. After all, the idea of the Messianic Age has been a part of our liberal tradition from the very beginning; why then a reassessment of this concept? We always believed that if a nation enfranchizes its citizens, promotes general education and culture, advances its standard of living and promotes the ideals of justice and mercy one could believe with an impressive degree of certainty that a just and humane society was upon us. In such a society, it goes without saying, all citizens would be equal and the Jew would have his rightful place within the scheme of civilized beings. One can only say that our naivete was astounding! Aside from all of the small examples of reversals which we could cite ad nauseum, the reality of the holocaust shattered any facile optimism we might have had, and did have, in the essential goodness and perfectability of mankind. The fact that a modern nation, among the most advanced in science, arts and letters could devote its resources to the sadistic and systematic murder of six million human beings, two million of them children, has to call into question the moral progress of mankind. We are part of this mankind, we are part of this progress, we are part of the era, we are part of the general trend to question for while we found ourselves in the position of victim we are part of the trend of the time. Everytime we depart from what is right and proper, from what is just and merciful, everytime we are not understanding or compassionate we contribute to the negative aspects of our society. We do not have to go out to hurt, maim or destroy in order to contribute to the general demise of decency; rather, our lack of response, our silence, our obvious acquiescence all these bring us down to a level far below our self-respect ought to be, especially as a Jew at this time of year. As we discuss what we believe, how we think, where our minds will lead us then we must understand that the naivete of the past must be called into question; the ultimate goodness of mankind has not yet come to pass because we have not done enough to bring it to the point of



realization. The ideas of religion are by no means obsolete!

This brings us, then, to the third aspect of what we believe and where this belief will take us: I am referring to the idea of Israel. Again, of course, not in the obvious and usual concept that we are the people, that there is a land, that today we have the State, that once there was a man named Israel whose first name was Jacob! All this we know and live with. The question we must think about and the question to which we have not yet received any kind of answer so that there is a rational explanation to our minds and hearts is why we have survived and how we have survived. It is, in a very real sense, and I hesitate to use the word: a miracle! The realities of Jewish life, and you know them as well as I, have and continue to defy logic, reason, historical experience; we should have been annihilated a thousand times over but yet we are here. It is a miracle; one can not explain our existence by any rational, logical, consistent pattern of human or historical behavior or experience. One can not help but repeat these sentiments time and again. The idea of Israel can not be confined within a given concept of creed, culture or nation; Israel is each of these and more. The totality of Israel is greater than the sum of its parts. Will you then permit me a hesitant explanation? History, whether we can explain it or not, is not without meaning; we may not understand the purpose but there is one and while this concept can lead to many complications of our understanding of our place on this earth, it nevertheless gives us a way with which to deal with the realities of our situation. There is a goal to human life, there is a purpose to our stay on earth, there is a guiding force to our life and we call this Force: God. There is a reason that Israel lives, contrary to all normal expectations when it should have perished centuries ago. But it lives; we live and for Israel and all that join in her, there is a future.

It has been said that there is no such thing as a river with but one bank; a river has two banks, always. If the river is life as we know it, then the two forces engaged with life, God and we are representative of the opposite banks. They are not the same, they are separate and apart, but one can not

function without the other, one needs the other, one fulfills the other. If Gd, in some way too lofty for us to comprehend, gives substance and meaning and purpose to the miracle of our existence, it is only right and proper that we acknowledge Him and pay due respect to His presence in our lives. The interesting point for us moderns to remember is that in all of our tradition while there is no end of questioning of God there is never a question as to His existence. We still walk in that tradition.

These then are ways in which we think and what better time than Rosh Hashanah to reflect and reconsider and concern ourselves with the state of our minds as the New Year begins. There must be a balance to the way we view ourselves as Jews: we must do so but we must also think, we must light the candles but we must also know why, we must do the Mitzvot but not out of ignorance, we must live our lives but not in an empty pattern. We must take time, then, to think and deal not with the superficial or the obvious because even taking our own trivialities into consideration, we are people of depth, of substance, of concern and of consequence. Our persons ought and should reflect our thoughts: we have a right to question for we refuse to be stolid, we dare not be naive any longer because history has proved it a dangerous luxury which we can not ever afford again, and, finally, there is a miracle to our existence and if God is instrumental in this happening ought we not reflect on Him more so now than ever before? I place these questions before you for your consideration, for reflection, for discussion wherever you are, with whomever you are because as you deal with these ideas and realize their implications, then you will understand yourselves the better. As a matter of fact, these are the questions which can grow only out of this generation of Jewry; because we have experienced so much more and have been to the brink of the abyss. This people Israel almost saw the end but we stepped back and gained strength and made our way and that is the hope also for this year now begun. Let us go from strength to strength, let us grow strong as we think and do, let us comprehend that in every so many ways, the future lies in our hands.

Amen.

K.A.

~~Friends, during this past year one of the most~~ *challenging books I read*  
was "The Denial of Death" by Becker. The author is basically a philosopher but also is on the best of terms with psychology and, therefore, is able to combine these two disciplines as he seeks to interpret the ways of the world. As a matter of fact, while he has written a number of books, the volume which I read won the Pulitzer Prize just a few years ago. Despite the fact that Beckers book is entitled "The Denial of Death", it is, on the whole, a quite pessimistic concept of life; you know the old saying that depending on your attitude, the glass is either half-empty or half-full. For Becker, the glass is always half-empty! But the book should be read and has a great deal to offer us; the author refers knowingly to Freud, is on good terms with some of the notable Xian theologians and philosophers such as Kierkegaard, and was especially influenced by the great German philosopher, Otto Rank. Without spending too much time on the details, we can summarize the idea of Becker's book by saying that there are three types of people. The first, and the most negative assessment of man, is that the human being is constantly in a state of dichotomy: his life is constantly set up on a stage of choice: either "up" or "down" into the grave. There seems to be almost no intermediate ground for this type of individual. The overwhelming problem for man on this level is his constant awareness and confrontation with death; it is, in the words of America's Henry James: "the worm at the core of man's happiness" because he knows his projected end and this awareness is a devastating indictment of man's limitations. But since we know our end, and it is inescapable, our whole life is colored on this predication and in order to escape it we are hopelessly absorbed with ourselves as we rush and run and occupy ourselves as to blot out the reality or our existence, which we know is finite. We all know people such as this: they think that the more involved they are with whatever scheme, they become so indispensable to the world at large but above all to themselves that the basic laws of nature or society do not apply to them, that they are immune from illness, frustration, death. They are so busy, it simply can not happen



*need these illusions because the real world is just too terrible*  
to them. They need these illusions.

for them to admit as being part of every-day experience.

But, then, there is the second group of people and they remind me, in a very neutral sense, of the horses I saw on Central Park South this past July, every morning when I went to school. The horses were there to pull the cabs in which tourists rode through the park; they were well-kept, well fed and vroomed, even lovingly handled by their drivers but you know how these horses are tethered. They have blinders at the sides of their eyes and, as a consequence, can only look straight ahead. We know that these blinders, especially for horses on such busy thoroughfares in New York City are safety devices but it strikes me as quite odd, even amusing, that many people go through life in the same way: with blinders on their eyes, looking neither to the right nor to the left, but always moving straight ahead as if there were no other direction, as if no other influence could be of importance to affect their lives. Their lack of concern for what is to the right and to the left is especially studied: they know only the one way and to be confronted with the fact of having to cope with shadings, with different aspects of the same question, would provide these people with so traumatic an experience that it might easily shatter their superficial calm. There are, of course, many psychological aspects to explain the behavior pattern of people such as these but that is not our function; suffice it to say, that individuals of this type easily and consciously tranquilize themselves with whatever is trivial so as to escape having to deal with the obvious and the basic. It is the compulsive individual to whom every moment is precious; he is so busy, he works so hard, he is so involved that every moment is filled with what is good and right and proper but, subconsciously, of course, leaves him no time at all to look at himself, to evaluate his life, to glance to the right and to the left, or even to stop for a moment and rest and take the measure of his own achievements. In a very real sense, he rushes out to work each and every day, and on the day he has no work, he manufactures it, so as to drown out the more ominous, threatening, images and ideas which make him confront himself. It



is a picture of a man

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a man with blinders on; you know his kind as well as I.

And then, finally, there is the third type of individual, not a combination of the two we have already characterized, but a third type of man altogether. He may accept Becker's deeply pessimistic assessment that man is burdened all his days by two great fears: the fear of life and the fear of death and that only animals are immune from this sense of fear but the third type of man rejects this concept as being below his dignity, as being unworthy of his person, as lowering him far below the level espoused so long ago already by the Psalmist: what is man that thou art mindful of him and the son of man that thou thinkest of him? Yet, thou hast made him little lower than the angels and hast crowned him with glory and honor. Yes, we know that life is not easy and that death levels us all; there is reality in acknowledging, as Becker insists, that all the tears and tearing at death is only for oneself, and I am surely not the one to deny or even to challenge that basic assumption because I have the experience in knowing how basic and how fundamental and how strong is man's ego but this same man continues to live and rejects Kierkegaard's assumption that man lacks a center. To the contrary, as the Psalmist indicates and as we know in terms of our own view of life there are many individuals who quietly go about their task living reasonable lives and who are able to confront the problems as well as the blessings of existence with a certain degree of equanimity which I respect and admire, and they all maintain, and again we know their kind as well, that man can and does stand on his own center because he attains support from within. To my view of life, this third and last group is the most meaningful, the most essential and the most challenging for it exemplifies the normal manner of existence with all of its fears and hopes, with its setbacks and progress, with its frustrations and challenges, with its hurt and its joy, with its progress and reverses, with its deceit and its truth, with its sinfulness and its good, with its debased features as well as its sacred character. That is what life is all about; that is a description of each of us because we are all a combination of these aspects of existence for there is no man that lives and sinneth not.

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Obviously, on a sacred night such as this,

when we have come together

for the purpose of establishing ourselves before God and man, it is not my intention of bringing to you a book review, even it is a major work. Rather, on this special occasion I cite this volume by Becker in order to highlight the fact that while all of us find into any one of these three categories, the occasion of our gathering demands that we strive for the third, the last, of these categories: that man be not pessimistic, that man not live with his blinders but that man understand his reality and that the Jew resolves that this be his way of life for the year now begun, with his judgement hanging in the balance. For his life to be of meaning, he must be aware, he must be open, he must deal with reality or else all of the prayers and all of the devotion and all of the concept implied in this solemn eve become meaningless. As a matter of fact, just to be certain that there is no chance of misunderstanding, for the Jew there is no choice between the fear of life and the fear of death, not even a choice between the blessing of life and the blessing of death, because everything in our tradition affirms that as long as we breathe, as long as we function, as long as we have an ounce of strength within us, we are commanded to live and to the fullest extent possible! Of course it is not easy to lose someone we loved, no matter what the circumstances or the age but to maintain that now one's own life is at an end, is to fly in the face of a tradition that has sustained and ennobled our people for thousands of years and retains that same power on this very day. Of course, there are instances where we begin to question the wisdom of our lives, of the hurt and despair we have experienced, of the tears that flow uncontrolled down our cheeks but there must come a moment for each of us when we say: it is time to call a halt, I must endure, I must live, I must prevail and I firmly believe that unless one has come so low as to be at the very bottom of the grave the opportunity always exists and the strength is in man to pull together his strength, to bind up his wounds, to renew the struggle, to affirm his cause. Were this not the case, for every man and certainly for the Jew in the course of history, every major aspect of idealism would have been trampled under-

⑤

foot. To affirm life and its blessings, with all of its evil, is to stand straight before God on an occasion such as this. For the Jew there is no other way.

This analysis, then, that for the Jew the principle that is basic, is one that affirms life without qualification or compromise, flows out of the theme of Becker's book. But for the Jew this principle of choosing life grows not only out of the basic Jewish tradition as found in Torah but out of the principle of necessity: we need to speak for life because we are survivors! You know what I mean, as should every Jew: we are survivors because of what has occurred some 40 years ago and there are those still left who bear the scars and number on their bodies and even more who bear the scars on their spirits. We are survivors and that is our main concern; we need to survive because it has been established as a modus vivendi that we exist for value and good only in relation to someone, something else. Man does not live in a vacuum; he does not exist of and by himself but expands his life, his ways, his person as he relates to a second, a third human being. It is incumbent upon the Jew, speaking in this sense, that he does the Mitzvot; he does good in behalf of, and for someone else. It is not enough simply to affirm that in Judaism one ought to do a good deed; it must be done and there must be someone else who is the recipient. As survivors we must remind people of the past, we must recognize that we have an obligation, that there is depth to our history which carries with it unmentionable tragedy, we are survivors because we are alive and they are not, and we dare not let their memories, their suffering sink into the morass of forgetfulness. We need to survive and that is why we are come together this evening and we exist in relation to one another.

It finally comes down to this: that when you examine the three types of individuals we mentioned, and how Judaism relates to them, and the choice we must make as individual Jews, then we can conclude for this occasion and for ourselves as individuals that Judaism, or any religion, is not merely an intellectual exercise, although many would have it this way, but, rather, religion is an experience, it must be felt, it must be sensed, it must be lived



*for this time, for you and*  
and that brings it all together *for this* evening, for me. You can just feel the mood of awe and solemnity, you can sense the families of the congregation coming together, you know that a depth of tradition is being plumbed here tonight and we are aware of the fact that no matter how superficial our relationship to Judaism is at other times of the year, tonight there is a genuineness which can not be denied. Again, we stand in relation to one another, we experience both good and bad but we strengthen and support one another, we acknowledge that we are all three types of men: the pessimist, the blind one and the realist but we understand that as Jews, because of the Days of Awe which are upon us, we have no choice but to affirm life and to live it fully to the very best of our ability as we enrich and ennoble ourselves and our fellow man. Ours is a faith of logic and reason and I would not have it any other way; at the same time, we are not tied irrevocably into intellectual discourse but feel, sense, experience and live our faith and on that level, Kol Nidre, these special days, take on meaning and significance.

And now that we know what type of individual we ought to be, let's do it. God has assessed our persons over these past ten days and now the process of judgement is in motion. What do we pray for, what do we ask, what is the message of our petition? None other than what is basic to our faith: we ask for life, another year, another month, another day or minute or second and let it be given unto us, let us use it to the fullest. The prayerbook was compiled centuries ago but how valid still the call from the heart: Our Father, our King, inscribe us in the Book of Life, for good."

Amen.



15.11.17  
21.11

O.M. Fall 1977

21.11.77 Plant: 3 div → } "50  
Gen 20, 20, 26  
chat. W 15:1-15:11

Gen badge: Gen = 1st Bk, & triad, introduct.

Thomson; interp re Lib. -- Begin: Sod/Gen

Commentary: (1) 2 Cit went only in } "50

(2) loc re D Sea; N/S not from Stephen's  
→ Central Africa = earthquake

(3) jump not re nat. events but Cost  
them in rel setting (class: 2nd etc)

(4) Confront between God/Athe re 10 men - not a  
Cult but just rel

(5) show here re Codon but Gen is in-  
cluded!

18:17 - why do anything? not want but see Chap 19!

why tell? because "father of mult of nations" 17:5:

father ought to know re children

20: God said - to whom? He!; see 13 Gen 16:4 98  
Himself? 3

21: Can't Judge till in place of accused

23: Ed'1 used in battle, prayer, argument...

here Ahe uses all 3 II S 10:13; 44:18; 1K 18:36  
even wicked are his brothers

re: new idea: indiv input & here pin to 21:10 23

right to d. with wicked? How possible?

Same in Chap 19

discrep, indiv counts; ad figures. To  
destroy together as Eld: precedent. Eze 33:11

as is here  
12:1

25: COEN derived from COEN = a  
key in Jud: justice, universality.  
outgoing - confront as Eld: 11:11 re 15

substantiated  
by 19:4

32- why not less than 10? because not helped re  
in neither instance a call for repentance

Eld either: 3 sons + wives = 6 + N + W = 8 + Gd = 9!!

X/11/77

See plant p. 185, col 2

prop. option

19: 27-29 incl = end of story above.

Chapt 19:12 angels = 3 men (Gen 18: 2), same

courtesies; here to Lot - neph of Ahe = Gen 22: 11:27

2 - broad place, the square - why there?

"100": Courtesy; Lot = infern; Ahe: sup.

3 - N3N!

5 - intimate - 282

8 - unmarried d = property of the

X/18/77

father; see Deut 22: 13-21, 28

9 - "stand bed" re daughters; end parable

re: men; usual approach of natives  
vs foreigners

11: blinding light = IIK 6:18 = temporary

14 ff. Germany? Law = sun worship?

16 - lingered - to get food, did not  
want to lv, fire now served!?

17: sun - I left, can't see angels debig-  
ing city, you sinned too: lv now.

20: "war" not war in distance but  
re fulfilled time for destruction not  
yet at hand: in sense of "war"

24 - destruction = earthquake, volcano?

26 - Pompeii too = encumbered in brick-  
stone, etc. Josephus → he saw pillar

Ork story: Orpheus & Eurydice

27-29 - belong at end of chapt 18

30 - he afraid of impending destruct.

resc her from  
hell with the pyre  
merch. death  
but not dead  
she had her

Rd Wisnol, p. 71

(X)

31 - defined universal

32 - 105 of Roat full of coes + people  
stred wine in them :: possible

34 - in greater rth older d her she

X/25/77 sets example for younger!

chap 21:2 - "set time"? - see 18:14

6 - laughter = see 18:12 P 13-11

8 - how old? Talus: 18-24 mo; Dec 3 yrs,

Rashi = 2 yrs :: uncertain of custom

9 - why not use name? <sup>Does not appear</sup>  
<sup>other exply "mocking"</sup> in entire story!

P 13-11 = same as / 13'; means: sexual?

closeness in name  $\Rightarrow$  Threat to other?

idol Ex 32:6; inamor 39:17; murder 252:14

see inheritance note, p. 195 Kant

11 - said to love boy but not woman / wife!!  
<sup>Note 16: 5-7</sup>

13 - '105 as is v. 18 = 1120 '10

14 - put child too on shoulder? Acc to



Gen 16:16, he would now be 18 yrs old.

וָשָׁׁן = wandered? stayed? = returned to

the idolat. of father's house = 'e

17. Hagar has not cried; refers to end of 16 when she cried

19 - "opened eyes" = figurative, not lit.

וְיָדָעָהּ = obvious! (good "I" mother!)

Chapt 22 E & J stands; E asks first v. 1; J stops

see v. 11 & see 14. <sup>v. 2</sup> Moriah = T Mt - 2 Ch 3:1

1: "test"; Gd knows outcome, not man!!

2: a) & of 2a = narrowing J down to Isaac

have 2 sons, only 1 of @ mother, love them

both → Isaac = to lessen traumatic shock

b) Moriah = Jerusalem

c) Offer up in Heb ≠ / > P = see !!

no intent. of see = 'e

d) see see ref to Wiesel p. 74; 80 71

3: No verbal answer by Abh, he speaks/

- sphs in deeds: does menial tasks  
by himself; sho/shy servants?
- 4: 3rd day - no conversation? but  
imagine thoughts in each; Wiesel, p. 8, 88
- 5:  $\text{נִשְׁבַּח וְנִשְׁתַּחֲוֶה}$  = "we will return"
- 6: how take fire? in a vessel = embers.

XI/8/77 Wiesel on  $\text{זוֹרֵחַ}$  = p. 89

- 7: lit device to highlight father & theme
- 8: shy not answer of truth? Wiesel, p. 91
- 9: Wiesel, p. 89
- 11: repetition = urgency; this "j" is v.1 = "E"
- 12: redundant: 1st = don't say but the  
just word is symbolic act: 2nd - don't.  
now I know - now I believe; you know
- 13 - Wiesel - p. 90, 92, 101 top.
- 16 - Does refer to this oath in Ex 32:13!!
- 17 - "gate of enemies" = basic request

David  
prof Note

19: there is Isaac? see r. 56

Commentary: Wiesner p. 97 David vs Isaac,

Is as seen p. 95; lesson: p. 101/101a

XX 15/71 Xian references: Wiesner p. 760 Bar

Chapt 23: 1 after @ no = 150 :: = handsome, no sin

2 mourn + bewail / weep - diff form

or no. of days ie 7, 30, 11 mo; poss modern

3 "then" = after v2 ready for burial  
but no. of days involved here, not known

"rose" = after mourn = 2S 12:16; Lam 2:10

7 J>(1.) / 8 and 49x, here lit exactly

but later = "furrows".

9 "end of field" = out of way: land will  
not lose value.

11 = 'N 8 '52 '585 = up to future generations!

15 = plural - don't take literally.

Price = high see Chant - p. 221; also:

Code of Hamm. says wages of working men  
are 6-8 shekels a year!

16: weighed her no uniform money

17: = perhaps legal terminology - her

forms in tablets

18: in presence of = witnesses; Jer 32:12

All part owned to ad M except for 500

(Gen 49:29-32; 50:13) No ref to Rod  
in any other pl!

XI | 29 | 77 Also, see Blunt p. 223 + 224

Chapt 24:1 - Aug 2002: facts for children?

2 - Eliezer of Gen 15:2

"Thigh" = genital: fear of sterility?

children issue from "thigh" acc to Heb

text - see EX 1:5, Gen 47:29, 46:26

touch spot of 200

under thigh: sits on head: servant



must be obedient?

3- Eliz = exc of His will; I have  
not consulted & does not go!

What God we talking about? see  
context to v. 12

beginning is mixed-up! would  
divert from proper path of God.

7- in - vital to civil of people!

11- The well-specified meeting place  
for community news as vs "fete"  
for judgement by elders/men.

Other meetings: Gen 29:9-11; Ex 2:15-21

~~This is not same kind of well as in~~

14- special concern; if for animals,  
as to 10, 11, 12 for humans also.

19- bad manners to talk while some-

X4/6/77 one is eating/drinking: S'pomo; 15 cent  
Italy

21 - why? if for money? if proper family?  
 22 - nose - ring - all could see... very  
 special; see Ezech 16:12

for nose → see this Chapt. 47

28 - ran to mother's house :: women

or un-married girls and separately

29: cynics - then he saw the gold?

31 - 2<sup>nd</sup> 7<sup>th</sup> p.

"cleared the house" made ready? =  
 taken out idols?!

34// - narrative testfully omits  
 instruction of the

identifies himself not appearing?

that host does not ask name (st he

may have found - but doesn't say it  
 likely comes first.

39 - second time re this condition ::

she has some rights

43 - word  $\text{נָסַח}$  vs  $\text{נָסַח}$  in v. 14!

$\text{נָסַח}$  in Isa 7:14 vs  $\text{נָסַח}$

50 - note that Laban answers before the father = disrespect! - or -

Reuben mistaken sub for "Pit'ah"?

∴ matriarchal society!! see v. 55

51 - Reb. has little authority after all or diff stand. see Kent p. 241

53 - wants to go right away, but

55 - fear not seeing her again =

want more time; idea of "day" =

year as in Lev 25:29

XK / 13/77 60 - "mother" not literally in book

63 -  $\text{נָסַח}$  - to pay, meditate, with?

∴ he  $\text{נָסַח}$ ; she  $\text{נָסַח}$  - 19:27 r

prob.  $\text{נָסַח}$  28:11

64 - mark of respect? Josh 15:18; 15:25:23  
or, her she sat as a dolly?

65 - veiled in Is. presence but not  
near in Elizer. the servant

66 - Frenchian ornaments re mother  
"lud her" - nice touch

1978 Read 2 items - Plant, p. 240  
Spring Semester - NIP 1/1

Chapt 25:21 banners - sign of God's disfavor.

same for Sarah 16:1 + Rebekah after 29:31

note = all ch = sons

22 - struggled day = P = to run; then she  
prep. washed by syn, "ran" to St. Ben  
idol temple, "ran" to St.

21 - injured - of an oracle

21 - 15:11 "3" "3" - by then am I mother!

11/14/78

despite the pain.



23 - elder to younger = David vs Edom 258:1x

24:  $\text{N} \text{N} / \text{N}$  should be  $\text{N} \text{N} / \text{N} \text{N}$  as in

case of Tamar 38:27; her ch = both &c

but here, I was imperfect: diff spelling  
one Tamar's kids, correct spelling.

25. A'tha = Arab = Thick haired; later Chan

• Edom & Seir = same group locating

26 - J re  $\text{N} \text{P} \text{X}$  = heel = held onto; also J re

9:3 = Nereach; Herop for men

27 - <sup>a)</sup> Herop grew = developed sep identities

b)  $\text{N} \text{N}$  = same word as in Haggadah

28 - lit "in his mouth" = pre-chew?

diff loves = favoritism & psych diff

30 - repeats bec he is urgent, panicky,

fin st to me quickly.

untils: 1st of mourning bec Ab'd then

they mourning? untils are round &

roll as mourning goes from 1 to other

\* sooner or later comes to each of us

Also, but. no opening: don't open yr mouth to spk of anything but sorrow.

31 - birthright (inherent, place in fam) also: prior to perform sec - but a day transferred to Leides & breaches → death: "that prop"

34 - state felt that he despised it bec later

11/21/78 27:36 to complain that I took away!  
See Blant p. 250

Chapt 2~~6~~<sup>7</sup>: 1 - why eyes dim? (a) tears of angst at time of sec (b) intense burned by d/lat!

4: 1000 - my soul... v204 = formula?

7: note of release - but quote from husband: re:

use of Lord's name? (in vain?)

12: not out of suspicion at 1st but re leg-  
ing on of hands for blessing!

13: I take full responsibility; I brother

15 - stay in her house? So he could change them coming from field to her house?

19 - outright lie

21 - suspicious - bec E. would not ordinarily use name of God! (see vs v. 12)

22 - famous v = message of deceit.

23 - note transfer of "bless" - he prepared or he did; bec bless not till v. 27

24 - "Is" = "is"; did not say he E. Sam!

27 - bless but import. part in 28: 3 f.

II/28

33 - bless is irrevocable

36 - after 2 x, commentary by Ridderh = include "How?" but answer not accept.

40 - plan of military supremacy

41<sup>a</sup> - E. said to himself (i.e. so) but how then could he know of it (42)? E. must have confided in ~~the~~ someone... leaked out.

- 2) father not just d, d) C;... in anticipation  
 44 - get him back but was never to  
 see son again; don't know re her d.  
 46 - probably not part of this original chapt.

Chapt 28: 1 - time sequence since above?

No reproach by Isaac is fact at all!!  
 as if never happened.

3 - name of bd = vital

4 - live = furthered by Jac but not E. San  
 where cross of issue! E. not sent there

5 - say "mother of J. & E"?

9 - went to more respectable family -  
 motive unclear; already had other wives

III/7/78  
 dist of Shokhi

but if this so for Jacob not mentioned.  
 Plant - p. 274 & 275

Concept of Dreams - Plant p. 388

vii - p. 174 & 175 already then a special



place of bed, P'N = God

11 stones: P'N: stones fought for him  
to be under his head → God made them so.

12. stairway = him to construct at Bethel?  
angels: asc & desc - not order! Exod:  
messengers deliver news, petitions = prayers  
go up & answers come down, etc.

13- 1'88 = above him; God P'N 3' = my  
time ref is to God of a living person!!

13b, 14, 15: further promise & bless by  
another "father"

16- would have asked diff? not been  
asleep? see Wiesel - p. ~~100~~ 121

17 - P'N 788 = etc P'N 788

18 - P'N 788: tombstone

see probit: Ex 23:24, Lev 26:1, D 16:22

14/14/78 but prob: Ex 24:1-2 see to 12 tribes

19 - 5: 10 - see commentary in about  
p. 280 - both pro & con one century

20 - 721 → 725 = '725 5: Rd 182  
shabby player, very primitive

21 - conditional word = very primitive;  
"comic bellhop" concept.

22 - T: The - still in place.

see Wiesel 108; 120f

Chapt 29:1 - "lifted his feet" = walked

6: 2: 5 15 20 = is he well?

8: wait for others be used all to  
help or wait so in interval, as  
dust or sand into well.

9: R was shepherd - why not Leah?

ber: older: probly he she feeds or

bee: "weak" eyes & sun bad for her

11: kiss - the Ezra - or band; also

see Deut p. 200 re Gelin!!

13- Lab thought J as rich as when Eliz came :: under & touched pocket, kissed: pec. stone in mouth → J told L...

14- sarcastic? Another poor relative!

17- "weak" or "tender"

18- if he can't bring gifts (as Eliz brought Lab for Reb), gives service  
see also Josh 15:16; Judges 1:12

III/21/78

20- expression of love

21- status symbol & v. 29

25- rebuke re Isaac, his father  
see Deut on curse!

Certain sign betw J & R, which R gave to Leah, not to 'shame her  
see Wiesl, p. 115

26- rebuke again re birthright & bless

where he usurped younger for older!

27 - 1 week festival: Judges 14:12

28 - later on. to 2 sisters prohibited

see Lev 18:18

31 - list of family, names with meaning, start of 12 tribes; Family:

Leah: Reuben, Simeon, Levi, Judah (1-4)

(Rachel: Joseph & Benjamin (11-12))

(Bilha: Dan, Naphtali

Zilpah: Gad, Asher

Chapt 30: 1 - Jacob had "prayed" for her but not hard enough: v. 2 he becomes angry!

2 - denied you! but not him!

3 - a with Sarah & Hagar (16:2) but see v. 5 - there was born to Jacob

• not same situation as Ishmael!

also - "in my house" : as her own



9-mode action of Leuk-as with Redue

14. stick festival  $\approx$  x1 81Nen x10104

could have brought sheet, barley but

Wander be they grow wild & not belong  
to me or another

What are we looking for? position? p/p, etc. ???

15. (mode of prob / Ean birthright)

her face away, not buried with him

16-note basic arrangement

17 - ∴ son of Gd bec she did not

IV/4/78 call of wandr = head to v. 22  
4 - Dixie - needed re laws, out of app. 34

4 - Dixie - needed re laws, opt of ch. 36

22 - if she haven't might have to

many Ben ("er") or sign to Leah

ne va! vs

23 - "my" disagree: see that

children were meant; see again v. 1

24. Joseph - but very later in Ch. 35

PLAUT - p. 299

- 25 - appears that 14 yrs now up,  
after birth of Joseph
- 26 - wives, etc were legal property of L  
∴ needs permission to br! see 31:43
- 27 - refers to sons? R: had no sons before  
J came, so let Reuel send them  
in 31:12 (shades of Reb?)
- 34 - 1st deal for L - also he takes  
time for birth process ∴ Joseph with  
him even longer! (6 yrs - see 31:38)
- 35 - Laban's deceit! his "sons"!!
- 36 - "3 day journey" = long distance - see  
EX 3:18
- 37 - 3 plans to frustrate L & strengthen  
own flock - here 1 plan
- 40 - second plan
- 41 - Third plan
- 43 - what constitutes wealth, full house  
hold.

Plant - p. 299

Chapt 31-1- "he" - Josh

1- Rachel 1st again; Can't he see head

IV/11/78 7-10 times.

15- Drangers, foreigners, outsiders - he  
did not allow us to share wealth of our  
land or father! Where is our glory  
since Josh worked for us!?

19- a lengthy occasion full of fest-  
ivity, etc... clever strategic move by Jos-  
ph - why? (1) so that would not  
worship them (2) divination objects.

1LAUT-312 They not vexed They fled (3) own crafted  
Michael + Teraphim - 1 Sam 19:13 ff: large  
objects / but not idols! or else David  
would not have used them!!!

20 - PLAUT-313

23 - couldn't up been travelled only

with his army & just with whole household belongings!

24- Hameen = yoke in Hameic 31:47  
see also D 26:5

31- don't know reasons here: see v. 43

32- Rachel does die during journey!

18/78 (as consequence of this curse?)

34- ① Combination of men & teaph = contemptuous!  
unthinkable & ② men should not come

close to woman in any case - even into tent, etc. (Lev 15: 19-23)

35- child rises before the father

37- Jacob's contempt: "household objects"!

38- 14 + 6 yrs re breeding

39- Code of H - against PLAUT p. 313

42- Note phrase - Isa 8: 13

← 47- Hameic note 46-50  
51-54



49 = warning

Chapter 32 v1-3 - a postscript - note angels  
 v4 - approx after 20 yrs, at least  
 5 - 'x' = 'a' : stayed in the Liban  
 but 9 obs 6 BCs : go in alien  
 environment, also live & live!

IV/25/78 ⇒ "servant" = humil himself : as  
 "psych up" so here psych "down!"

6 - Open - to carry favor

7 - but 400 men? in attack?

8 - "afraid... distressed" = That he be  
 killed or That he be forced to  
 kill his brother Esau —  
 note diff. translations!

9 - battle plan: gifts, prayer, battle

11 - "my staff alone" = I only possess  
 it, with esp. or: it's divided

∴ he comes Jordan? (as the Rose?)  
 12. <sup>nd</sup> one of few direct prayers recorded.

b) if snitch chom, even if I escape,  
 I'll die (enot) & no issue

c) "in on ch" = proverbial express-  
 in shielding children: die to-  
 gether

15 - God said this is he bound to keep  
 this word? Calls God to account?

17 - Ridesh: sep = then trouble to my  
 children, just then here thing & place

19 - I right behind us - commentators:  
 wanted to flee but angel prevented it.

23 - 11 children = sons; where Dinah?

Perhaps this name he did not know her.

Wien 105 f

25 - e'li wrestled with him? angel?

(see Hosea 12:3) - but see v. 29

Wien 106

27 - needs to be kept down - (Cinderella)  
 Day 2, 78 ability to bless <sup>How strong is here -</sup> also 28:18 pillars & 29:10 stone

Wise 0:109 29 - God gives meaning to names - Abh, S  
 see exposition p. 320; Gen 35

30 - see Judges 13:17f

31 - diff tradition - Judges 13:12, Gen 35:11f

32 - not specif went in Lev or Deut  
 Read Deut - p. 324; Wise 122-123

Chapt 33:2 - look who is left - favorites!

Wise 1193 - 7x = common usage

5 - answer = "children"; delicately  
 suits ref to women/wives

7 - Joseph & Rachel = reverse of others;  
 son protects mother here!

9 - modesty, but not real - part of  
 process to refuse before script - v. 11

16 - E Sam by himself - 400 men left

him: opened by David 1530:17 (R.L.)

17. not same 100 + in EX 12

Reconciliation with Chan - Plant p. 324

20 - look at name from E of N view =

like 'in Su as EX 17:15 = Y: 20

5/9/78

Lord is my banner '05 '0

and Spring 1978 same for



AR 25598

5/7

SERMONS

JAN. 1978 - MAY 1978

ARCHIVES

INTRODUCT

A General

- 1 there are many ways of ~~viewing~~ <sup>understanding</sup> context & concept of Bk of Jb, as we already disc over last 3 months in the annual Lect-Sermn Series: Dimensions of Job
- 2 began with ~~disc~~ <sup>analysis</sup> of Intro themes, then Jud, then Xian- and hope that we derivd some insights on all levels, bec each approach has something unique to add
- 3 <sup>espec</sup> even now, that we have had some insight into meang of text can approach it frm <sup>add</sup> vastly diff pts of view: a cruel bk where Gd uses man as a ~~childish~~ pawn in a display of strength against Satan
- 4 or, at othr extreme, the sacrd bk & true bec every man sins at some time, altho each in his own way, ~~and~~ <sup>the</sup> Qual of understand, compassion, response, togethrness are all part of the human condition
- 5 the answr fr most of us lies in-between extremes.

B Specific

- 1 the trouble with our attitude toward problm of Job is that we approach it frm ~~defective~~ <sup>self-defeating</sup> pnt of view; as we do so oftn in othr areas of life:
- 2 recall Gertrd Stein who was askd: what is answr & sh on dth-bd replied: what is question! Or, re holocaust where was Gd? is most frequent quest, bt we urg'd to ask instead: where was man!?
- 3 this ~~is not to evade issue~~ <sup>emphasizes obvious</sup> vital quest of Job: why do righteous suffr? <sup>but</sup> again must be rephrased: why nt ask ~~why~~ <sup>that</sup> in natral order of events, (do we not acknowledg that) ~~the~~ <sup>the</sup> righteous ~~are~~ rewarded & the evil r punishd?
- 4 that which is obvious, that which we consider constnt is never questioned; only when aberrations occur; on same level, do we do what is right just bec we want to be rewarded? or, bec it is in natral order of life
- 5 cant always build philo inquiry on exception bt must build yr existence on what is normally the case; nt a matter of exist alone bt of qual, charact of exist.

BODY

A Explanation of Evil

- 1 if we lk at problms of our world, know there is sin & the evil part of mankind frm inception; more so, there is always some indiv who suffrs & does nt desrv
- 2 how then to explain the problem on human terms? a: certain phenom occur which are part of natural order of things & whoever, whatever in way is affected fr gd or for <sup>bad</sup> evil! ~~Terrible~~ <sup>Terrible</sup> ~~for~~ <sup>for</sup> ~~quib~~
- 3 b: evil can be explained as a compromise; pain, fr ex can be experienced by some in order to learn to avoid greater hurt. Specif: a child who frs heat will nt play with matches. Pain as evil bt fr a purpose re-

resents a compromise of which we speak

4 c: a variety of alternatives to explain presence of evil: Gd gives us free will & expects us to choose; a way of saying that evil is nec ~~ever~~ fr man to prove himself *that he has enough to opt for Gd*

5 or, other alternatives: Gd is finite & limited which Jews & most othr rel grps will not readily accept, & lastly: suffer here fr reward in world to come.

6 u have yr choice & take yr pick; return to basic

assumpt: each man sins bt each accord to own way *for*

B RESPONSE TO SIN *diff reasons, sees Gd in diff ways, of diff nature*

1 Jb, of c, a very strong indiv, & instead of choosing an answr he maintained that there was no problem, certainly as far as he concernd: he was innocent

2 ths, of c, removes him frm attitudes of othrs, notably his wife & friends who, in sense, become enemies & accusers bt he will nt bow to thr superficial *answer*

3 he knows & affirms fr us once again that ours would be a sorry rel indeed if we wld understand it all & then have total trust; rather, crux is: to have fth & trust when u don't understand it all

4 he gives credence to the thought of some that the riddles of Gd far more meaningfl than the solutions of man/& that, in final analysis, in light of world's pain, the hurt of Jb or each man, bt a speck

5 as G.K. Chesterton, the Engl lit, wrote: "a man can no more possess a private rel than he can possess a private sun or moon" (p. 231)

6 that is why Job can accept his punishments even wthout understanding thr cause and still trust in Gd; that *is* why he satisfied wth a response rather than an answer; that is why ~~the~~ *his* devastating sarcasm of "where were u when I created the heavens?" ~~does not~~ *does not* intimidate Job bt, rather, calms him.

7 *angrily* ~~readily~~ submit and say: "the Lord taketh" bt remembre that in depth of affliction it is incumbent upon hm also to say: "Lord hath given". How many of us wld do similarly; don't we say that it is "hum natre" to recall merely immed hurt & ignore the commonplace go

8 isnt ths bt a variant of what we said at beginning: quest nt: why do right suffer? bt rather: why nt emph fact that most times, as part of natural course of events, righteous are rewarded, wickd are punished,

9 & all of us, are a little of each & suffer bth gd & evil; we quick to say: how I the right suffer bt nt so quick to say: how thankful I must be bec of what I have receivd.

0 I suspect that Job is alive & well in u and me.

## CONCLUSION

## A General

- 1 come then to end of our yrly lect-sermon series & while nt exhaustd theme or Bk of Jb by any means, can reach certain 'understanding', if nt conclusions
- 2 themes that emerge: no detachment by Gd, He nt indiff, nt impartial; perhaps nt <sup>involved</sup> accord to our wishes bt that is diff between man & Gd, Maker & created
- 3 also: can man believe in Life? askd at outset & my answr an unequivocal "yes" bec each man must undergo journey from questioning to faith, frm doubt to trst bec on that journey also go frm loneliness to unity

## B Specific

- 1 the longer we search, the more answers we attain. One of our trad maintaind: that Jb nt innocent ~~bc~~ his guilt was his concern fr his own well-being, rather than suffering of entire world!
- 2 perhaps, bt that sounds very christological to me; rather, take Kant who felt that it is as arrog & as unarrantd fr us to quest Gd as to try to defend Him
- 3 and in ths he was right. Gd is, man on lesser lvl exists, and always will the ultimate answr escape him
- 4 Bt that should nt discourage us bec we all part of the journey already mentioned and while agony fr some, it is a blessing fr others
- 5 when hs wife uggd him to curse Gd & die he respond: shall I nt accept the evil wth ~~the~~ gd? yea, though he slay me, yet..., and, finally, he gave nobility to his suffering when he remembrd to say
- 5 Lord giveth, taketh, praised...

Amen.

Heb. Tab., Frid Eve., May 5, 1978

Dimensions of Jb: Part IV Humanist themes  
(last lect-sermon)



PRIESTLY BLESSING.

6/16/78

INTRODUCT

Bk of Numb very little known

bec: summer months

wilderness & false impression gained re experiences

bt very specific & interesting: Levites, dep frm S

Fr example: date of depart given as 20 Nisan, yr 2 of Exodus (10:1-12)

also, gifts brought fr Tabernacle in longest chapt (7) in Torah: 12 oxen, 6 wagons, etc. *ms. 228*

rebellions as theme; exec fr gath firewd (15), etc

Most vital

P Blessing, the words & idea we all know & rd ths w  
"May L bless u & kp you, etc" K

Note:

3 vv and thr is a pattern:

vv are 3, 5 & 7 words long

2nd word in each sentence is word of Gd; thus:

uniformity, pattern, systematic & nt accidental ord

Bt what is meaning of words, if we lk closely?

a- Gd has power & it is His alone = Lrd bless & keep

b- show His face = as a King who grants audience

c- lift face = problem bec usually recipient lifts  
up his face, bt nt the king

probable explanation: raise features = smile as  
vs frown; ths a simile used often

"drop my face" - frown as in Jere 3:12, Job 29:24  
Gen 4:5f

d- finally, word "shalom" also open to interp bec  
nt just peace as we used it generally ths day  
Sh also: completion; in mod Israel = payment  
in our blessing, perhaps: friendship, promise,  
covenant which is what we would hope of King/Gd

Have short 3 vv and yet of such meaning and value; we  
can learn frm these words unto ths very day.

May Lrd protect us

may He grant us an audience re our hopes, prayers,  
dreams, yearnings & aspirations

may He smile upon us wth kindness, compassion &  
bring His friendship, His promise  
to bear upon our lives & all Israel.

Amen.

Heb. Tab., Frid eve., June 16, 1978

Whole  
Week  
Bamidbar

June 10, 1978

New bk: 4th = Bamidbar

priestly aspects completed except fr few vv  
census, journey cont, people being forged, formed

But I lk at bk as one of rebellion = theme  
occurs time and again, people not satisfied  
a full 15 chapt, from 11 to 25, part of ths process  
so much so that those 20 yrs old & more when Exod,  
must die in wilderness bec not worthy of P Land

most noteworthy rebellion of Korach, in 16 & 17; man  
who vs authority of Moses  
second: fact that those sent to spy out land brought  
back negative report, except fr Josh & Caleb  
all of which a rebellion on level of G Calf  
at one point even have an execution of a man who  
gathers firewood on the Sabbath; surely a rebell  
finally, of c, story of Balaam & Balak where man  
sets out to prophesy vs Israel bt due to circumstnc  
and only at last moment, forced to bless

we can draw the general conclusion that the failures of  
people of Israel accepted prior to Sinai & not  
punished  
but after Sinai, punishment meted out  
indiv & ~~per~~ communities may fail but people survive

what is being said: up to cert point much is permitted  
but then, no more, no further, here I stand

same for our own lives: integ, character, values  
in place where there are no men, strive to be man  
know yrself and what u represent  
true of rel, of rel community, of ~~sec~~ society  
of ourselves

preservation of personal dignity  
Jewish concerns  
society of which we are a part

in short, rebellion is understood in light of past &  
for the present: journey to know oneself  
to emerge the better  
that true of us & was case in Bamidbar wth people of  
Israel.

Heb. Tab./, Sat /A.M., June 10, 1978

## P. AVOT: LAST WEEK SUMMATION

### INTRODUCT

#### A General

- 1 as we just before Shevuoth festival, come also to the pt of summing up; ~~the~~ <sup>as</sup> usually done at end of season of activ, ~~& also at end of sermon presentation~~
- 2 & yet, while usually in realm of activ, would like to sum up essence of <sup>yr</sup> bk rd at ths season & to be completed ths Sabbath: P Avot, rd betw Pesch & Shev
- 3 as those who have studied in Talmud class know, ths slim vol part of Mishna; \* one of chapt read on @ of six Sabbths which fall during ths time span

#### B Specific <sup>whole book</sup>

- 1 now, <sup>As</sup> surely would be diffie to summarize under best of circumstances bec hundreds of ethical sayings & nt all of them availble to Sat AM cong in UPB
- 2 would like, then, to discuss bt one of these verses which was read some weeks ago, bec it is so appropriate to our own needs, our own time & our own shortcomings; it is easy & convenient to misundrst
- 3 the verse, quite simply, reflects the wrds of Rabbi ben Zoma: who is a wise man? he who learns from everyone! That is sum & gist of lesson. אדם לומד מכל אדם

### BODY

#### A UNTRUE

- 1 wonder what first, initial reaction is to ths verse seems ~~obvious~~ <sup>simple</sup> to me, looking & recognizing my own reaction, that verse is accepted as statement of th obvious wth no need for further discuss or evaluatn
- 2 it makes sense, aftr all; the wise man learns frm everyone & this is exctly what we are doing throughout our lifetimes: we are learning from everyone, so why belabor the point?
- 3 bec it is nt true; we do nt learn from everyone & as matter of fact, ~~we do nt even try~~ <sup>are rarely given opportunity</sup>. Reason is th our world is limited in scope and far frm learning frm everyone, we are geared to learn frm select few!
- 4 psych insights have taught us that we tend to grow up & remain in areas of concern which meet the approval of our group, frm parents to peers
- 5 it is oftn as diffie fr a child of a working class/blue collar fam to break away & obtain the right to spend time in class for purp of obtaining higher ed than it is fr child of proffess not to go to school
- 6 we are the products of our past, of our heritage, of our environment and it is simply nt true to say that we learn frm everyone; (we do not;) we learn frm those who fit into our catagory of "a proved"
- 7 we learn predominantly frm world of Establishment, frm the professional, frm certified intellectual &

it would be as incomprehensible as it would be out of character <sup>for us</sup> to send our children to spec class in E Har ~~to~~ obtain a haircut in a barbers school, to give up the classics in favor of listening to words of Guthry Bob Dylan or the late Janis Poplin.

8 we do nt learn frm everyone bec we oriented in cert direction & that is where our sense of values lies.

## B JUDAISM

1 bt even more strange is fact that we do nt even learn frm Judaism which is the basic bond that ties us tog here in ths setting which sees us so often

2 while our adult educ program is ~~a marvel~~ <sup>very special</sup> and a srce of envy to many of my colleagues, still the percent of those who attend is far below what might be ~~case~~

3 even more, <sup>our type of Jew</sup> we are Jews nt bec of what we learn bt bec cause of what has been told us; our learning expernc is limited to those who ~~taught~~ <sup>guided/influenced</sup> us in the past bec the closest to us & nt bec we want to learn frm everyone

4 we follow certain course of action, prayer, conduct within Jud and the Synagogue which is more Minhag than Halacha; nt bec we haveno opport to know Law

5 bt bec Minhag is dominant force, is familiar and ths comfortable. ~~and here the learning process brings with it the danger of thought which might make our change our ways, even at this stage of life.~~

5 note, for ex, the usual assumption that children whose p alive ought nt go to cemet bt this not so & and is built on assumption of local custom bt nt Law Or, on same level, that women have no place within Jud which has been disproved time & again bt nt acc

6 in short, whether within context of Jud or in world at large, to say that the wise man learns frm every one ~~is <sup>given so question</sup> would wreat havoc with our self assessment of intelligence~~ As with so many othrs, we no more than they, look to the others for wisdom →

7 only if they within that context of life and heritg which we can deal with, which we can understand, which we find acceptable. ~~and~~ As a consequence, our intelligence, our learning is limited, restricted & brittle bec in most intances we do nt even allow ourselves to be in touch wth ~~outside~~ <sup>outside</sup> ideas and thus react to whatever threatens us with anger, ~~frustration~~ and ~~rejection~~.

8 Whether threat to our establ way of wisdom comes frm our own yth, the war protestor, the unknown others of diff races, rel, creeds who ~~have learned from the accepted Establishment models~~ <sup>safe to assume that</sup> are as suspicious of us as we are of them

9 to bridge this gap of mistrust & misunderstanding



is the essence of being a wise man: he who learns frm everyone.

# CONCLUSION

## A General

- 1 began then with a simple and what appeared "obvious" verse frm Mishna bt found its meaning to be highly complex, wth ramific fr our own way of life
- 2 how interesting, that something such as a verse, a statement by a r made close to 1900 yrs ago has a meaning and a relev fr us of ths time, so diff in place, concerns, values.
- 3 who is a wise man? a quest which plagues us still & the applic of the answer as elusive as ever: he who learns from everyone, bt how many of us <sup>are</sup> willing to listen, willing to learn frm those who are diff.
- 4 it is the old tragedy of human relations: the diff, the dissimilar, the others threaten our way of life and, thus, fr safety's sake we learn frm those of whom we approve, whom we feel are safe, who belong to our trad, our heritage, our concept of life.

## B Specific

- 1 it has its pros and its cons; the positive: that we perpetuate a cert way of life which many find of meaning and which has the power to sustain & ennobl
- 2 the negative: that we are closed off and hesitate to open our minds, as we hesitate to open our hrts, to points of view which diverge frm ours
- 3 no one way to resolve dilemma bt w~~ould~~ propose the general thesis that we need to broaden our outlook & learn frm everyone, even if only to recognize the existence and the merit of a diff lesson, for only in this manner can we grow and thus become wise.
- 4 I choose to interpret and accept the teaching of Ben Zoma literally: who is a wise man, who learns from everyone.

Amen.

אמן  
אמן  
אמן  
אמן  
אמן

Heb. Tab., Frid eve., June 9, 1978

Edgar... Green  
down...

## INTRODUCTION

## A General

- 1 wonder whether laity of congregation ever consider the question posed among rabbis; as to which holiday on J calendar more important
- 2 off hand, of c, we would all point to RH or YK bec no quest of fact that RH in our orientation most important bt of c no rabbi would accept ths proposition
- 3 we ~~all~~ know frm pt of view of trad, there is one obs even more import than YK, and that is usual Sabbath that comes along & spks to us each & every week.

## B Specific

- 1 must lk then somewhere else for that which is import and here on diff level, come to other considerations: cert as far as natlistic, pilgrimage, peoples festivals are concerned
- 2 <sup>3</sup>and there is an honest diff of opinion, <sup>1</sup>is it Pesach or is it Shevuoth, <sup>2</sup>with Succoth a distant third
- 3 those who project Pesach into limelight cite concep of freedom, of beg of peoplehood, of service to Gd, of the beginning of maturity for the people
- 4 on othr hand, proponents of Shevuoth spk of spiritual birth of the people, relating to Rev at Sinai, the end of thr wandering, the beginning of cohesions as a grp, the dominance of Moses establ once & fr a
- 5 in short, bth sides have valid points of view bt it remains fr us on this occas of Shev observance to take our choice and to understand consequences.

## BODY

## A CAUSE &amp; EFFECT

- 1 personally, am nt at all sure that it is wise to mk ths choice, even if it were possible to do so
- 2 in my view it is not a matter of either/or but of both, bec one without the othr holiday is meaningless and both are needed in order to complete pict of Jud
- 3 think of it logically: if Pesch without Shev would have a people wandering in wilderness wthout goal or purpose, without sense of moral, spirit direction -
- 4 or, the reverse, if Shev without Pesach would have a set of Laws or Cs bt for a people enslaved of body and unable to realize its potential bec bound to th earth, instead of top of mt, in lit as well as figu rative manner
- 5 am saying, therefore, there is a cause & effect re- lationship or, to use Toynbees phrase: a challenge/ response, ~~and~~ one is the precursor of the othr and one without the other can not adequately, meaningfully exist. Neithr is more import than othr, bt vitl & essential to the power, strength & cont of Jud.

B FREEDOM & RESPONSIB

1 can apply whole concept to our time also bec cause/  
effect principle always in force

2 <sup>we</sup> of ths generation have more freedom than ever before  
as indiv, as part of Am people, as Jews and yet must  
know that with our Pesach also <sup>comes our Shev</sup>, our  
moral & spiritual responsib to ~~the people~~ <sup>each other</sup>, to nation  
to our faith

3 there is ths very obvious dichotomy: in a time such  
as ours, espec in a large city such as ths, when ano  
nym part of our life-style, giving us the freedom we  
crave, at same time must be respo sble fr one another

4 u rd and hr of loneliness, of hurt, of silence of  
despair, of people being alone fr too long periods  
and nt a single soul to care, ~~to~~ to call or to intrcd

5 we h<sup>ve</sup> the freedom to spk, to make our views felt &  
hrd and yet we must also be aware of the ~~responsibility~~  
of what we do & say ~~and nt to cast off responsib~~

~~we must not~~ to stand or answer fr what we voice:  
~~the hurt of the gossip is just one such example.~~

6 in short, the life of our society must be governd by  
dual relationship which balances Pes & Shev: freedom  
and responsib, openness and concern, the partial bles  
of anonym and the conseq of such a loss of identity.

7 in order to live a meaningful life, must have both.

C RELIGION

1 bt the emph, due to the holiday, is on rel, on 10Cs,  
on Rev at Mt. Sinai and the spiritual formation of  
our people; nt just then bt fr all time, acc to rab.

2 how does ths manifest itself? ~~in our time?~~ by relat-  
ing to very old yet still pertinent <sup>Rev</sup> concept that a  
man who wishes to be pious, as 10Cs ask of us, must  
be educated, must know, must be linked to learning.

3 an ign man cant be pious and ths ~~links us~~ <sup>relates</sup> to our un-  
derstanding of meaning of Shev as well; nt enough fr

4 rathr, his action must be linked to a <sup>pure reference</sup> ~~motivation~~, to  
a commitment, to a discipline if his actions are to  
be sustained, ~~are to have meaning or purpose~~ and it

5 ~~but~~ why ths insistence on value of Decalogue, why is  
gd deed nt suffic of & by itself? bec man ~~must live~~  
~~within cert context~~, he can nt accept Mitzvah of gd  
deed or reject it, acc to his own whims or feelings

6 rathr, must be tied to cert way or outlk on life &  
ths is balance, again, between Pesch & Shev, between  
freedom & responsib, between piety as exemplified by  
basic laws & trad of our people ~~as it contrasts to~~  
the flexibility which freedom allows & promises.

7 as matter of fact, trad tells us that is no grter freedom than fr man to accept yoke of Deca freely

CONCLUSION

A General

- 1 quest then wth which we began ths Shev inquiry is accademic frm sev pnts of view: nt a quest of which holid day is more important; it is the Sabbath
- 2 rathr, which holiday incourse of life's events has more influence as we live frm day to day: Shev or Pes and ~~there~~ to find an answer is to create confusion
- 3 as we tried to pnt out: no answer is best ~~answer~~ becnd one and the othr; no way to resolve dilemma excep to understand that freedom of the one is nec for th accept of the othr; that spirit ties valid only fr those who are free of body and mind
- 4 in nat course of events, cry of Pes: "Let my people go that they may serve Me", naturally lds to "I am Lord" yr Gd who led u out of land of E, out of hse of bond

B Specific

- 1 it is fr ths reason that ths holiday is important & that we ought meaningfully acknowledge that this is nt just obs of Shev but the closing of holiday cycle
- 2 the ortho know ths better than we: the omer counting the Sefiros, the many extra ~~little~~ prayers which mrk ths season, the study proccss as exemplfd by PAvot: all part of the ~~process~~ <sup>journey</sup> which ~~extends~~ <sup>leads</sup> frm then to now.
- 3 we are at the end of the seasn of observance and we hope & pray that fr u & yrs the best elements of bth will be part of yr lives: that the freedom of one will lead u to accept wth joy and gladness the burden of the othr <sup>oblig</sup>
- 4 fr then, the ~~burden~~ will nt be a ~~burden~~ <sup>yoke</sup> bt a source of strength, continuity and love.

Amen.

Heb. Tab., Shev A.M., Sunday, June 11, 1978



YISKOR: SHEVUOTH

3 crowns as reflected in PAVot: Tor, priest, kingdom  
but "gd name" excells them all.

what greater tribute, more meaningful honor, crown?

exctly the type of memorial we envision for ourselves &  
our lvd ones at occas such as this  
so many things "important" in life: station, stature,  
position, power, wealth, possessions  
all the more so in J realm: torah, pr, kingdom  
but when all is said & done: gd name excells all.

A message we carry with us all our lives = gd N = Yeshua of our Yisr  
Fath/Moth = guidance, understanding, love, warmth  
Hus/Wife = strength, sharing, support, planning  
ch, brth, sisters, lvd ones and friends = all part of  
concept that to lv behind a gd name is of essence  
and that all else is secondary, no matter how vital!


that is how we live, how we continue, how we attain in  
and that is concept of our being here this day  
to inscribe lvd ones fr gd  
to remember them fr blessing  
to honor the past wth our promise fr future  
to pledge that we shall cont gd name which charact  
thr existnce

how transient a nature all else, how brittle our lives  
~~how~~ mortal our being  
how strong and enduring is the gd/name we earn.

Yif 12/78  
Brander

Cal. 11. 12. 13.  
14. 15. 16. 17.  
18. 19. 20. 21.  
22. 23. 24. 25.

8/2/78



תל-אביב, רח' הירקון 250, טל. 241252, ת.ד. 6577, טלֶקס 03-3649, P.O.B. 6577, Tel. 241252, Hayarkon St., Tel Aviv 250

(b) also - if know with Hts, you already heard report trip  
(c) improved leg  $\Rightarrow$  23rd, walked reserve at 22' CN, and oldest  
house in world at Jericho x  
illness: then all well - a

(a) our little hp concerned re illness; then all well - a  
closeness & sense of humor  
from home - took #4 & #5

(a) our little mp Chad  
 closeness & sense of humor  
 x (a) not really see far away from home - took #4 & #5  
 bus recently in TA, reminded of our area -  
 innovative: from Calif - went so far as to take the

② <sup>inexpensive</sup> one of our pp - from Calif - to be used at west  
of salt from DS - challenging, one of

⑧ we were inspired, find Dr. challenging, our trip  
is still a get know that with all of our laughter  
& successful completed. of trip, enormous problems  
confront us as Jews - here, in Dr., all over world.

משרד ראשי: תל אביב, רח' מונטיפיורי 39, טל. 292203. Head Office Morit Hotels: Tel Aviv, 39, Montefiore St. Tel. 292203.

②

# מלון מוריה תל-אביב

## MORIAH TEL AVIV HOTEL



בשם ועבור - Etablissement Nahal - For and on behalf

תל-אביב, רח' הירקון 250, טל. 241252, ת.ד. 6577, טלקס 03-3649, P.O.B. 6577, Tel. 241252, Hayarkon St., Tel Aviv, 250

- Eco - as far as we find well but to; illustrate problem:
- (a) during 2 yrs we there, value of D rose by entire pound.
  - (b) standard of living, stores full, people buying but man can not exist on simple wages salary of 12,500 per mo if he does not 700! New Fiat 109000! Need 2 jobs. x
  - (c) enormous construction of new bldgs all over Israel - not only in S but N as well & I can't to market at the architecture (with UJA & JNF fund) - have wealth: many people live comfortably & many do - or D in other hand, many need 2 jobs to live comfortably & many do - or D in
  - (d) hospital asked fee before even exam & in another instance hotel phone operator quoted initial fee
  - (e) understand fee these private cases in land where 2000 NIS
  - (f) understand fee these private cases in land where 2000 NIS
  - (g) understand fee these private cases in land where 2000 NIS
  - (h) understand fee these private cases in land where 2000 NIS
  - (i) understand fee these private cases in land where 2000 NIS
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  - (m) understand fee these private cases in land where 2000 NIS
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  - (o) understand fee these private cases in land where 2000 NIS
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  - (s) understand fee these private cases in land where 2000 NIS
  - (t) understand fee these private cases in land where 2000 NIS
  - (u) understand fee these private cases in land where 2000 NIS
  - (v) understand fee these private cases in land where 2000 NIS
  - (w) understand fee these private cases in land where 2000 NIS
  - (x) understand fee these private cases in land where 2000 NIS
  - (y) understand fee these private cases in land where 2000 NIS
  - (z) understand fee these private cases in land where 2000 NIS



3

# מלון מוריה תל-אביב MORIAH TEL AVIV HOTEL



בשם ועבור - Etablissement Nahal - For and on behalf

תל-אביב, רח' הירקון 250, טל. 241252, ת.ד. 6577, טלקס 03-3649  
Tel Aviv, 250 Hayarkon St., Tel. 241252, P.O.B. 6577, Telex 03-3649

- Real budget & Defense brings us to this area of concern
- ① on this visit saw האג "Ed Tence" for 1st time & very impressive -  
at Detubek-ambud, soldiers, Red M. David, Lebanese
- ② still ~~was~~ some Nord Ar take adv in all prob, mostly Arab X & safe to say - if not for האג, not left in Leb. Quite a rescue operation
- ③ we arrived at pt when Golda M. confrontation with 1000 & de "peace now" movement broke into open & you must be there to appreciate issue involved
- ④ probably correct that PM Begin obstin & intransigent but apprec his position - is peace now with ambud later peace for children but destined for מ.ח.2
- ⑤ to handle on West Bank, to visit G H, to apprec near-ness of Leb, Syria, Jordan to Israel settlements; to be there a swift thrust by enemy could  $\frac{1}{2}$  partition or sep Israel in matter of hours & day makes PLO stand untenable in survival of Israel
- ⑥ I not motiv for Israel - do not have the right - but were of PM Begin, would not want my conscience burdened by what may happen in future because of my resistance today. He has good reason for being ob- stinate for burden of decision rest of time - not people gathering for nebulous peace in the streets!

# MORIAH TEL AVIV HOTEL מלון מוריה תל-אביב

For and on behalf Etablissement Nahal בשם ועבור

(4)

Tel-Aviv  
250 Hayarkon St.  
Tel. 241252  
Telex 03-3649



תל-אביב  
רח' הירקון 250  
טלפון 241252  
טלסקס 03-3649

People - with this time - bomb - uncertainty of life, people remarkably calm & yet here changes as well - very obvious.

(a) enorm # of children; birth rate must be very high - sign of confidence

(b) yet, one of today not that was envisaged by T # 75 yrs ago more dark-skinned Jews - oriental in race far higher than western Jews & racial strains sure to change in next Jew generations.

(c) but from hence the new leaders? Old men of 50's no longer active & in Jews past items re accusation that Oriental Jews do not provide leadership, do not advance! Why not?

(d) we were told, PLOP is place where leadership is spawned - & you were not same guy - idealistic, socialistic K of earlier you barely exists - today: just houses which are luxurious & cater to tourists

(e) o yet - child stays with parent till 12 yrs (new concept being introduced) & only then stay with peer group throughout; child has to begin to work early: 2 hrs a day - "work a value & not a burden" !!!

(f) rel sloshing very noticeable - expected in TA but inf amazing! we went to work 10:30 & street office closed - as sign of respect - sign pushed aside & ben on cars ignored! no public transport & no stores open - but Jews active - noticeably more so than ever before

Moriah Eilat on the Red Sea, Tel. 3104, Telex 07-775  
Moriah Dead Sea, Tel. (057) 97821, Telex 05284  
Moriah Jerusalem, 39, Keren-Hayesod St. Tel. 232232, Telex 2-383

A def change - implications for reading re rel power structure

# MORIAH TEL AVIV HOTEL מלון מוריה תל-אביב

For and on behalf Etablissement Nahal בשם ועבור

5

Tel-Aviv  
250 Hayarkon St.  
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טלפון 241252  
טלקס 03-3649

Couch - we were "rel" or - at least - tired. oriented

a) at wall 2x for approp. pages

b) in hotel on 1st floor, 2x gathered on table for 912' P; went to Syn as a group - I received 1st floor office welcomed at HVC

c) more vital - used info path here to recognize familiar experiences, people, land made in 2nd - 1st floor: tomb of Rachel; Rachel's place at Hebron; Ben's name we knew, also Joseph's name for me: K. 1st floor - Jews from Cochise - visited in 1st Sabbath in 1966

d) but more - as said to group last night at wall - our trip to 2nd - journey of our Jew to Israel - not to be seen as tourist expedition - as to Gandhi, Nehru, etc. of so, all wrong

e) see There - in one setting - past & future, to stand in place by wall - is to see ourselves as Jews renewed, revitalized, reborn

f) left as a group which had already rev. points of contact re study, syn, social gathering but we came back as one with sense of mission accomplished with sense of fulfillment & trained with joy at what we had seen, done & felt.

g) we part of the living people of Israel!

1/10



## ISRAEL REPORT: JUNE 2, 1978

### INTRODUCTION

if you know Wash Hts., already are aware that we had a great trip were impressed by Mazada, walked up & down at Megidoh, saw oldest house in world at Jericho and still never left home as seen by fact that just few days ago took the #4 bus in T.A., just like on Ft. Wash. Ave. our little group of 26 concerned when illness struck; also when all was well, had sense of closeness and sense of humor. our group also innovative: ~~when~~ one went so far as to collect salt from Dead Sea in order to use it for salt-water next Pesach! we were inspired, found Israel challenging, our trip exhilarating and yet we are aware that with all our laughter and successful completion of tour, many problems.

### ECONOMIC:

As Americans we lived well but to illustrate the problem: during our two week stay, value of \$ rose by entire Israeli pound. gd standard of living, stores full, people buying but man can not exist on simple workers salary of 5000 IL, if a pair of shoes costs 700! ~~already~~. A man needs two jobs; a new auto, a Fiat, costs \$9000 which is out of reach of ~~most~~. On other hand, money is available and people live in comfort and some have wealth; the MD in hotel asked for his fee before even examining the ill person and in another instance, the hotel telephone operator quoted the initial fee. Again, great deal of construction of new buildings all over Israel, not only in South but in North as well; usually subsidized by UJA & JNF funds. Israel today has and manufactures everything, all is available; ~~and~~ export is so varied that when we saw toilet bowls in Beer Sheva, made for export in 25 different colors, not really surprised! if not for excessive defense needs, Israel could be one of wealthiest states in MEast, with one of highest standards of living but because of these needs, the rampant inflation, the poor value of IL no end of economic difficulties in sight.

### POLITICAL:

Speaking of economic problems and defense brings us to another subject: ~~politics~~. on this visit saw "Good Fence" for 1st time and very impressive at Metullah saw ambulances, soldiers, doctors all there to take care of Lebanese who need our help; while some Moslems Arabs probably crossed over, mostly Arab Xians and were it not for Good Fence, safe to say, no Xians left in south Lebanon. Quite a rescue operation and probably we prevented genocide of these people. When we were in Israel controversy between Golda and "peace now" movement broke into open; you must be there to appreciate factors involved. ~~geographic~~ probably correct that Begin is obstinate and intransigent but when you see the ~~geographic~~ position of West Bank, Golan Heights ~~and Golan~~ you know that the matter is not so simple as newspaper reports would have us believe. A swift thrust by enemy could quickly divide or partition land in matter of hours and it would take untold agony to put the land together again. Were I PM Begin, I too would be obstinate and not readily give in to demands of nations for I would be burdened now as later as to choice for safety or survival. Peace for my children now or ~~later~~ <sup>danger</sup> for my grandchildren? This is at issue because very few, as we have found out, guarantee safety of Israel.

### PEOPLE:

with this time-bomb and uncertainty of life, people remarkably calm; still:



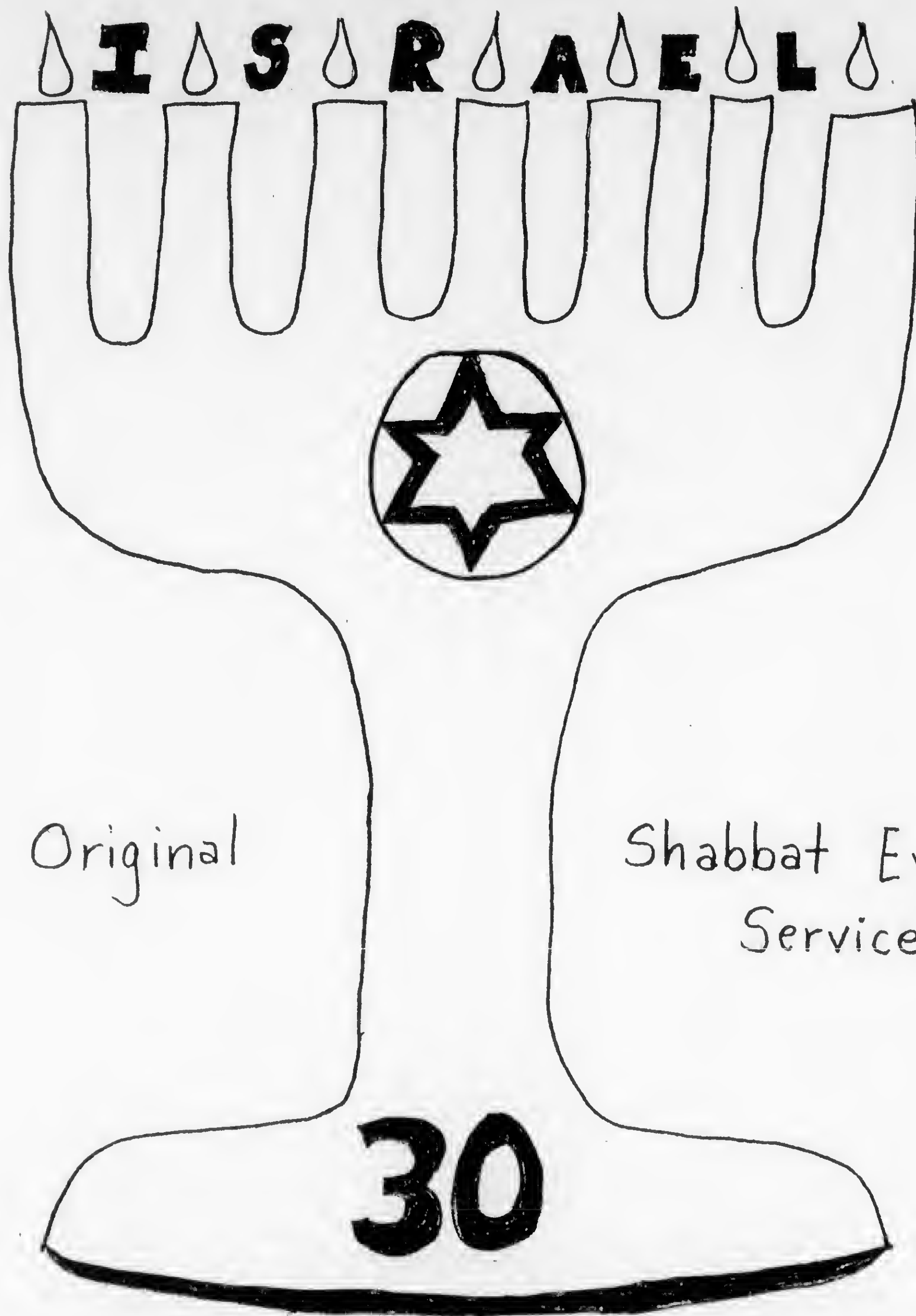
changes are obvious  
enormous numbers of children; shows that birth rate must be high which is a sign of confidence in the future.  
also, Israel today not what was envisioned by TH 75 years ago; more dark-skinned Jews; oriental Jews' birthrate far higher than those of the west and they will surely affect the sociological composition of people in next generation. ~~and~~ In 100 years from now, "our kind" not in predominance.  
Questions are being asked: from whence the new leaders? Despite fact that new president is of Sephardi community, Jerusalem Post carried item of discussion that orientals not being groomed for better positions or positions of leadership in army and government  
(This a problem we in America can well appreciate, you need only substitute word "black" for oriental and have same situation in own backyard.)  
Found also, when speaking of people, that there is a very definite religious slackening; am used to activity on Shabbat in TA & Haifa but in Jerusalem!! We stayed next to headquarters of orthodox rabbinate and this street usually closed off, out of respect ~~for rabbinate~~; this time, cars moved along street and sign closing street removed.  
Shows a definite change in attitude and implications as to religious power bloc and its effect on government, far reaching.

#### CONCLUSION

we were religious!  
prayed twice at wall; in hotels sang Kiddush together, went to Syn on Sabbath  
found also a link to religious <sup>life</sup> here: our studies prepared and intensified our knowledge of Israel and its history. OMind and Talmud class: tomb of Rachel, Machpelah in Hebron, Bar Kochba, Josephus are all names and places which we studied earlier and they meant something vital to us.  
Finally, as told to group that last night at Wall: this not to be seen as a tourist excursion such as to Scandinavia, Italy, etc. If so, miss point.  
At Wall, or other places, see past and future of our people; see ourselves as Jews renewed, revitalized, reborn.  
We left as a group which had several points in common re: study, Synagogue, social gatherings but we came back as a "Mishpacha"  
with sense of mission accomplished  
with sense of fulfillment attained  
with joy at what we had done and seen and felt  
We knew that we are a part of the living people of Israel.  
Amen.

Hebrew Tabernacle Congregation  
Friday, June 2, 1978  
R.L.L.

The Hebrew Tabernacle  
Youth Group presents:



An Original

Shabbat Evening  
Service

May 12, 1978

12 Iyar 5738

HEBREW TABERNACLE YOUTH GROUP  
SHABBAT EVENING SERVICE  
MAY 12, 1978 5 IYAR 5738

Introductory Remarks

Opening Song: Not By Might

Not by might and not by power, but by spirit alone ) 2  
Shall all men live in peace )

Children sing, children dream  
Though their tears may fall, you can hear them call  
And another song will rise, another song will rise  
Another song will rise

Not by might and not by power, but by spirit alone  
Shall all men live in peace  
Not by might, not by power, shalom

READER: Light is the symbol of hope

And hope is at the heart of every human

We all must hope in times of grief

It is hope that makes us believe that

There will be better times to come

These are the candles that bear the

Light which brings the hope

Hope for a feeling of love and unity

Among the people of the world

Hope that one day prejudice will pass

From the earth and that understanding

Will replace it.

These are the candles that bear the

Light which brings hope for peace

All over the world, and especially

In the Jewish homeland, Israel

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu  
b'mitzvotav v'tzivanu l'hadlik ner shel shabbat.

Blessed is the Lord our God, Ruler of the universe, who hallows  
us with His Mitzvot, and commands us to kindle the lights of Shabbat.

READER: May the Lord bless us with Sabbath peace.

CONG: May the Lord bless us with Sabbath joy.

READER: May the Lord bless us with Sabbath holiness.

ALL: Amen.

READER: Now begins the Sabbath-

A time for rest and meditation

Now is when we think about the week that passed and the week to come.

We realize where we have failed and succeeded in the past and

think of how we can improve ourselves in the future - always

hoping to make the right decisions. For this we now pray and

hope that God hears and guides us, so that we do the right

things for ourselves, our family and Israel.

READER: O Lord, help us to slow down and relax.

CONG. We shouldn't let the pressures and problems of everyday living destroy our minds and bodies.

READER: Help us to keep our goals in their proper perspective.

CONG: Help us to enjoy life.

READER: When we awaken in the morning we should greet the new day with a smile not a curse.

CONG: Help us to remember to take it easy once in a while, for if we don't we are not living life to the fullest.

READER: Lord God of night and dawn be with us this day.

CONG: God of times and seasons, be with us this day.

READER: Lord, God of hope and joy, be with us this day.

CONG: God of the loving heart, be with us this day.

READER: Be with us as we look for strength to be free: strength to defeat those who worship power, and strength to resist all who would oppress us.

CONG: God of freedom and right, be with us this day.

CONGREGATION PLEASE RISE

BORCHU ET ADONAI HA-M'VORACH.

BARUCH ADONAI HA-M'VORACH L'OLAM VA'ED

READER: Praise the Lord, to whom our praise is due.

CONG: Praised be the Lord, to whom our praise is due, now and forever.

CONG: How unyielding is the will of our people Israel: After the long nights, after the days and years when our ashes blackened the sky, Israel endures, heart still turned to love, soul turning still to life. Praised be the source of life and love, and Israel our people!

READER: Happiness is a fleeting thing, but a man can really come close to it by directing the forces of his life towards a goal he truly believes in. Be it pursuing material gains or worshipping God, a man's personal search is not a selfish thing, because by achieving happiness himself he can help others to find it. Pray if you mean it. Believe if you mean it. Belief does not mean praying when you need something. Happiness in prayer can only be found if you really believe in God and in Judaism.

CONG: Hear O Israel, the Lord our God the Lord is One.  
Praised be His name, whose glorious kingdom is forever and ever.

YOUTH GROUP: Shema Yisrael Adonai Eloheinu Adonai Echad.  
Baruch sheym k'vod mal'chuto l'olam va'ed.

CONGREGATION PLEASE BE SEATED



YOUTH GROUP: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might and these words which I command thee on this day shall be upon thy heart. Thou shalt teach them diligently unto thy children, and shalt speak of them when thou sittest in thy house, when thou walkest by the way, when thou liest down and when thou risest up. Thou shalt bind them for a sign upon thy hand and they shall be for frontlets between thine eyes. Thou shalt write them on the doorposts of thy house and upon thy gates: that ye may remember and do all of my commandments and be holy unto your God.

READER: We ask blessing for Israel's land and its people, a brand plucked from the burning; blessing for ourselves, a branch of that people refusing to die; blessing for the world, that world so silent. Let all who breathe enthrone You in their hearts, their words, their hands. Let the vision become reality.

YOUTH GROUP: Mi cha mocha ba eylim Adonai  
Mi cha mocha ne'edar ba kodesh  
No ra t'hilot oseh fele, oseh fele.

READER: Source of all being, we turn to You as did our people in ancient days. They beheld You in the heavens; they felt You in their hearts; they sought You in their lives. Now their quest is ours. Help us O God, to see the wonder of being. Give us the courage to search for truth. Teach us the path to a better life. So shall we, by our lives and our labors, bring nearer to realization the great hope inherited from ages past, for a world transformed by liberty, justice and peace.

V'SHAMRU

READER: The land of Israel will be small...but the people of Israel will make it great...  
Not in opulence but in eminence will their destiny be fulfilled and the elixer of their pride will be distilled, not out of dominion or farflung borders, but out of the faithful and skillful building of the good society.  
We need each other. We must stay together and support each other forever.

READER: What does Israel mean to you?

CONG: Israel means a land that fights for the right for all Jews to have a homeland. And Israel tries hard to make peace with a country that made our people slaves thousands of years ago. Both countries are trying to make peace. Hopefully there will be peace between Israel and Egypt. May Israel be a land of peace and a home for Jews forever.

CONGREGATION PLEASE RISE

AMIDAH

READER: God of ages past and future, God of this day, as You were with our fathers and mothers, be with us as well. As You strengthened them, strengthen us. As You were their Guide, be ours as well. Grant that we too may be bearers of Your teaching, teachers of Your truth. Then our tradition shall endure, and Israel live: from mother and father to daughter and son, and all who follow them. One generation comes, one generation passes. Students of Torah become teachers. The people and its tradition endure.

CONGREGATION PLEASE BE SEATED

READER: Israel doesn't only represent a country on the map. It's also an idea, the idea of all Jews united, believing in the same basic ideas. Israel for some people is a refuge, or second homeland. Israel can be a place with famous cities and landmarks ---the Western Wall, Masada, Jerusalem, Haifa and Kibbutzim. Israel can represent the years of war fought for the creation of Israel or the peace we hope to achieve in the near future. Israel can represent the family you have there, or a place you hope to go to...

READER: Let the day come when we turn to the Lord of peace, when all are a single family doing His will with a perfect heart. O Source of peace, a peace profound and true; lead us to a healing, to mastery of all that drives us to war within ourselves and with others. O Lord of peace, bless us with peace.

YOUTH GROUP: Shalom rav al yisrael amcha ta sim l'olam (2) chorus

Ki ata hu melech adon l'chol ha shalom (2) (chorus)

V'tov b'einecha l'varech et amcha Yisrael, b'chol eit u v'chol sh'ah b'shlomeicha (chorus)

SILENT PRAYER

Oh Almighty, let there be peace everlasting for the 30 year old State of Israel and all peoples in the universe. Let the heads of state find a solution and settle all the differences that oppress not only the Israelis but all the other people in the world. May future generations be able to live in peace and contentment. Dear God, help us to strive for this goal. Grant that others may learn and follow the example that we have set. And may every human being find peace.

SONG:

Why did so many people go  
to that land called Palestine?  
Why did they burn the cities down,  
and build them up again - in time?  
They worked for that one reason true,  
a homeland for each and every Jew.  
A place, a refuge, a land of peace, that is the hope for the Middle East.

Why have so many people fought  
for that land of history?  
Because it isn't just a land,  
but an idea that all Jews can see.  
The idea that lives in all Jewish minds  
a dream of Zion in Palestine.  
A place, a refuge, a land of peace  
that is the hope for the Middle East.

Chorus

Some time that day will dawn  
there will be no more sorrow.  
There will be peace that morn  
I hope that day's tomorrow  
Then every voice can sing  
shalom yimlach l'Olom vaed  
peace will reign for ever and ever  
shalom yimlach l'dor vador.

The idea of Israel  
Lives in every Jewish mind.  
The idea of all Jews-united,  
unpersecuted-then we'll find  
The whole world can live without war  
together-we'll open the door  
Then the flag will be unfurled  
A flag for peace over all the world.

Chorus

(We ask an extra moment of patience as the wine is being  
distributed to every member of the congregation. )

CONGREGATION PLEASE RISE

KIDDUSH

CONGREGATION PLEASE BE SEATED

SERMONETTE

CONGREGATION PLEASE RISE

ADORATION

CONGREGATION PLEASE BE SEATED

Kaddish

Announcements

Explanation of service

Closing Song:

Adon olam asher malach b'terem kol y'tzir nivra l'eit  
na'asa ve chef tso kol a zai melech shemo nikra

Benediction

PARTICIPANTS IN SERVICE IN ALPHABETICAL ORDER

Ted Altschuler

William Eisner

Evelyn Finster

Eva Ferdman

Anita Friedman

Monica Haas

Lloyd Hartog

Marc Hartog

Cantor Herman

Rabbi Lehman

Sharon Lehman

Student Rabbi Perman

Alex Rothschild

Michael Wittner



INTRODUCT

A General

- 1 in wk~~x~~ to come we will ~~be~~ beginning the read of major bk of Mishna: PA; nt only a volume of ethic teachings bt one which spans an entire philo of life
- 2 it is bk we rd on S between P & Sh and in anticipation and in order to comprehend ths occas, take one saying which illustrates nt only depth of message bt ~~need~~ ~~fr us to understand what is~~ essence of ths gathering.

B Specific

- 1 v comes frm chapt and rds as follows: know whence you came, know where u are going and know before whom u destined to give account.
- 2 ths a v which has partic relevance as we gathered re Yizkr observance bt <sup>also</sup> has relv fr us all throughout lf ~~and~~ We can honor our dep~~rt~~d best if we take to hrt
- 3 and apply concepts nt only to the dead bt also to us and our own needs during crse of stay on earth.

BODY

A WHENCE WE CAME

- 1 obv message: our backgrnd, our herit, our origins, as indiv and as Jews
- 2 we recall homes, warmth, love, concern
- 3 we think of our parts and gr-p who initiated the process fr gd and meaning which makes us responsible human beings to ths very day
- 4 more: think partic of those now gone = moth<sup>r</sup>: who gave us of her love, her care, her warmth, who provided shelter and sustenance, who wiped the tear & who caressed the cheek
- 5 think of a f: strong, vital, resolute who embodied by hs very presnce: principles, ideals, values by means of which so many of us to ths day empre r life
- 6 gr-p as well, of whose wisdom and fulness of yrs we learned, and whom we remember fr gd and fr honor bec ~~from whom we came~~ we are an extension of thr exist

B WHERE WE GOING

- 1 ths the 2nd part of the basic v & just as vital as the first, especially as we observe Yiskor
- 2 where are we going? what our goals, ambitions, beliefs and dreams fr which we strive and which we embrace in fullness of our commitment to way of life
- 3 we have each made a st<sup>atement</sup> by means of ~~which we live~~ ~~bt that nt fullness of commitment~~
- 4 now, we walk side by side wth members of ths gener<sup>ation</sup> wth our husb & wives, wth children, wth br & sistrs and it is as a <sup>family</sup> gr<sup>oup</sup> by means of which we seek to bld
- 5 some are fortunate & still have fam at hand; others

have already tasted the bitter cup: how many have lost  
husb or wife wth whom built an existence, wth whom  
shared common vision of an enduring future & now alone  
6 a husb feels loss of comftr his wife personified; a  
wf misses strength & courage shown by the man, & in  
thr home there is a void which is hard to bear.  
7 same fr br & sist, ch, lvd ones & friends: ~~they~~ <sup>we</sup> knew  
where ~~they~~ <sup>we</sup> were going, bt now must walk alone & we  
share thr grief ~~as~~ we acknowl thr loss.

C BEFORE WHOM GIVE ACCNT

- 1 ths final concept in v & that is why we are here to  
observe Yiskr; we know frm whence we came, where we  
going & we know that we must give account, as some  
have already done
- 2 we here befr Gd in Sanct dedicated to His presence;  
what has ~~been~~ <sup>g</sup> value & merit of our life, what shall  
we finally say when hr of reckoning is at hand?
- 3 it all comes together as v already stated; there is  
no one to spk fr ~~ourselves~~ <sup>us</sup> except our deeds, our  
thoughts and what we represent.
- 4 Fr the gd of our lives let us stand in the image of  
the best which characterizd the past, which rep the  
present, so that we nt fnd whating in the future.

CO CLUSION

A Gneral

- 1 moment of sadness and memorial and tears and hurt  
bt Yiskr <sup>also</sup> serves anothr purpose ~~as well~~; makes us aware  
that in Jud lk nt only to the deceasd bt to ourselves
- 2 ours a faith oriented toward the living, at very mom  
it extolls virtues of the dead; we use lesson of th  
past to live a bettr life today so we can give a  
proper reckoning, a gd accnt, in the future.

B Specific

- 1 know whence you came: frm home, backgr, parents
- 2 know where u go: wth lvd ones & wth thr memry of  
lvd ones as a guide, source of strength, comftr
- 3 before whom give accnt: Gd & His image, fr gd, fr  
honor, fr blessing so that we shall nt have lvd in  
vain.
- 4 as <sup>with</sup> those who preceded us: we must make ths a bettr  
& more meaningfl world in which to live. ~~for next year.~~

Amen.

Heb. Tab., Sat. A.M., April 29, 1978

Yiskor Service; last day PESACH

is at center is <sup>proven:</sup> ~~is~~ that man ought to be engaged, be active, be involved, be ~~engaged in~~ <sup>linked to</sup> task at hand.

4 the true re family, society, Syn life; in personal relationships and inter-actions of people

5 the ideal is nt the totality, nt the completed product, nt the end of it all bt the sense of sharing in the excitement in process of creating fr gd

6 man must do something, ~~be engaged~~, do his part; we are nt free to desist from it = 2nd part of verse.

## CONCLUSION

### A General

1 verse then nt as simple as 1st ~~surmised~~: we nd to lk at the message frm sev diff pnts of view

2 we nd nt be perfect, we nd nt complete task & this is acceptable & valid & ~~does~~ nt detract frm us as prsns

3 we nd to participate in the process; thus, nt free to desist frm it

### B Specific

1 ~~in view of the analysis~~ <sup>in sum</sup>, to retreat frm life in order to avoid its engaging responsibilities is as much a problem as thinking that we must do it all ourselves

2 thus, can't abstain frm task bt nd to take part in it; nd nt complete it bt must join to create it.

3 the lesson of the v, in terms of basic psych needs, as valid today as it was when first written; it is a bk worth reading & surely worthy of being studied.

Amen.

Heb. Tab., Sat. A.M., May 13, 1978

7/2/50  
Miss  
12.1.10

KORPNER

H - 221-1470

W 23-

Richard Krinner 8675

Donald J. 223 5168

Walter Strauss



## INTRODUCT

## A General

- 1 refer again to bk of Mishna which we rd betw P & She called "PA"
- 2 bk of ethical teachings; meanings obvious & hidden bt always of consequence to generation of Jews
- 3 verse we want to spk of ths day: Rabbi Tarphon: nt incumbent upon u to complt wrk bt neithr free to desist frm it.

## B Specific

- 1 what so special abt thg verse? seems obvious that one cant complete all the work set before us, & we accept it
- 2 as matt'r of fact, all of us ~~burdened by knowledge~~ <sup>aware</sup> of ths concept bec we know in terms of our own lives tht nt always able to do, or do fully, what we set out fr
- 3 why then ths obvious teaching? what is there in ths v which brings certain specific message even to our own day & age

## BODY

## A PERFECTION

- 1 reason fr disc & consideration of ths verse is that it is nt as obvious as one might find at 1st glance
- 2 there are people who cont to strive for fulfillment of whatever task is placed before them and are nt able to cope with fact that something not completed
- 3 no quest bt that this some sort of psychic flaw; bt nt an inconsiderable portion of people strive for ~~total fulfillment~~ <sup>fulfillment</sup>; even more, they are "driven" to attain a state of being charact by perfection and anything less causes psychic upheaval & trauma
- 4 it is in ths context that we must understand the v of PAvot: "nt incumbent upon u to complete the work", we recognz that perfection nt nec to be attained, that it is nt a fault
- 5 indeed, ~~even~~ if nt whole or fulfilled this is part of the human, of the mortal condition, &
- 6 we can still be a gd, genuine persons even if nt perfect, if nt fulfilled, if nt done all we set out to accomplish; "it is nt ~~incumbent~~ upon us to compt work!"

## B PROCESS

- 1 bt of c the verse goes further: neithr are u free to desist frm it altogether! what is meaning of this?
- 2 more than the end, means of achieving "even more vital, which is to say: nt the complete work that is at issue bt the process associated with task before us
- 3 to rephrase: our general emphasis is to lk at the completed task & to admire or be awed by it bt what

We American Jews have recently found ourselves in a terrible dilemma:  
 members of the American Nazi Party have tried to march in Skokie, Ill. <sup>The group</sup>  
<sup>and its ideas are</sup> ~~idea and concept~~ abhorrent to us. <sup>The march is</sup> ~~but~~ At the same time, <sup>a</sup> concept which we  
 have difficulty fighting because it is important for us to maintain the stand-  
 ard of the first Amendment to the U.S. Constitution; <sup>guaranteeing</sup> ~~which guarantees~~ the  
 right of free speech and free expression to every American citizen. How to  
 resolve this conflict, this dilemma <sup>2 2x</sup> ~~which~~ is further aggravated by our oft-  
 cited refrain, <sup>linked to</sup> ~~cited on~~ many other issues, that it is vital to our survival  
 as a minority in America that <sup>one</sup> ~~the~~ law exists and applies equally to all, ~~citizens~~.  
 Thus, free speech for the Jew and free speech for the Nazi, for the marcher  
 in Skokie as well as the Viet Nam protestor, and for the thousands who marched  
<sup>Contrary to</sup> ~~against~~ local ordinances in the Civil Rights struggle of the 1960s. For us,  
 from the moral point of view, the issue is simple: We are against the Skokie  
 marchers but from a legal point of view, and taking the other ramifications  
 into consideration, the matter is not so simple....

What then was it that permitted the formulation of a resolution against  
 the marchers, sponsored by members of our organization and wholehearted <sup>by</sup> ~~gen-~~  
 dored by me? It began to emerge from our discussion of the feelings and  
 ideals which had motivated the Civil Rights marchers over a decade ago that  
 the two marches and their <sup>participants</sup> ~~paths~~ were characterized not by similarities  
 but by fundamental differences. The Skokie marchers want to take something  
 away, they represent the worst in limiting the rights of others and they stand  
 by virtue of their philosophy, for the very opposite of the first Amendment:  
 they would be the first to deny free expression <sup>to others.</sup> ~~of opinion~~. On the other  
 hand, the Civil Rights marchers, when they walked in defiance of public  
 opinion and the law in Alabama, Mississippi, Georgia and Florida far from  
 taking away ~~they~~ wanted to give, to broaden the scope of free expression. ~~and~~  
 They felt justified in testing the law for the good and advantage of all,  
 rather than the repression of one group...

In solving our dilemma then by affirming a resolution against the marchers  
 we did not want to <sup>minimize</sup> ~~downplay~~ the eventual resolution of the case by the Supreme

Court but ~~we~~ felt that our moral stand rested on this added dimension: if a conflict arises between the nuances of the first Amendment and our right to exist<sup>A</sup> as a people, as a religious entity<sup>X</sup>, if, in short, it would turn out to be a confrontation between life and death, then we would force the issue for life without a moment's hesitation or a moment's qualm as to our right to do <sup>so.</sup> ~~this.~~ The concepts associated with the word "Nazi" in "American Nazi Party" do ~~not~~ permit us an element of chance; we of this generation know the meaning of the word, and its consequences, all too well...

In addition to all else there is a matter<sup>v</sup> of symbolism<sup>!</sup> ~~involved~~. The issue under different circumstances might have been resolved on other, less explosive levels. For example, <sup>X</sup> would have been quite different had the Nazi marchers chosen to parade in December in Alaska! But, <sup>theirs</sup> ~~it~~ was an act of defiance, a flaunting of the symbolism which creates the conflict: ~~and which further resolves the dilemma:~~ not alone the Swastika but the uniform, planning to march on Hitler's birthday, marching in Skokie with its many holocaust survivors, the use of the privileges of the first Amendment by a group which would be the very first to deny its <sup>protection</sup> ~~privileges~~ to others... Free speech ~~does~~ not give anyone license to harass or to advocate the overthrow of our way of life; in addition to legal and political there are moral and psychological barriers as well. Or, to rephrase: to advocate genocide<sup>X</sup> as the Nazis do ~~because they are of this kind~~ <sup>he denied</sup> and to ask for free speech in America are two mutually exclusive concepts...

Why then should these specific marchers ~~not have~~ the protection offered by the first Amendment, and others do have it? Because they are outside the boundaries of human decency by definition, as we of this generation of holocaust survivors know all too well. It is a matter of social contract: you obey the Law and so will I, from the stop light to refraining from <sup>the</sup> murder of another person because of his individual beliefs and preferences. We can not stand idly by and permit the Nazis to march in Skokie! ~~because~~ By virtue of what "Nazi" represents they want to dehumanize us and we affirm our right to life, to humanity, to existence within the family of mankind. ~~and~~ On this single issue of life versus death there is no dilemma of any kind. We represent survival & we stand for life!

*for The American Jew.*

R.L.L. - H.T. - Friday eve - April 28, '78

## "Rel. Help in Pschy Problems"

### INTRO

We touch cong when he most vulnerable  
setting: open up, unbrden yrself  
times when comf, consol, courage, strength needed  
re: illness, surgery, d in fam, persnl crisis re m  
marriage or children, conversions } - psych prob  
thus: platitudes acceptd bt nt valid  
triteness in core situation identifies iself  
We nd nt be able to solve problms or resolve conflicts  
rather: extend hand & touch } rel help  
indic to cong that he nt alone = essential!  
Found: loneliness allpervasive bt we rel leaders rep  
a rel "family"; thus, bring indiv in to join us.  
Seder: we hd of household; a nurturing of spirit.  
Ths accomplishes: identific, mutual, sharing

### BODY

#### A DIFF BETWEEN AGENCIES & US <sup>entered</sup>

- 1 agencies: nt ~~institutionalized~~ or oriented that way,  
nt centered on persn, <sup>rel to grp, impersonal, more</sup>  
analytical <sup>like mind</sup>
- 2 we: institution oriented, 1st line in intervention,  
clergy available, trad comfort of the known & the  
acceptd
- ✓ if nec, latr on, able to refer by means of our auth  
ority; people more willing to accept referral frm y

#### B RABBI VS PRIEST

- 1 clergy occupies diff positions in each faith; we nt  
same as minstr or priest; <sup>but diff premise:</sup>
- 2 Jews do nt need r bec in Jud he is a teacher; do  
nt have concept of "calling" nr a "mystical" setting
- 3 dont have the authority either as teachers, espec  
in our time; bt when psych needs arise then we no  
longr teachers bt "seelsorger" concept. <sup>more merged in life</sup>  
<sup>rather than trad lines.</sup>

#### C THEOLOGICAL RAMIFICATIONS

- 1 our orientation diff re man's place on earth: pos  
outlk frm beginning; no OSin stain bt, rather, man  
inherently gd frm birth
- 2 phys & psych health of man is the same & is OK &  
while all Xian faiths do nt belabr OS conce t & its  
stain on man, cite it to indic differences <sup>re psych prob</sup>  
<sup>rel help</sup>
- 3 2nd: diff wth attitudes toward sin & forgiveness in  
Jud as vs X: no confessional, no vic atonement, and  
Ths a majr diff in attitudes, approach, concerns
- 4 YK man must approach fellow man 1st bef approach  
Gd; rabbi motivates ths; X believes in his having  
been forgiven bt Jew knows it bec approachd man di-  
rectly, person to person <sup>but cant give absolution</sup>

#### D J FAMILY

- 1 my role as mediator in fam conflicts: <sup>rel help in</sup>  
<sup>psych prob</sup>



not only there is coming from  
but there we found - goats  
and help - gave medicine to lift  
eyes in our time of vaccine

## Rel Help & Psych Provlms

- 2 J trad vs people lv togethr, areas of conflict, attitudes of parents
- 3 parents lose communication wth ch & my task is to facilitate communications, oftn more imp than moral judgements; nt my/their values bt openness
- 4 applies to all fam structures? perhaps bt J has a hist of close family life & perpetuation vital bec:  
a- m-m, <sup>b</sup> low b rate & birth control devices, and  
c- decimation of population via holocaust,

## E HOLOCAUST

- 1 ths an issue unique to my cong bec of its history exper of our people bt all find parallels
- 2 psych ramifications in survival, guilt, what real/imagined sins in order to have survived
- 3 uprootedness several times over in ths generation
- 4 loneliness bec fam killed; kids did nt know that Jews had grandparents also
- 5 believe in Gd aftr Ausch.
- 6 altho this 30 yrs past majr events, issue in forefront; now have luxury to think, confront, deny; Germn Jew: structured, rigid and little showing of emotions, all inside
- 7 often the reactns to exper comes out aftr many dec, at night, when cert films shown, pictrs published.
- 8 as r, as one fam/ if nt skilled-in psych techniques, can cope wth ths somewhat ~~easier~~ <sup>better</sup> than most; that is if I can resolve some of conflicts wthin myself.

## CONCLUSION

- A what is at issue here?  
rel help & psych problems as counselors as fathr figures or heads of families on personal, sectarian, theol basis possibilities are endless, *as are problems.*
- B however, we brought togethr by approach to people willingness to listen, available fr meetings figures of authority who can channel people properly
- as long as we dont take ourselves too seriously, or confuse our role wth that of Gd we can bring rel help to psych problems.

David Goldberger  
Attorney at Law  
5 South Wabash Avenue, Suite 1516-B  
Chicago, Illinois 60603

March 20, 1978

Mrs. W. B. Altschuler  
140 Cabrini Blvd.  
New York, New York 10033

My dear friend,

I am the ACLU lawyer who went into court last April to defend freedom of speech in Skokie, Illinois, for a handful of people calling themselves "nazis".

The case has had an enormous impact on my life.

It has also gravely injured the ACLU financially.

I would like to explain why we took the case, and why the ACLU needs your help now.

The case began when the nazis scattered requests to several Chicago suburbs seeking permits to hold a rally in their towns. Skokie was one of those towns.

Many of the towns that received the nazis' request just ignored it. Skokie did not.

Skokie responded by obtaining a court order banning the rally, and by passing several local laws that in effect prohibited most political rallies, not only the nazis'.

The nazis asked us to defend their right to hold the rally, and to challenge one of the laws prohibiting it. Though I detested their beliefs, I went into court to defend the First Amendment.

I've had a lot of experience with bans on speech like the one in Skokie. I've opposed them when they were used to block civil rights marches, and I've opposed them when they were used to ban anti-war demonstrations. At this very moment, I am representing the Martin Luther King, Jr., Coalition, which has been

HA

banned from Marquette Park, a hostile white neighborhood on the southwest side of Chicago, by a law very much like one of the Skokie laws.

But the Skokie case was quite different.

Skokie's population is predominantly Jewish, and includes a large number of concentration camp survivors. To allow people calling themselves nazis to parade in that town seemed to many an agony too much to bear.

I share that agony. All of us at the ACLU do.

The Executive Director of the ACLU, Aryeh Neier, is himself a survivor of nazi Germany. He has more reason than most to despise what people calling themselves nazis stand for.

But the nazis are not the real issue. The Skokie laws are the real issue.

Very few people have actually seen the Skokie laws. They do not specifically prohibit nazis from speaking. They don't even mention them.

The Skokie laws require anyone who wants to speak, parade or demonstrate to apply first for a permit, and they grant the village officials the power to deny a permit if in their opinion the proposed speech portrays a "lack of virtue" in others or "incites hostility."

Anyone who wants to speak must also post a \$350,000 insurance bond. This requirement applies to everyone, not only the nazis, and since insurance companies rarely will write such insurance, the requirement in effect prohibits everyone's free speech.

In fact, Skokie has already used the very same law to deny the Jewish War Veterans a permit to parade.

It is crucial that these kinds of laws and requirements be struck down, because there is no way to limit them. If they are not struck down, then towns everywhere will have the legal power to pass identical laws, and to use them to prohibit whatever they believe is offensive.

Think of such power in the hands of a racist sheriff, or a local police department hostile to anti-war demonstrators, or the wrong kind of President.

That is what was at stake in the Skokie case.



Yet many, understandably, did not see it that way. They felt that the nazis views were so reprehensible that they did not deserve the protection of the Constitution.

A few people even made personal threats against me and other members of the ACLU staff.

The effect of all this on the ACLU has been very disturbing to me. Thousands of members have resigned, and its income has plummeted. All over the country, ACLU offices have had to lay off staff, and financial support for many of its cases is now in jeopardy.

Of the approximately 6,000 cases handled by the ACLU throughout the country, only six -- or one-tenth of one percent -- are like the Skokie case. But now the others are in danger, too, because there isn't enough money to continue.

What do we say to the woman who has been cut off from medicaid payments for abortion? Or to the parents of a mentally retarded child rotting in a state institution? What do we say to a former government employee whose book on the CIA is being censored? Or to parents and teachers in a high school that has just banned Kurt Vonnegut and Bernard Malamud from its shelves?

Right now, we may have to say no. We can't help. Too many members have stopped contributing.

And what about our lobbying in Washington? Do you remember S. 1, the notorious revision of the criminal code that we successfully beat back a year ago with your help? Now a new bill, improved but with many of the same provisions in it, is about to pass. Do we stop lobbying? We have already cut back substantially, because too many members have stopped contributing.

On January 27, 1978, the Illinois Supreme Court declared the Skokie ban unconstitutional. And on February 23, 1978, a federal court struck down all three Skokie laws including the \$350,000 insurance requirement. We've eliminated the ban on everyone's speech. But the ban was not the only casualty of the case.

The ACLU is on the edge of a precipice, and it needs your hand. We are currently making long-range plans for rebuilding our financial strength, but meanwhile we must survive this crisis.

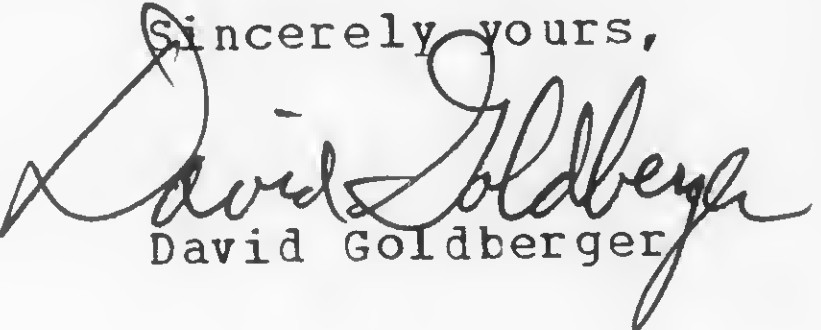
If we can get just ten thousand staunch friends of civil liberties to contribute just \$25 each right now -- no matter what they may have given before, or how recently -- we can pull through.

In every generation, there is a comparatively small number of people with rare social insight whose thoughtfulness and conscience tip the scales in favor of important human values. Their names are not always recorded in the history books, but the consequences of their deeds are.

By your past support of ACLU, you have identified yourself as part of the "saving remnant" of our own time. Now we ask you to join with others like yourself all over the country not just to support ACLU but to save it.

Won't you please use the enclosed card and envelope to send the ACLU your special contribution today?

Sincerely yours,

  
David Goldberger

DG/AG  
Enclosures

RESOLUTION ON THE AMERICAN CIVIL LIBERTIES UNION

Recognizing the complex issues involved in interpreting the First Amendment and acknowledging the differences of opinion which exist amongst the members of the Central Conference of American Rabbis concerning the propriety of the American Civil Liberties Union serving as legal counsel in the case of the American Nazi Party, we, nevertheless, recognize the invaluable contribution which the American Civil Liberties Union makes to the protection of the civil liberties of the citizens of our country.

We urge our members not to withdraw from the ACLU in protest over its vis-a-vis the American Nazi Party and the planned march in Skokie. We urge our members to register their views, whether in support or disagreement of the actions of the American Civil Liberties Union, in written and verbal communication to the American Civil Liberties Union. We encourage our members to offer financial support to the American Civil Liberties Union at this very critical time in its history. We have joined with this significant organization in many efforts over the years to protect civil rights and would consider it a great loss to our country should the continued existence of this organization be endangered.

Our support of the overall program of the ACLU regardless of this specific problem does not preclude our recognition and support of the right of all citizens to use all legal means to prevent the proposed Nazi march in Skokie.

אגוד הרבנים המתקדמים

## CENTRAL CONFERENCE OF AMERICAN RABBIS

790 MADISON AVENUE • NEW YORK, N.Y. 10021 • (212) 734-7166

Office of the Executive Vice President

April 7, 1978

Rabbi Irwin M. Blank  
1187 Beacon Street  
Brookline, MA 02146

Dear Irv:

The CCAR Executive Board passed the resolution on the American Nazi Party, changing only the last line to now read, "Will sustain this objection."

They did not approve, after a tremendous discussion, the resolution on the ACLU. It was a close vote and the discussion pretty much paralleled the elaborate discussion at the meeting of the Committee on Justice and Peace the week before.

You can, of course, on behalf of the Justice and Peace Committee submit it now to the Resolutions Committee. My suggestion is that you look at it again before doing so, and somehow try to make it more acceptable. In doing so, you might want to phone Ely and get his counsel.

During the discussion on whether or not we should boycott non ERA States, which incidentally, resulted in a decision not to do so, although the discussion was limited to two specific cases, a request was made that we think through the whole philosophy of boycotting and try to arrive at some kind of a standard by which the Conference could operate in the future. In your next communication to your committee, you might ask them to start thinking and responding on this, and I think it would be an excellent subject to discuss at your open committee meeting in Toronto. We will be grateful for your undertaking this challenge.

Warm good wishes.

Shalom,

Rabbi Joseph B. Glaser

JBG/s

cc: Rabbi Ely E. Pilchik

### OFFICERS

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Short Hills, N.J.  
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New York, N.Y.



PROPOSED RESOLUTION ON THE AMERICAN NAZI PARTY  
Submitted by the CCAR Committee on Justice and Peace

We express abhorrence of the existence and activities of the American Nazi Party. We regard their presence in the midst of our country as unconscionable. We reject the notion that a group which advocates genocide as does the American Nazi Party by their very use of the name "Nazi" has the right to engage in public demonstrations or exercise the freedom of speech which is one of the blessings of American democracy. It is our hope that our Courts, in the light of the history of German Nazism and the Holocaust which is a part of that history, will reject the claim of this group that to advocate genocide is a proper use of free speech.

Submitted by,

CCAR Committee on  
Justice and Peace

## SKOKIE DILEMMA.

### INTRODUCT

#### A General

- 1 we Am Jews have recently fnd ourselves in terribl dilm  
~~new~~ Am Nz party <sup>to</sup> march in Skokie = abhorrent to us bt  
on othr hand: <sup>our reluctance</sup> conflict wth 1st Amdn proviso: fr spch
- 2 how to resolve ths conflict, ths dilemma bec as we  
so oftn said in past, on so many othr issues, it is  
vital to our survival <sup>as a minority</sup> in Am that 1 law exists & appl  
equally to ~~all~~ <sup>all</sup> citizens, ~~and to the same~~
- 3 thus, free spch for the Jew & free spch fr Nazi, fr  
marcher in Skokie as well as fr VN protestor, fr the  
thousnds who marchd against local ordinances in CR  
struggle of the 60s.
- 4 ~~while~~ fr us, frm moral pt of v, issue ~~was~~ <sup>is</sup> simple: we  
against the Skokie marchers! ~~but~~, frm legal pt of v  
and taking othr ramific into consid, not so simple
- 5 what to do, how to resolve. ~~at the pt~~ Want to becm  
more personal & tell us of my own limitd participatn  
in ths issue. :wofc...

#### B Specific

- 1 all of us, of c, had suffic warning that ~~issue~~ <sup>matter</sup> would  
come to a head bt so many of us did nt know how to  
dl wth it & ~~in some part~~ <sup>therefore</sup> bec of our inaction, it was  
the Xian world which jumped into vacuum & to our de-  
fense bec 7 on Civ. Lib. J. paranoia
- 2 NCCJ wth kits, armbands, Stars, programs, church grps  
and offer to line streets of Sk wth seminarians = all  
to thr credit; X world ths time nt fnd wanting
- 3 bt Jewish grps, bec knew cought on horns of dilemma  
did nt k ow how to approach except thru courts, & u  
all know what happ to ACLU when defended Nazi party
- 4 bt I felt that as formr pres of NY & <sup>former</sup> memb of Natl Ex  
our CCAR <sup>R</sup> ought to say something & askd persmission to  
spk befr Comm of J & P, met in N.Y. end of March
- 5 15 of us, all ovr country, rep of Sc Act Ctr in DC,  
marchers of St. Aug & Selma; ~~a~~ debate wthout resolve  
fr more than an hour. Cld nt agree <sup>to spk</sup> vs Nazi march & fr  
ful to take plain moral stance
- 6 at one pt vtd 15 - 0 that we vs Nazism! Absurd situa  
wth internal pol overtones more <sup>dominant</sup> so than moral, wth t  
lawyrs among us hoping fr fav rule by crt rather than  
confronting the nuances of 1st Amend as rabbis.
- 7 debate so confusing that 1 r swayd by moral argument  
votd ~~the~~ way bt quickly changd bec of legalities; debt  
so acrimonious that word "cowardice" was heard. Not  
one of our finest hrs & resol I rd, majr breakthrough

### BODY

#### A LIFE & DEATH

- 1 what was it that caused cert changes in attitude aft  
an hr and permitted formulation of Res 1 re d t

- 2 it began to emerge from disc of motivations which had motivated CR marchers over a decade ago that the two marches & their adherents were characterized by ~~similarity~~ <sup>similarities</sup> of ~~principles~~ but by fundamental differences
- 3 the Skokie marchers want to take something away, they represent the worst in limiting the rights of others, ~~they~~ they stand by virtue of their philosophy, for very opposition of the 1st Amendment: they would be the 1st to deny free expression
- 4 on the other hand, the CR marchers, when they walked vs Law in Alab, Miss, Ga & Fla far from taking away the wanted to give, to broaden the scope of free expression and they felt <sup>justified</sup> the right to test the law for the good and advantage of all rather than repression of 1 group
- 5 as a consequence, the more we spoke the more ~~abovious~~ <sup>obvious</sup> became the difference between these two groups, points of view & while no one wanted to downgrade event, resolution of case in Supr Crt, felt we had right for moral stand.
- 6 it was, after consideration, not a matter of conflict but between 1st Amendment & marchers but conflict between life-giving attitude & that of death & Jud always for life & this far more than being a mere simplistic statement had all the more validity when applied directly to you and me, <sup>to our generation.</sup>
- 7 when philosophy of 1st Amendment is confronted by right & desire of the Jew to live, <sup>challenged</sup> because this right threatened by Nazism, we should have no hesitation but to speak out for our life

## B SYMBOLISM

- 1 that is taking matter on its simplest terms and we should ~~not~~ have <sup>no</sup> hesitancy <sup>besides, in addition</sup> ~~in any case~~ there is a matter of symbolism involved. ~~Issue is clear-cut~~
- 2 we have always had anti-semitism in this country, not a new <sup>phenomenon</sup> ~~aspect~~ of our collective existence; we know what anti-semitic comments & diatribes the <sup>incumbency</sup> ~~personality~~ of K brought up
- 3 on the other hand, what these Skokie marchers have done is to use the privilege & power of the Law for their own dark purposes: they have faltered & abused its protection for their own advantage: their philosophy speaks vs free expression & that free expression guaranteed them they use vs us.
- 4 it <sup>becomes</sup> ~~is~~ a mutually exclusive contract, a contradiction in terms, an abuse of privilege in a free society <sup>and denied!</sup> ~~allowed!~~
- 5 ~~but more~~, symbolism is all pervasive. ~~Issue under~~ different circumstances might have been resolved on other, less explosive levels ~~altogether~~. Would have been quite different had Nazi marchers chosen to parade <sup>in Dec</sup> in Alas
- 6 but it was an act of defiance, a flaunting of their symbolism <sup>unforgotten</sup> (& not Swastika alone!), <sup>plan to</sup> ~~that made them~~ march on Hitler's birthday, in Skokie with its many Holocaust survivors, when by their very presence they incite to riot. A very simple concept arises: free speech under

Amend does nt give anyone ~~license~~ <sup>license to harm or</sup> to advocate overthrow of our way of life; in add to legal & politcal there are moral & npsych barriers to ths

7 or, put ~~another~~ way: to advocate genocide as the <sup>Nazi</sup> do, bec they in ths trad, & <sup>as in</sup> free speech in America r mutually exclusive. We vs genocide!

## CONCLUSION

## A General

- 1 we come togethr ths eve nt only re Sabb, nt only re Skokie bt also to ~~obs~~ <sup>mark</sup> annual commen of Yom HaShoah, as ths day is obs by many Syn throughout country
- 2 it ~~was~~ a day orig linkd to Warsaw ghetto uprising & annihil, & has come to stand fr entirety of our exper  
We mourn all those who d, al K HaShem <sup>Sh, Yom HaShoah</sup>
- 3 ~~bt~~ In ~~forty~~ odd yrs ~~in~~tervening, have learnd, few valuable lessons: we nd to spk out, X world inpart is ready to "bear witness", people cn be rallied to a cause, altho both pro & con
- 4 we have had to confront cert prnciples & ideals, weve ~~always~~ <sup>usually</sup> taken fr granted & we have seen that free sp & freedm of express can only go so far: nt to destroy

## B Specific

- 1 why then should these ~~people~~ <sup>specific marches</sup> nt have protect of 1st? bec they outside boundaries of human decency, <sup>by definition</sup> as we of ths gen of holoc s rvivors know all too well.
- 2 it is a matter of social contract: u obey Law & so will I; frm stop at red light to refrain frm murder of our personal enemies <sup>bec of diff opinions in any level</sup>
- 3 we ~~will~~ <sup>can</sup> nt stand by & permit Nazis to march in Skokie bec ~~(they stand outside the law)~~ <sup>we</sup> affirm our rt to life, partic on ths observ of Yom HaShoah, bt at all times in life of our people
- 4 ~~we~~ We recall the past, we are reminded always of those no more, ~~stand on principles~~ & we ~~respect~~ <sup>remember</sup> those who, bec of man's inhum to man, now lie in markd bt mostly in unmrkd graves
- 5 we the survivors acknow our debt, ~~we recall them as~~ words & melody of ~~bi more~~ are heard; let us rise...

IN/ON 5/c

Heb. Tab., Friday eve, April 28, 1978

last eve of Pesach & Observ of Yom HaShoah

by virtue of what "Nazi" rep-  
x they want to dehumanize us



## INTRODUCT

### A General

- 1 have already ment fact that ths S has specl designtn "grt" S, and has ths spec charactr fr sev reasons:
- 2 1st, bec refers that way re Haft, spking of anticptn of Elijah coming to the homes as presursr of Messiah
- 3 also, frm cong pt of v, it is Grt S bec on ths day the rabbis spoke at length & in grt det<sup>ail</sup> ~~of~~ to the people, spking of the laws pertain to Pesach
- 4 among ortho, r spoke only 2x a yr: prior to P & YK

### B Specific

- 1 want to take ths time then, designtd wth spec name, to call to yr attent that forthcomng festiv has sevrl names also, nt just Pesach we all know = "skip over"
- 2 othr name = ~~אֶרְבֵּי הָעֵץ~~ referring to Matzoh which we eat aftr having searchd through homes to rid us of Chomt
- 3 third name of festiv is ~~אֶרְבֵּי הָעֵץ~~ referring to the season of the yr: spring time, green, rebirth
- 4 and last, is ~~אֶרְבֵּי הָעֵץ~~ time of freedom & perhaps ths dsignation is the sum of all the parts, sums it al up

## BODY

### A ~~DIVIDING LINE~~ NOSTALGIA

- 1 what is mess<sub>g</sub>e that holiday brings to us, aside frm the actual names
- 2 that nostalgia and tradition both have thr place in scheme of things bt that one can nt spend all ones life looking backward
- 3 how often have we hrd words: "how it was" as we re-call the wonderfl exper of the past & the satisfactn which we gained long ago
- 4 of c, dont really know anymore whethr it was so gd them fr man has tendency to negate the bad & accent. the good, the positive, the flattering
- 5 bt more, here on ths holiday we are told: nostalgia goes only so far, it was nt all good, u were slaves; as mattr of fact, we were slaves & tht also our trad
- 5 as result, dont live in the past &/or consider it as answr to all our ills bt, rathr, understand the past and absorb it wth perspective, in balance
- 7 ths, in part, is certainly portion of the message of S Hagodol bec the greatness of the past refers to wht we were, bth gd & bad, & ability of the Jew to ~~absorb~~ accept all aspects of his past existence
- 8 we do nt feed or nourish only on the gd bt learn frm whatever was of the essence in the past.

### B Dividing Line

- 1 what comes to fore, then, is that this celeb, observ, becomes a dividing line in view of our attitudes, in historical as well as in personal setting

- 2 we have to lk ahead even at very moment we take cog  
of the past for Jud nt a faith which envelopes itself  
in the past, exclusively in trad, in herit alone
- 3 lk what happened in historic setting: slaves, wand-  
erers, fugitives, refugees, the desert/wilderness &  
all the hardships so obvious
- 4 and led us to PL, to freedom, to an appreciation of  
what name of this festival is: *ג'א'ר'ן / .5*
- 5 same wth us: we lk back to a very mixd past and if  
we to survive, as we lrnd by bitttr experience, we  
must lk to future as we adjust, relearn, accomodate
- 6 that, *hope, plans, vision, freedom, as Jews, Israel,* as much as anything else, is lesson of Pesach

## CONCLUXION

## A General

- 1 the grt S is a special designation & we apprec it  
bt what purpose does it serve? as wth ortho, should  
rabbi give laws pertaining to ths holiday?
- 2 am the 1st to admit that I am nt qualified bt what  
spec design does accomplish: is to alert us to what  
confronts us as Jews, no matter of what generation
- 3 the names of the holiday already give us pause bec  
thr multiplicity spks of multitude of purp fr holid

## B Specific

- 1 more so, recogn fact that nostalgia nt always valid  
in our trad & if so, ~~we~~ must be open to neg aspets  
as well & understand them
- 2 accept the holiday time as dividing force between th  
past & the obligations we have toward the future.
- 3 on wk prior to P, we have oblig: freedom fr mankind  
revival of ideals & values, skip over hurts/of past,  
matzoh of hope fr our people, ourselves, all humani

Amen.

Heb. Tab., Sat. A.M., April 15, 1978

# I. TRODUCTION

## A General

- 1 aftr all these yrs as a <sup>participating</sup> ~~committed~~ Jew, aftr almost 24 yrs as a r, never cease to be amazd at depth of Jud, at richness of r trad, at insight offrd us
- 2 othr faiths attract men by aura of pomp & majesty, by smoke of incense, by promises of grace & salvatn, bt what attracts me re Jud: it is to ths day a teaching religion
- 3 it is a rel full of quest, to which responses if nt always answns are forthcoming; Jud challenges and stimulates the intellect; we ask, & seek answns to situations which concern us right here, on earth, nw

## B Specific

- 1 the issue of questions and answns must be obvious to u, if u were part of a Seder last eve, or even of u just recall the basic elements of Seder ritual
- 2 the child begins by asking: why ths night diff & whol story is told just fr his edification & learning experience; as matt'r of fact, as pntd out in explan last eve: ~~response~~ <sup>introduction</sup> to Mah = Ho = Aramaic = lang of average mn, laity, probably of child who nt scholar
- 3 the fr sons provide more questions: what is meaning of ths service; quest asked in numbr of ways & again answnr provided, as story moves ahead
- 4 & we, if take it seriously, are full of quest: why <sup>272</sup> if nt part of ceremony? why cup of E if E nt mentnd in text; & why custom of opening dr bt no ref to it wth prayer, wth brocho, wth portion of text? <sup>why wine?</sup>
- 5 we can spend hours on these quest as have the Jews over ~~all~~ the generations since days of exodus.

## BODY

### A MATZOH

- 1 bt I want to take ths matter of questions more in hand & would like to be more specific bec while have been part of Sed since earliest yth & led them fr ovr two decades, still have quest which intrigue me
- 2 fr ex: when we hold up Matzoh in <sup>anticipating</sup> ~~response~~ to Mah N, we say: ths brd of afflict; bt if u think of it, nt quite the case
- 3 M = symbol of redemption! people bakd it on way out, did nt eat it while they were slaves. Concept of our text is wrong: at moment of freedom, liberation, as we quickly packd up & stord provis to lv, then Mz = just opp of afflict bt release, new ~~eva~~ <sup>eva</sup>, path to Sir
- 4 if anything at all, symbl of afflict is Moror bt it ment in bt one passage toward end of 1st part of Sed No! something is nt quite right; we must seek solutr
- 5 pt is that while aramaic phrase says that M is brd

of afflict, it is said in context of an invitation: let all who are hungry come & eat thereof. Now we ~~are~~ <sup>at</sup> the hrt of the matter:

- 6 the author of Hag knows that ~~had~~ of afflict nt the M  
 bt those who stand outside the door waiting fr invit  
 to join us in festivities  
 7 brd of afflict eaten by those who are lonely, alone,  
 forgotten, ignrd by thr families, sep by miles of  
 phys & emotional distance, & who wait to be told, who  
 need to be told: let all who are hungry come & eat  
 8 it is a hungr nt nec of the body bt of spirit, those  
 in pain of sep, of hurt, of tragedy past or in offin  
 those who cry in darkness & coldness of night  
 9 fr them, "come & join us" is response they need to  
 ease the pain, to lighten burden, to assuage hungr,  
 to find in company of Seder a family of spirit & it  
 is ths very concept, consc or subconsciously,  
 0 which has made Seder so meaningful, so warm & so  
 beautiful a ceremony over the generations.

#### ELIJAH

- 1 bt there is a secnd quest to which no ready answer is  
 apparent & it concerns the open of dr so E may come in  
 2 have already ment obv problms: no ref to E in text,  
 no prayer, no brocho. Bt more: why E & nt Mess at once  
 We know that E announces coming of Mess, E is his pre-  
 cursor bt why nt the real answer to our prayer at once  
 3 is nt ~~idea~~ <sup>coming</sup> of Mess what <sup>needed</sup> this period in time signifies  
 what we pray for, what we hope for? ~~Answer~~ then: we nt  
 ready for coming of the Mess, nd add time for prepar  
 4 why? bec ours an imperfect time, we imperfect generain  
 there is rancor & distrust, hurt & strife; we do nt  
 know who & what we are, & as conseq: no feel of stabilit  
 no sureness, no security  
 5 we argue among ourselves re viabil of Jud; <sup>contr</sup> low brth/  
 rate, phenom rate of m-m; rel leadrs locked in power  
 struggle as to who can the more influence C, B or Brz  
 6 obv, we Am Jews nt a monolithic entity bt feel that r  
 approach is haphazrd & backward: nt fr us to secnd~~X~~-  
 guess, critiz or even chastize Begin.  
 7 nd nt always accept Isr decision/bt nothing to gain  
 by solving our internal struggles in public press jst  
 to see various names prominently displayed in TIMES  
 8 Begin, or any othr PM, has a quest at ths seasn of yr  
 just as we have quest, bt his more pressing, more de-  
 manding, more crucial by far: how is State of Israel  
 to survive?  
 9 & no vicarious decisions permitted on ths level, <sup>no margin for error</sup> all  
 the more so bec we here in safety; they there in dang  
 0 thus, unless/until we have common cause, common appro  
 common perspective as to needs of critical situ to



- 6 <sup>سورة</sup> we Am Jews nt a monolithic entity & need nt always accept Isr decisions bt noth to be gained by resolving internal struggles in public press
- 7 feel our approach is haphazrd & backward; we need nt apologize for Israelis. <sup>they</sup> ~~who~~ are isolated in intr-natnal affairs as terrorists take rostrum at UN, & ~~we nd not stand <sup>by</sup> by which <sup>they</sup> are~~ calld racist, we who barely survivd holoc, while fr vest int some gvt vying fr favors of ~~moderate~~ PLO nations who <sup>whether</sup> mod or extreme have uniformly threatnd extinct of Is.
- 8 Begin, <sup>Here we forget the whom we decy w. of</sup> or any othr PM, has quest as ths seasn of yr as we have quest, bt his more pressing, more demanding, more curcial by far: how is State to survive? no margin fr error allowd; nt fr us to crit, <sup>as low as</sup> 2nd <sup>guess</sup> or even chastize Begin ~~but~~ we here in safety & they there in danger; nt our right to "settle" WBnk Leb, settlem in S, Rafia saliant frm depth of easy chairs locatd in safety of our living rooms.
- 0 thus, unless/until we have common cause, common apprec, common perspectv as to needs of critical situation, until such tme...

until such a time, we ~~nt~~ ready fr Messiah, only fr E  
 whose task it will be to set guidelines, to place our  
 critical evaluations into perspective, who will remind  
 us of Gds promise in the past to care fr his people Is

## CONCLUSION

## A General

- 1 Pesach, then, is a holiday for questions as Jud is a  
~~del~~ of questions for that is the best teach ~~technique~~  
~~as all of west society accepted thru Socratic technique~~
- 2 the Seder asks one quest after another, fr a child to  
 adult, (fr simple to most profound) & wise sage &  
 answers are forthcoming
- 3 ~~fr days of Abe who quest Gds Justice to membr of the~~  
~~generation who asks Mah;~~ our rel: priv to ask and in  
 so doing, we learn by way of a response

## B Specific

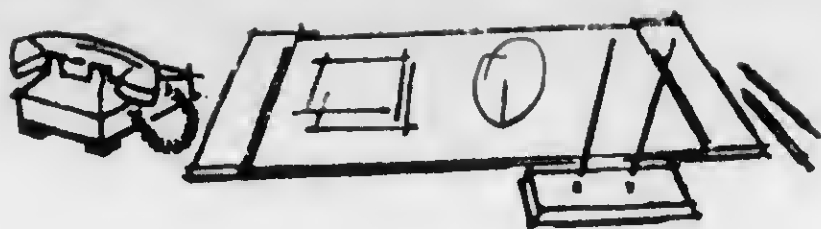
- 1 what do we learn, what did we learn this morning? a-  
 that brd of afflict nt M bt loneliness, the fam bein  
 apart, the hurt which comes to hrt of indiv who is  
 bereft & alone for whatever the reason
- 2 & that response to this loneliness, ~~the food of de~~  
~~pair~~ is to open the door, to invite the stranger in;  
 to open more than the door, to open hrt & ~~spirit~~ of  
 the family so that no one need be alone.
- 3 and, secondly, we learn that we nt ready to embrace  
 Mess Age bec we nt at peace, we nt resolved our own  
~~diffs~~ differences, we nt yet attained measre of equanimity  
 which will make us wrk together as Jews fr common gd.
- 4 we nd to learn that no matter how diffic Begin apprs  
 on world scene & how often we may easily find reasons  
 to disagree, still his quest most basic of all & the  
 ansr to which we can nt resolve in any manner of  
 speaking: his quest re survival; there is no answer fr  
 us unless we go there & join the people who in the  
 forefront of some battle \*
- 5 questns abound, answrs available bt at hrt of issue:  
 is the fact that ours the rare priv to learn fr ev  
 aspect of our faith ~~& this our greatest priv~~
- 6 may yr partic in these services & in yr Sedorim be  
 occas which challenge yr mnds, ennoble yr spirits  
 & provide u wth that degree of an answer which will  
 bring to yr hrts an enduring measure of peace.

Amen.

x we have barely identified the common food!

Heb. Tab., Sat. A.M., April 22, 1978

x ~~not~~ our right to settle quest of west B, settlement, let us  
 turn death of every chain located in our living rooms!

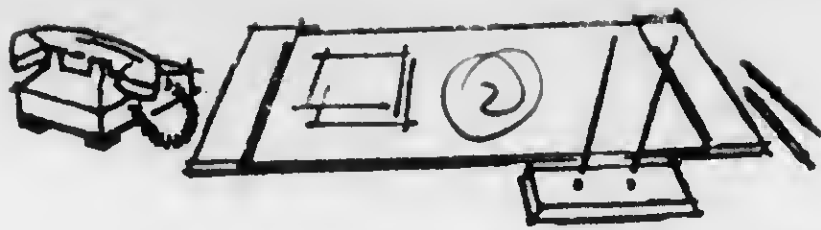


FROM THE DESK OF

Urban Problems R. L. L.

History:

- A - geographical  
socio/econ: cult, ~~upper~~ <sup>middle-cl.</sup>, rent  
demo: refug, rent control  
rel: varied but no com. concerns  
per diff in Europe; no such probl
- B - can't turn back 50s but 60s = sch strike  
Community Control re police, wel-  
fare, S. Sec, Sanitation  
Sch and structure change = Dr.  
Rathen & Joons  
District 6 + 7 (good) white middle/cl
- C - loss of kids in school (rel) + prob  
loss of BOP - from 40 - 20 - 10!!  
loss of membership  
loss of attendance  
(if not older to help in with, no  
survival; we not totally depend.  
on young parents the children  
what to do?

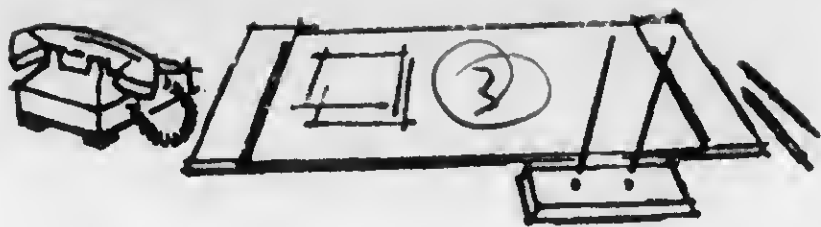


FROM THE DESK OF

R. L. L.

- A - Low of whites :: no improvement  
crime & robbery muppings - up.  
transport did not help  
parking a probl  
even then up, take to apt door  
can't deterioration → defeat  
Theme: go ahead, it's not same!
- B - City Funding  
get money for the Cit  
open to diff people, food, car  
health services  
5 days a week & no time out re  
of concerns  
∴ decision - no
- C - prognosis = negative  
held together bec of budget  
clergy = funerals;  
few wedd  
no Brit  
minimal number of time





FROM THE DESK OF

Changes

R. L. L.

A - Satellite Cmp

N Y

Rivendale

1st weekdays & Sabbath

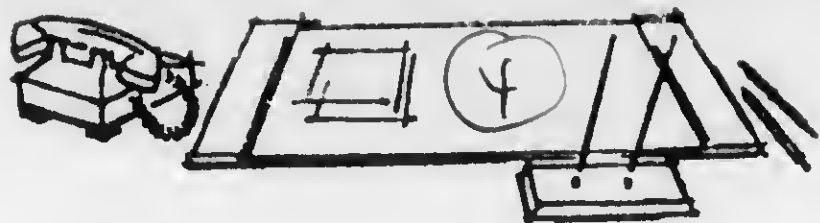
very mixed reaction

rel school on 2/8 she

B - Familiarity with Community  
8 Hrs with: Pol, Fire, Methodist  
local Assemblymen & Congress  
local Churchmen visit &

C - used contacts for more uptown  
• experiment re classes only  
X Sc - don't rent but sell!!

D - Move to 185. she  
how much time bought?  
frantic sent - change  
in location  
• Care for Those we left behind



FROM THE DESK OF

185

R. L. L.

A - local concerns = now immediate  
181 & Bway → X porno  
house on stilts & Baulh = my concern  
know people, age, concerns, fears...

B - 1) Sist luncheons & are meet

2) Open Drive

3) film festival

4) stuff to Sunday afternoon

5) is subway, bus waiting &

steps → 2 concerts

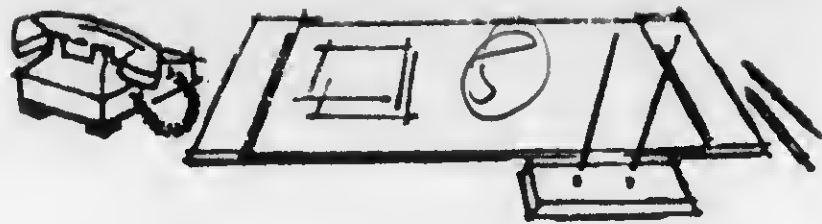
1st yr - 350

this yr - P. 2 → about 700!!

6) services in yr over by 9:45  
suggest groups going home

C - yth - few but make cry aware  
youth service

have Homeent & deliver  
service in local N Home



FROM THE DESK OF

R. L. L.

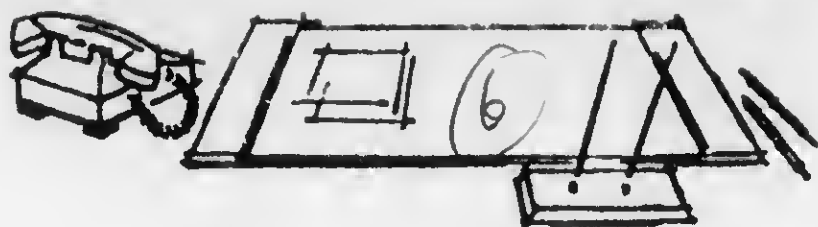
Since emergency - ask to help  
waiters, coat room, etc  
Use Yth for purp of showing  
growth

✓ success breeds success!!!

7 - Computer Center

no success yet

but D35 investment & hope  
possibilities are endless



FROM THE DESK OF

Cruel

R. L. L.

Not of this done by me  
but enormous coop of lady  
not always smooth, friction  
but my interlop: gave me a bldf,  
my oblig to fill with Jerbs'.

trouble: more to Film Fest Than SAT  
more to Soc Aff Than Trid see  
but can't help it.

here: 07  
Tuesd eve  
Thurs eve

+ 8yr 3x junct

Urban probl diff from sub  
off, lead off yth neighborhood  
but satisfied of maintaining  
spirit. home = Perisic



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FRANCINE RAPPAPORT  
Youth Group President

Sept. 7, 1977

Rabbi Robert L. Lehman  
Hebrew Tabernacle  
531 Ft. Washington Ave.  
New York, N.Y. 10033

Dear Rabbi Lehman:

Thank you for accepting our invitation to speak at our joint Brotherhood and Sisterhood Breakfast on Sunday morning, April 9th. Join us for breakfast at 10 A.M. and the discussion of Urban Problems and Jews should start no later than 11 A.M. You are to be the featured speaker and joining in the discussion will be three members of our synagogue who hold important positions relative to the revitalization of the Flushing community. A question and discussion period will follow.

It is understood that your honorarium is to be \$100.

Looking forward to meeting and hearing you on April 9th, I remain

Cordially,

*Billie Portnow*  
Billie Portnow,  
Program Chairwoman for  
Sisterhood

Directions for travel by car: Cross Whitestone Bridge to Linden Place exit. Stay on service road to dead end. Make left turn to Sanford Ave. Travel a couple of blocks on Sanford Ave. to Kissena Blvd. (Synagogue is on the corner of Sanford Ave. & Kissena Blvd.) Turn left on Kissena Blvd. for ½ block to parking lot entrance on Kissena Blvd.

If there are any further questions, please feel free to call me at 359-1588.

B.P.

J CC

Presbyterian office

area school report

not in the report

affairs

Dr. J. C. Carter

Dr. J. C. Carter

with record

## VAYIKRO

### INTRODUCT

#### A General

- 1 last wk began rd of third bk: Lev which has entirely diff charactr than the two preceeding books
- 2 the story of progress of our people interrupted; no longer on way frm Egypt to Pland; rather, story of the priesthd, sac, concept of holiness

#### B Specific

- 1 matter of fact, "Lev" nt majr name of the bk, altho it relates to fact that "levites" to minister at the altar; a majr part does concern aspects of prsthood
- 2 in Heb, the oldest name fr the volume was לְוִי which is transl as Laws of priesthd
- 3 wher's present title וַיִּקְרָא is taken frm 1st word of text: Gd called
- 4 bt, really emphasize priesthd and above all, in first sections of bk, the sacrifices

### BODY

#### A SACRIFICES: INDIVIDUAL

- 1 no quest abt it, sac very much a part of the past, among our people and those of othr nations as well; have even some remnants of human sac bt ths dissaprd
- 2 idea of our interp, of c, acc to Maimonides, was to uplift and ennoble the pure act of sac an animal to Gd, in return fr his bless, to ethic & moral behavr
- 3 as a conseq, sac act was divided into two forms: the individual and the communal
- 4 the indiv: sin, burnt, peace offering all of them in some way related to ones own shortcomings
- 5 the communal? to indicate the wholeness of the community in face of Gd, in His presence at the altar, in the interdependence of the community as we relate to Gd, to priesthd, to our sense of purpose & mission
- 6 of c, our trad did nt approve of this over the cent no matter how vital a part it was of our heritage: nt just that sac ceasd wth destruction of Temple in 70 CE b the Romans
- 7 rather, that generations earlier, prophets had spoken heavily vs the practice and askd that man, instead, live an ethical life, embrace moral certitudes, understand rel imperatives and ~~the~~ the act of sac
- 8 what had happened then, as happens even now, is that people sac & cont on evil ways; sac meant as atonement and as prayer bt convict of people was lacking.

#### B NEGATIVE INFLUENCES

- 1 life has changed for the Jew and the J rel over the cent as is obvious to one and all; & nt only that we no longer sac. Entire approach is diff
- 2 for ex, position of the priest has cert been replcd

- by that of the rabbi & nt only in name or title bt in terms of concept: frm officiant to that of teacher
- 3 there has nt been a priesthd in our trad s nce the destruct of Temple
  - 4 even more: fr many generations children began thr Jewish educ wth study of ths bk, so that they learn intricacies of ritual, always hoping, of c, fr' the restoration of the Temple & the sac cult.
  - 5 bt that too done away with & radically changed bec concept of <sup>modern</sup> Jud so totally different &, also, bec so many feel that wth emph on details of ritual, wth concern fr minutea, wth preoccupation fr sac, much of the greatness, of overall majesty of Jud omitted
  - 6 Jud, espec in later generations, is more than the sac or the study of it; our whole concept of rel has been altered over cent & that is where we at nw

## CONCLUSION

## A General

- 1 see then whole diff emphasis frm what priestly role & rel signified so many centuries ago
- 2 then a more mechanical, detailed, ritualistic faith and vital that every nuance of observance scrupulously observd.
- 3 it was rabb Jud in its worst form. ~~& no longer the c~~

## B Specific

- 1 emph of Jud today almost totally neglects sac cult & emphasis is on creed, philo of life, ethical standards as these enunciated by prophets
- 2 children no longer study these fine points of sac except in most ultra-ortho yrshivot bt, instead, are taught the message of life and conduct as relates to ths entire concept & as found in Micah:
- 3 "wherewith shall I come before the Lord  
& bow myself befrc Lord on high?  
shall I come before Him wth burnt offer; calvs yr old  
Will Lord be pleasd wth thousands of rams  
10 thous rivers of oil  
give 1st born fr my transgress<sup>m</sup>, fruit of my body fr  
sin of my soul?  
Has been told thee O man what is gd & what L require  
do just, love mercy & walk humbly wth thy Gd"

Amen.

Heb. Tab., Sat. A.M., March 25, 1978



## BK OF JOB: III: "XIAN THEMES"

### INTRODUCT

#### A General

- 1 one of most profound vols in sacrd lit = Job; "prof" bec touches on basic themes of mankind: justice, rw/punishm, integ of a man's exist, Gds presence
- 2 these are issues of consc which touch us all; as a conseq, they relate nt only to ~~us~~ as Jews bt to all men, all adher of rel, all those who submit to disc of philo & theol
- 3 over past two months, have disc Bk of Jb frm sev pts of view: have spoken of Intro themes, have dwelt on J themes bt ths eve must broaden inquiry

#### B Specific

- 1 it ~~must~~ be said that Bk of Jb ~~white~~ deal wth a theme we consider our own & ~~but~~ is incl in our Bible we assoc as Judaism, ptl out already the last lect-sermn that noth re Jb - specif Jewish! "Dim. 17th"
- 2 ths eve, t en, as part of annual Lect-Sermn Series: "Xian themes" bec the daught'r rel of Jud sees certain aspects of ~~rel~~ in Job which we as Jews would nt see at all, wld nt apprec & cert wld nt accept
- 3 nevertheless, ths does nt relieve us of responsib to know bec in ever so many ways, rel paths are intwoven, intrtwined & trad of each contrib to understanding of the othr.
- 4 Jb in X thought is nt Jud bt helps us understand th better X attitudes toward what is Jewish.

### BODY

#### A NATURE OF SUFFERING

- 1 accord to X thought, bk of Jb can be understd best, & can be understd ~~just~~, in context of suffering bec ths ties it all to the central image of Jes on Crss
- 2 the link is obvious to every Xian (although nt at all to the Jew): that Job & Jes are two sides of the same coin; in one instance, Gd answns Job out of th whirlwind, in othr Gd = resurrectn of Jes = East'r!
- 3 as far as X is concern'd, all men suffer and fr 2 reas a- bec of OSin, wth which man is brn due to sin of Ad/Ev & which he retains till baptism (again, a totally unjewish concept); and
- 4 b- bec suffer is needed to prevent man frm being to satisfied on earth so he longs fr world to come. These nt haphazrd reasns bt frm St. Aug: "City of Gd" & therefr carry grt weight in Xian trad.
- 5 bt more: the charactr of suffer has to be understd: it is wholly divrd frm logic or reasoning bt, rather, is something "mystical" which links Gd & man. In othr words, fr most of us Gd should serve purpose of relieving man frm pain

- 6 bt in ths instance, suffering & pain are manifestations of Gds presence in our lives fr that is precisely the experience, again, of Jesus on the Cross
- 7 these are mysteries of experience which bring a message to the spirit [ & Rowley says: "Bk of Jb tells us that there is something more fundamental than the intellectual solution to life's mysteries" (p. 124) ]
- 7 it is something we Jews wld quest or argue, as did Jb & Abe out of depth of our tradition.

## 8 RESPONSES

- 1 bt mattr goes furthr, of c; Jb defies containment in a few simple concepts; Jb lies at root of questions men ask abt life, themselves, rel to Gd; also fr X
- 2 fr ex, while we say that doubt is permittd & to ask a quest is syn wth maturity, the ortho X does nt see matters in ths way. Leo Baeck: J = Q bt X = rel of Ansv
- 3 and <sup>here</sup> ~~the~~ again <sup>theol. conflict re!</sup> ~~at issue with~~ Bk of Jb: X theol say that while Jb may have been the quest, it is Jes who is th answr. Man doesnt suffr fr nought, wthout explanatn, suffering nt just a passing phase bt has signif
- 4 Jes gives meaning to the suffering, to the pain; after all, we are told, he died fr sins of mankind & we are relieved of burden of our sin by accept of him; it is at the core of Xian rel thought: vicarious atonement
- 5 bt as Jews we know that ths kind of thought is totally foreign fr our rel orient: note, YK where man must mk his own atonement, make own peace wth man & Gd, can nt place burden of his sin on shouldres of anothr. --
- 6 the Xian theol go furthr: even if feel that Jb ~~in~~ ~~trad~~ was provided an answr by means of Gds voice out of the whirlwind, ~~nt~~ <sup>again</sup> ~~bec~~ bec noth new, no direct relation to quest, no justfic of Jobs innocence
- 7 it is here where we differ <sup>again</sup> fr the othr faith: as Jews we see Gd in whirlwind nt as a nec, or needed answr, bt rather we apprec fact that there was a response & that at moment of grtest need, Jb not alone; it is a pt of view, an orient, nt accept to X bec contrary to central place of Jes in scheme of things.

- 8 to pt matters into very simple perspect: to the Xian, Jb nt complete unless seen as ending wth Jes suff on C

## C HOLOCAUST <sup>whereas for Jew, Job stands of r by himself!</sup>

- 1 of c, we are lking at ths subject frm special, parochial pt of view; we are Jews & see world through J eyes. As mattr of fact, become paranoid bec of expr
- 2 allow myself, then, to ask quest re <sup>purpose</sup> ~~holocaust~~ & wonder whethr ~~the~~ <sup>the</sup> interp of the story has any relationship to what our peple experienced nt just 40 yrs ago bt over the course of centuries? Is it a valid quest?
- 3 I think of public trials, the Crusades, the Inquisit

all the hurt of the Nazi era & can nt help bt wonder whethr might have been prevented had X a diff attitud toward suffering, exper of pain, fulfillment of Jobs place in philo, theol and espec psych settings

- 4 obviously, X hurt each othr as well bt why was ths grt faith, which spks of Jes as fulfillment to Job, ~~as~~ an answr to the quest of suffering, nt a rel of peac
- 5 it is a ~~subject~~ <sup>problem</sup> I can only pose bec I feel totally inadequate to even suggest an answer bt in due course it is an issue which must be dealt with in depth.

## CONCLUSION

## A General

- 1 we see then that ths Bk of Jb, part of our Bible, permits many ways of interp & exposition; there is no one rd to understanding
- 2 we have spoken of intro themes, of J these, now of X themes & next month, fr last disc on Job, will spk of Humanist themes & cert will nt have exhaustd possib

## B Specific

- 1 as matter of fact, even wth two maj points I've ment: the mean. of suffering & fulfillment of Jb being Jes, X also has nt exhaustd its options fr comprehension
- 2 ~~we~~ they see themselves as successors to our trad & we deny ths concept emphatically on rel, philo & theol grounds bt, of c, we can nt fully understand each othr bec on our way to wisdom we move on parallel pat
- 3 How resolve the dilemma? almost impossible as long as one thinks suff is nec, O Sin is basic, atonement thru another, <sup>valid</sup> bec we stnd contrary to all these belfs
- 4 can only hope then that we have trust in our own maturity so that while some need <sup>a def</sup> ~~the~~ answr, we can be satisfied wth whatever the manner of a response.
- 5 that, in contrast to X, is Jewish <sup>reflection on</sup> ~~answer~~ to Job.

Amen.

Heb. Tab., Frid eve., April 7, 1978

Lecture-Sermon Seires

Bk of Job; Part III: Xian themes

## SILABBAT POROH

### INTRODUCT

#### A General

- 1 as usual am wk behind in commentry on T & ths wk wnt to refer back to spec designation of the Sabbath: P
- 2 ths word refers to the sac of the Red Heifr; a cow, by means of which the priests made atonement fr the people assembled in wilderness
- 3 bt matt'r nt that ~~simple~~ ~~bec~~ means of attaining ths sac is highly complex & must be ritually perfect; th mixture of what is sprinkled on people = specified

#### B Specific

- 1 bt what is even more interesting, & ths at core of r discussion, those who prepare the mixture and those who offic at sac rites are themselves defiled, uncln
- 2 in short, while may approach clean, become unclean & must go thru ritual bf being cleansed once again! A priest must be sprinkled aftr 3 days, then again aft sevn days & go back into camp only in the evening
- 3 consequently, a theme emerges: clean bec unclean, th unclean becme clean = cycle, circle, aspect of life

### BODY

#### A SCIENCE

- 1 of c, we can surmise that rabbis would nt leave the incident alone; must find a way of coping and understanding this issue as we do fr our own time
- 2 fr example, take concept of science. It is a pure concept, a thought leading to hope fr bettrment of all mankind, whatever ignorance will ld to wisdom, to enlightenment, to grter understanding
- 3 whatever it is that science promises us in its purest form is what we have hopes & reason to expect: a new world, an ideal, a univeral. of purpose, purity
- 4 bt we also know better fr that which is pure has bec impure just as in our T port: clean becomes unclean!
- 5 dont we know to what depth science has brought us? The atom bt one example where supposd gd fr man now usd fr his destruction; science has defiled us &
- 6 we use science to furthr manipulate man, genes, worl to create what is in our image & thus tamper wth th basic nature of man. leads to

#### B NATIONALISM

- 1 bt we can find anothr example just as easily and it is in realm of nationalism and we will recognize the paradox involvd right away.
- 2 what is it that natl promised us as we were promised by sprinkling of mixture by priest on heifer? Natl= ideals within nations, no more tribalism, no more differences and hurts and enmities
- 3 no question about it: natl the new age of diff & div



cultures living side by side, of ideologies coexisting when "nations shall not lift up sword against nation nor shall they learn war anymore".

- 4 but what happened to the purity of the ideal? it has been perverted on almost every level, in almost every age: nationalism and its ideal has led to strife, contentment, and that which was to have been clean led to unclean
- 5 in the name of nationalism, the finest youth been killed & we know all too well, from ancient times to days of LBJ, ~~that~~ that rhetoric inspires to lunacy but not to reason

# CONCLUSION

## A General

- 1 that message of Shbt Poroh: what is clean becomes unclean, but what is unclean must also be made pure again; it may well take a while, seven days in Tanach, but does occur & people permitted to return to the camp at evening
- 2 how much the more so within framework of our situation, how much the more so within our own lives? we become unclean by certain aspects of existence which touch us; we must become clean once again by force of our persons, by sprinkling of common sense, by knowledge

## B Specific

- 1 this true renaissance when we must speak for what is right & proper & not close our eyes to what occurs around about; need not be pure scientist to know or feel how we are being manipulated
- 2 further, to love your country, to feel at home here, to be part of American tradition does not mean must stand silently while parts of American scene being destroyed or negated.
- 3 that which is impure must be purified again & that is our task, especially as we approach Pesach with cleanliness of Chometz, with purifying household, with renewal of ourselves as a people, as a real entity, as individuals.

Amen.

Heb. Tab., Sat. A.M., April 8, 1978



FROM THE DESK OF

*R. L. L.*

548-2752  
Roe Jones



איחוד  
ליהדות  
מתקדמת  
באמריקה

# Commission on Social Action of Reform Judaism

UNION OF AMERICAN HEBREW CONGREGATIONS--CENTRAL CONFERENCE OF AMERICAN RABBIS  
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

To: Social Action Chairmen; Commission on Social Action;  
UAHC Board of Trustees; Congregational Presidents;  
Rabbis; Sisterhood Board; Youth Leaders; etc.

From: Commission Staff

Date: March 3, 1978

Subject: THIS AND THAT #75

## THE HOLOCAUST TELEVISION SPECIAL

We have a unique opportunity -- beginning April 16 -- if we plan ahead. Starting on that date, and for four consecutive nights, NBC will show an extraordinary nine-hour dramatization entitled "THE HOLOCAUST." Just as "Roots" stirred all of America and raised consciousness for and about Blacks, "The Holocaust" is very likely to have the same impact for and about Jews. This is the opinion of Al Vorspan and others who have privately viewed the first segments of the special.

It will be broadcast 8:00 p.m. to 11:00 p.m. EST, Sunday, April 16 and 9:00 p.m. to 11:00 p.m. EST on April 17, 18 and 19. 1978.

The script was written by Gerald Green (author of "The Last Angry Man") and was directed by Marvin Chomsky, who directed six hours of "Roots." Among the religious leaders consulted in preparation of this unprecedented cultural event was Rabbi Jordan Pearlson (Temple Sinai, Toronto), who is a member of our Commission on Social Action. After screening large segments of the program, Rabbi Pearlson has informed us that it will be an overpowering emotional and educational experience for Jews and non-Jews.

The showing of "The Holocaust" is a ready-made, unique opportunity for us to motivate learning, Jewish consciousness-raising, dialogue and social action. IT IS VITAL THAT OUR CONGREGATIONS PLAN NOW and take full advantage of an opportunity of this magnitude.

Social action committees, adult education committees, religious school boards, temple affiliates -- all should be involved in the planning of this special event, whether individually or jointly.

Chairman  
Alexander I. Ross  
Co-Directors  
Albert Vorspan  
Rabbi Balfour Brickner  
Associate Director  
Rabbi David Saperstein

NATIONAL FEDERATION OF  
TEMPLE SISTERHOODS

NATIONAL FEDERATION OF  
TEMPLE BROTHERHOODS

NATIONAL FEDERATION OF  
TEMPLE YOUTH

NATIONAL ASSOCIATION OF  
TEMPLE ADMINISTRATORS

NATIONAL ASSOCIATION OF  
TEMPLE EDUCATORS

*Handwritten notes:*  
Mission  
system circ: 20% symbol  
1) we've 7 dial  
2) people not attend = simplistic  
3) CR  
4) when we moral outcry -  
our guidelines =  
unequivocal  
1 exempt -> 2nd exempt = 13  
those who deny right to exist  
7) there are "outside the pale" -  
8) one who join in protest? in this less than CR?  
9) one who join with us?  
10) where is our program? of action?

Here are some of the ideas which your congregation might want to utilize...before, during and after the showing of "The Holocaust":

- 1/ Plan parlor meetings for a number of small groups from the congregation and community to view "The Holocaust" together and to discuss its implications either each evening or on the last evening only. THE UAHC HAS JOINED WITH OTHER MAJOR JEWISH GROUPS IN THE PREPARATION OF A STUDY GUIDE FOR USE BY JEWISH YOUTH AND ADULT GROUPS WHICH WILL BE VIEWING THE PROGRAM. The study guide can be ordered from us for \$1.50.
- 2/ Organize special showings at the synagogue every night, with a large screen, and organized discussion based on the study guide.
- 3/ Set up an interreligious dialogue. Many Christian denominations have prepared their own study kits for use by their churches. Each night, after a showing to an interfaith group, a dialogue could be held on holocaust issues which pertain to Christians and Jews. Such issues as the role of the Christian world; lessons of the holocaust; God after the holocaust; and Israel could be explored in these dialogues. You might also consider setting up interracial dialogues.
- 4/ Develop a mini-course, again with the help of the study guide, for utilization in the religious school prior to and following the television special. Make sure that religious school children are included in parlor meetings, synagogue screenings, etc., and are given plenty of incentive to watch the entire special.
- 5/ Plan a major community-wide observance of the UPRISING OF THE WARSAW GHETTO. The 35th anniversary of the uprising will occur on April 19, the last night of the special. You might have a community observance on that day, preceding the evening showing of the last segment.
- 6/ Utilize the showing of "The Holocaust" to promote your synagogue's social action program. Prepare materials which explain that one who learns about the holocaust must vow never to be silent as was much of the world in the '30s and '40s. Launch a "Silent No More" social action project simultaneously with the TV special and ask all congregants to commit themselves to REMEMBER by pledging to speak out for whatever cause(s) you select.
- 7/ Tie in Passover, which begins April 21, with the television broadcast and the themes of oppression and freedom. Each night, following the screening, have congregants write letters, sign petitions, etc., to Soviet Jews. Such an activity will create the link between the lessons of the holocaust and the lessons of Passover. We are attaching a table-talk discussion starter for the Passover Seder.
- 8/ Speak to the local public school board and request that special attention be given to "The Holocaust" in the schools -- with organized class discussions and class assignments to watch the program.
- 9/ Prepare adult education courses, which will begin prior to the showing of the program and continue after to explore different aspects of the holocaust.



The UAHC, through its regional offices and national office, will be very pleased to extend every possible assistance to you in responding to this major breakthrough in raising the consciousness of the American public as a whole through the most effective means available on matters that go to the heart of our Jewish experience.

The UAHC can offer a wide variety of materials on the holocaust, including: Albert Friedlander's "Out of the Whirlwind" (a paperback @ \$7.50); two issues of *Keeping Posted* -- "Aspects of the Holocaust: (KP XXI, 5) and "Art of the Holocaust" (January, 1978); "Spiritual Resistance," (art from the concentration camps). The latter will tour the major art museums of the country starting in March. A smaller selection of 30 paintings and drawings is available to congregations. If you wish to show it in your synagogue, please contact Myron Schoen, Director of Synagogue Administration, UAHC, 838 Fifth Avenue, New York 10021.

#### THE BERGMAN BOMBSHELL

Many of you have read the *Midstream* article by Professor Elihu Bergman, assistant director of the Harvard Center for Population Studies, entitled "The American Jewish Population Erosion."

This chilling article begins with the following words: "When the United States celebrates its Tricentennial in 2076, the American Jewish community is likely to number no more than 944,000 persons, and conceivably as few as 10,420." It goes on to indicate the ominous trends in Jewish life, including rising intermarriage rates, shrinking birthrates and ineffectual Jewish education. Bergman then extrapolates from these trends his bleak predictions of what the Jewish community will look like in another hundred years.

The article also raises very important questions about how the Jewish community can intervene to reverse this trend, if indeed they are reversible at all. Needless to say, there are many who challenge Bergman's analysis and others who think it is poppycock to project a hundred years in a world of such extraordinary kaleidoscopic changes and sudden reversals. For example, anyone who had predicted a year ago that Anwar Sadat would land in Jerusalem to speak in the Knesset would have been taken away in a butterfly net.

In any event, this article cannot be ignored by any Jew concerned about the Jewish future. We are indebted to the Reform Jewish Appeal, which felt this article was important enough to be reprinted in quantity for purposes of discussion and consideration within our congregations. Copies are available upon request.

#### NAZI MARCH IN SKOKIE

There have been several recent developments in the controversial case of American Nazis seeking to hold a march in Skokie, Illinois. On January 27, the Illinois Supreme Court ruled that the party members have a constitutional right to display swastikas at public demonstrations. In their 6-1 decision, the justices overturned an Illinois appellate court ruling which would have banned the display of swastikas in Skokie. The justices of the Supreme Court rejected the notion that swastikas should be banned under the "fighting words" exemption to the First Amendment rights of free speech and the notion that the anticipation of a hostile audience would justify prior restraint.

The "fighting words" exemption was defined by the United States Supreme Court in a 1971 case as "those personally abusive epithets which when addressed to the ordinary citizen are as a matter of common knowledge inherently likely to provoke violent reaction." The justices stated that, while the Jews of Skokie find the swastika to be abhorrent and holocaust survivors (of which there are many there) have very strong feelings, these attitudes do not justify enjoining the defendant's speech.

On January 30, the Illinois Supreme Court dismissed a suit, filed by a group named "Survivors of the Holocaust," which sought to ban a Nazi march in Skokie. The basis of their suit was that the psychological and emotional scars which were caused by internment in Nazi death camps would impel the survivors to attempt to stop the march, possibly by violent means. The court ruled that Skokie residents were not impelled to attend the rally.

There remains a lawsuit pending in Chicago's Federal District Court, which challenges the constitutionality of hastily drawn Skokie ordinances which would ban public demonstrations by "members of political parties wearing military style uniforms" and the distribution of literature which "promotes or incites hatred."

Mr. David Goldberger, legal director of the Illinois Division of the ACLU, which is defending the Nazis on free speech grounds, said that nearly a third of Illinois' ACLU members have resigned and, nationally, more than 20% of their members have resigned. This is placing a severe strain on their financial resources.

The National Jewish Community Relations Advisory Council (of which the UAHC is a member agency), at its recent convention in Tucson, adopted the following "consensus on Skokie and the First Amendment as part of its 1978-1979 Joint Program Plan: "We reaffirm our strong support for the right to free speech as granted by the First Amendment to the Constitution. Jewish communities have the right and obligation to pursue constitutional and legal remedies to specific situations which threaten their rights as United States citizens and the peace and order of their communities."

If your social action committee has not yet responded to this issue, it is not too late. It is an issue about which almost all American Jews are concerned, and a great number are confused. Here is what you might consider doing:

- 1/ Organize a temple forum or debate - airing the view that the Nazis should have a right to march and the view that they should not. (Invite a leader of the local ACLU to defend the ACLU position.)
- 2/ Stage a simulated trial, with the ACLU defending the American Nazis' right to stage a demonstration in Skokie. Bring in witnesses, including holocaust survivors, Jewish leaders, lawyers, etc.
- 3/ Prepare a brief statement outline of both sides of the issue. Send it out with a survey to your congregation to measure the attitudes of your congregants.
- 4/ Draft a resolution relating the First Amendment to the Skokie case and submit it to your congregation's board of directors for a vote.

what if  
rights?  
why this  
omitted?

# The Temple Bulletin



Volume 32, Number 8

HEBREW BENEVOLENT CONGREGATION, ATLANTA, GEORGIA

April 1978

## Robert Lipshutz to Address Temple Annual Meeting April 8th, 1978

### New Officers To Be Elected

Hold the date of Saturday, April 8, for the Annual Meeting of the Temple. Robert Lipshutz, past president of the Temple, and now Counsel to President Carter, will be our guest speaker.

The buffet dinner will be at 7 p.m., but if you are unable to join us for dinner, hopefully you will be here at 8:30 p.m. for the Annual Meeting and election of officers.

If you have not sent in your reservations, please mail it with a check for \$8.00 per person to the Temple office by April 3.



*Israelites Cross Red Sea—Pharaoh Foiled Again!*

## Passover: The Festival of Freedom



Passover is one of the most important holidays (and probably the most popular) of the Jewish calendar. It is one of the three Pilgrimage Festivals, when Jews brought their offerings to the Temple in Jerusalem. In addition to being known as the Season of Our Freedom (Z'man Chay-roo-say-noo), Pesach was also called the Festival of Spring (Chag Ha-aviv) and the Festival of Unleavened Bread (Chag Ha-matzos). The holiday begins at sundown on the 14th of Nisan—April 21st this year. It is observed for seven days by Reform Jews and those Jews living in Israel, and for eight days by Conservative and Orthodox Jews outside of Israel.

(Continued on Page 4)

## All Things Considered

On four consecutive evenings this month, Sunday, Monday, Tuesday, and Wednesday, April 16 through April 19, NBC will present a film on the Holocaust. These four nights fall just a few days before Passover. On Passover night our Hagaddah instructs us to relive both the slavery that our people experienced in Egypt and the great redemption that followed.

So much for our ancient past. Many of us alive today lived through the Holocaust and the great redemptive act of the birth of the state of Israel. But so many lives were snuffed out; so much suffering was endured by our people; the heart becomes weary, bearing the burden of too much pain. At times we are tempted to deny the reality of the Holocaust. Recently I heard of a Religious School in another city where parents were calling a special meeting because the facts of the Holocaust were being taught in their synagogue. But it does no good to deny, to insulate ourselves from this eternal deficit of our history.

As I have told you often before, we can only remember to live our lives for ourselves and for those who were blotted out from the pages of our history by never denying, but always affirming our Jewish heritage.

A.M.S.

### WORSHIP SERVICES

Saturday, April 1 ..... 10:30 a.m.  
Bar Mitzvah of Charles Rosen  
Friday, April 7 ..... 8:15 p.m.  
COUPLES CLUB SHABBAT  
Rabbi Harvey J. Winokur  
Saturday, April 8 ..... 10:30 a.m.  
Friday, April 14 ..... 8:15 p.m.  
FAMILY NIGHT SHABBAT  
Leonard Kramish  
Saturday, April 15 ..... 10:30 a.m.  
Bar Mitzvah of Jeffrey Michael Lurie  
Bar Mitzvah of Stuart Baker 5:00 p.m.  
Friday, April 21 ..... 5:00 p.m.  
EREV PASSOVER—FIRST SEDER  
VESPER SERVICE  
Rabbi Alvin M. Sugarman  
Saturday, April 22 ..... 10:30 a.m.  
Friday, April 28 ..... 10:30 a.m.  
YISKOR SERVICE  
April 28 ..... 8:15 p.m.  
Rabbi Harvey J. Winokur  
Saturday, April 29 ..... 10:30 a.m.  
Bar Mitzvah of Steven Mark Susman



## Rabbinical Ramblings

Now that our thoughts are turning to Spring and we are getting ready to set ourselves in motion for our Annual Spring Cleaning, we all like to take a moment and check a few things around the house to see what needs fixing or sprucing up.

While you're doing that perhaps you'll take a moment to check the doorposts of your house. That's right. The doorposts of your house. Is there a small object affixed to the right-hand doorposts as you face to the inside? Or if you have this object on your doorposts, is it covered with thirty year's layers of paint? Well, if you are in need of a mezuzah or if your mezuzah is quite old and in need of repair, this might be a good time to review some of the origins and laws concerning the significance of this ritual object.

Many people date the mezuzah back to the times when we were slaves in Egypt. It is known that the Egyptians used to place a mezuzah as a sacred document to the entrance to their houses. As most of us know, the word "mezuzah" means doorpost and refers to the sentence in Deuteronomy 6:9, which says that, we "should inscribe them on the doorposts of your house and on your gates." Originally an abbreviated version of the Shema was carved into the doorpost. Later, the present piece of parchment was fastened to the doorpost itself. Then, still later, they were placed in a hollow reed before being attached to the doorpost. And finally, the parchment was placed in the containers similar to those we use at the present time. There are many who believe that the three letters of the word for God, "Shaddai," shin, daled, and yud, stand for the Hebrew, "guardian of the doors of Israel."

Do you know that 1) a mezuzah is fixed to the door of the house on the right side as one enters? 2) that a mezuzah is fixed to the upper third of the doorpost? 3) that the top end of the mezuzah should face toward the room or home into which you would be walking? Also did you ever stop and think why the parchment is usually accessible in the back of a mezuzah and not fully enclosed or glued in place? That is because it is a mitzvah to inspect a mezuzah twice every seven years to be sure the writing is still legible.

It is also customary that a mezuzah be affixed to the doorpost of a new home or a new dwelling within thirty days of your move. In reference to this, an increasingly popular ceremony is the "Hanukat Habayit," the dedication of a home. There is a reference in the Bible to the dedication of a new house in Deuteronomy 20:5. It says that, "then the officials shall address the troops as follows: Is there anyone who has built a new house, but has not dedicated it? Let him go back to his home, lest he die in battle and another dedicate it." There is a beautiful ceremony for the dedication of a home on page 15 of the *First Jewish Catalogue* and also in the newly published *Gates of the House*, both of which are available in our Sisterhood Gift Shop. Oh, and of course, mezuzot are available also.

H.J.W.

### CAMERA NEEDED

The Temple Bulletin urgently needs a 35MM SLR Camera for picture taking. If you have such a camera and would like to donate it to the Temple, it would be most appreciated.

### NO SMOKING PLEASE

Our Board policy states that there will be no smoking during Religious Services hours on Saturday and Sunday.



Alvin M. Sugarman ..... Rabbi  
Harvey J. Winokur ..... Assistant Rabbi  
Harry Popkin ..... President  
Mrs. Harvey Jacobson ..... 1st Vice President  
Bertrian Robinson ..... 2nd Vice President  
Larry Pike ..... Secretary  
William A. Frankel ..... Treasurer  
Mark R. Jacobson ..... Executive Director  
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Wallace Zimmerman ..... Dir. of Music

Bulletin Staff  
Clara Bridges Steve Newfield Mollie Heyman  
Bee Caine Lynne Rosner  
Jeanette Goodman Charlotte Sachs  
Rita Wachs

Deadline for May Bulletin - March 31, 1978

## Help Rebuild Our Library

New books are being added to our Temple Library and you can help increase the number. When you want to honor or memorialize someone, why not have a book inscribed in his or her name? Send a check for \$10.00 or more to the Temple Library Fund, giving the name of the honoree and a nameplate will be placed in a book with your name and the honoree's.

If you wish to order a certain book, call Miriam Freedman—874-5126—and she will place the order for you.

Jeannine Samuels has generously started renewed interest in the Library Fund by giving books in memory of her mother, Mrs. Anne Morgan Roobin.

The library is open on Friday Evenings from 7:30 to 8:00 and after services, on Saturday mornings 9:00 to 10:30 and 11:30 to 12:00, and on Sunday mornings from 9:00 to 12:00.

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## TEMPLE SENIOR "Double Dip"

TWO pleasant events for Temple Seniors in April!!

The FIRST will be a trip on Wednesday, April 12th—to Calloway Gardens. The cost of \$10.00 per person will include bus fare, lunch and a guided tour through the Gardens, including a movie. Most of the tour will be on the bus. The bus will leave from Sears Buckhead parking lot at 9:30 a.m. on April 12th. Please mail your check, made out to Temple Seniors, to The Temple office no later than April 5th or call the Temple office by April 7th.

The SECOND EVENT will be the regular luncheon meeting on April 26th at 12:30 p.m. in Friendship Hall. Lunch will be \$2.00. The guest speaker will be the attractive and knowledgeable "Weather Girl" of Channel 11—GAIL JANUS. Perhaps she will explain some of the mysteries of weather forecasting. It is sure to be entertaining. Reservations for lunch must be made by Friday, April 21st at the Temple Office.

Members of The Temple age 55 and over, and parents of members, are eligible for Temple Seniors activities.

## Under the Golden Dome

From time to time—most people need to get things off their chests, to ask questions, to receive answers and to express opinions in the hope that they can contribute to the environment in which they study, learn and worship.

This column could be that vehicle. It is hoped that from time to time a few flakes of interest, knowledge, news, wisdom, philosophy, religion, Temple news, etc., will fall from the golden dome and land in this column.

A golden nugget to all those Sisterhood workers who contributed to the fantastic success of last month's Sisterhood Donor. Ask any of the 350 who attended and you'll be one of those in attendance next year.

And where were you the night of October 14, 1977?

Can you say it better? "...the greatness of Reform Judaism lies in the fact that each adherent is free to select and observe those rituals which are most meaningful on a personal level." Do YOU believe that statement? Yes? No? To what extent?

There are about 57 varieties of groups, organizations and committees active in YOUR TEMPLE; in how many do you participate? How many deserve your interest?

When people are bored, it is primarily with their own selves that they are bored.

And where were your children on the night of August 19, 1977?

Quiz: How many shew breads belong on a shew bread table?

The first person answering correctly will receive a reserved parking space for the 15th of Av; a very unpublicized but joyous festival.

And what do you think about Bingo? Is this a legal, legitimate area for us to explore as a new source of revenue? Did YOU voluntarily increase your dues this year? And have you noticed that the same names keep appearing as contributors to the various endowment and activity funds?

And what was the major contribution to Jewish culture of Hillel II?

The two (2) big movements in recent years to come on the scene of Temple activity is Chavurah and ARZA. How much do you really know of these movements? Is Chavurah a vitamin to the healthy Congregation or the penicillin of a sick Congregation? Think about it!

ARZA—are we ready for it or is its birth premature? Will it take our dues or our do's?

So—if you have a question—ask it; if you have a beef, air it; if you have a complaint, voice it; and if you have a point of view (on any Temple Topic) present it. Address your opinions and comments to The Temple Office; Attention of

THE BIG FLAKE



# Marching Through Skokie

By William Safire

WASHINGTON—A year ago, the National Socialist Party of America—a ragtag bunch of Nazis, who wear swastikas, shout "Seig Heil!" and last made big news when a member of the group shot their leader—announced plans to march in a grand parade through Skokie, Illinois.

The choice of Skokie was shrewd. More than half of that community's population is Jewish, and 10 percent are survivors of the Nazi persecution in Germany. The American Nazis' object was, and is, to trigger a violent counterdemonstration, thereby making themselves martyrs at the hands of Jews shouting "Never again!"

The citizens of Skokie went to court to stop this deliberate provocation, but lost the case. Undeterred, they passed local ordinances making it illegal to parade about in uniform, without \$350,000 in insurance, or to use symbols—such as the swastika—that foster race hatred.

An appellate court tried to split the difference, permitting the Nazis to march but not to wear the swastika, which is termed "a personal affront to every member of the Jewish faith, in remembering the nearly consummated genocide of the people committed within memory by those who used the swastika as their symbol."

The American Civil Liberties Union, on free-speech grounds, appealed the decision on behalf of the Nazis. Essentially, they argued that if we denied the Nazis their symbol, we could deny any group its symbol. The case is now on its way up the judicial ladder.

People I respect say that the defense of the Nazis is a perversion of the First Amendment. The Constitution is not a suicide pact, they hold, and it is self-defeating for any society to try to protect the ability of its opposition to undermine or overthrow it.

Moreover, the use of the swastika is so deliberately insulting as to be

"fighting words"—incitement to violence—which the Supreme Court has held places the responsibility for violence on the speaker and not the audience.

The civil libertarian counter to that argument is familiar: It holds that the "fighting words" concept is limited to individual encounters, not nonverbal symbols before general audiences. And if you can keep Nazis from marching in Skokie, you can keep civil rights demonstrators from marching in Selma.

I am not an enthusiastic supporter of the A.C.L.U.; during the Watergate hysteria, when the rights of individual

## ESSAY

defendants like Gordon Liddy were egregiously abridged, that organization managed only one small peep at the nondisqualification of Judge Sirica. Mass murderers, Klansmen and Nazis get defended; but the A.C.L.U. could not bring itself to defend the civil liberties of those who threatened civil liberties.

But certain libertarians—like Nat Hentoff, of *The Village Voice*—spoke up then for the genuinely unpopular defendants, and thus kept credentials for consistent and principled free-speech defense—even of the Nazis to flaunt their swastikas and taunt the Jews of Skokie ("Jew" is a quick way of saying "member of the Jewish faith.")

The A.C.L.U. has had 2 percent of its membership resign over its defense of the Nazis, which it likes to exaggerate by a factor of ten. But Mr. Hentoff, in a lively-lefty magazine called *Inquiry*, makes the crucial point: "The reaction to the A.C.L.U.'s position by so many who consider themselves

liberals and even libertarians has emphasized—as no other case in many years—how fragile throughout the land is support for the still revolutionary notion that the state has no business quashing anybody's ideas or symbols. Anybody's."

Grumbling all the way, I have to agree: There can be no greater affirmation of freedom than ostentatiously to respect the rights of those who would destroy that freedom.

Go sell that pristine principle to the people in Skokie who have seen their families wiped out under the symbol of the swastika. But perhaps another idea might elicit their support:

When Menachem Begin welcomed Anwar el-Sadat to Jerusalem, he made a great point of taking his visitor to Yad Va'Shem, the memorial to the Holocaust.

America has no vivid reminder of the horror of the Final Solution. But we have a reminder that not even Israelis can boast: our own homegrown handful of Nazis.

Let them march through Skokie, and by media eventuality, through every American living room. Let the television cameras focus on the swastikas, and on the faces of the Jews of Skokie bearing silent witness. Let the networks then reach into the film files of the scenes of Dachau and Buchenwald, to which most young Americans have never been exposed.

We need that reminder, not only to understand the concern for survival that causes Jews in Israel to refuse to give their sworn enemies real power, but to teach a new generation of Americans the extreme to which anti-Semitism can lead.

And if this bunch of Nazis ever disbands, let us go out and hire actors to goose-step through Skokie and flash their symbol on the screen: the dramatic, living memorial of the Holocaust is too valuable to lose.

INTRODUCT

A General

- 1 know that ths wk bδgin read of Lev & much cld be sd abt ths new bk bt feel that we have nt yet exhaustd Exodus, which we completed last wk
- 2 hope then u wont mind if we explore T port rd two wk ago bec it has vital message fr us: concrnd bldg of Sanct & lessn carries frward nt only to Temple in Jerus bt to the manner of our own lives.

B Specific

- 1 may recall that we spoke then of the way in which specific, special objects were to be built: altar, ark, pulpit, candlesticks, etc
- 2 task given to two very special men: Oholiab, of whm we know very little, and Bezalel who appears in text more frequently; museum & artisan industry named Bez
- 3 pt is that these nt just skilled men or artisans who spec singled out to partic in bldg of Temple; ~~later~~ in guild times, ~~much later~~, artis made thr mark on th stones to build mansions, cath, castles
- 4 bt what is spec here is nt just skill of these men in working wth stone bt that they are "wise-hrtd"; have an added dimension: in thr hrts, minds, spirits which makes them transcend ordinary concept of building
- 5 story of men breaking up stones in street: what u do ing? brk up stones, earning pay, bldg a cathedral! our ref in Vayakhel refers to last of these three!

BODY

A OUR BUILDING

- 1 we are, of c, no longer builders in old sense of work ing wth stone; today, nd be archit, engineer, etc bt ther. is a vital pt in all ths especially fr us
- 2 in diff setting, we are building as well & the struc tures are as important: we build our homes, our fami lies, our lives and it is a full time occupation
- 3 it can nt be a haphazrd, tiral & error preoccupation bt, rathr, must be thought out, delib, mattr of care and concern so that diverse aspects of life fall in- to place. We live unified whole, there is a framewok to our existence, a pattn of use & need & beauty
- 4 in short, we nd nt only be builders bt as in anc tim we need to be wisehrtd builders & ths makes all dif
- 5 fr example, how many people do u know who go through life simply living frm day to day, acceptng whatever comes thr way, never seeking to brk out of path which permits life bt deadens initiative?
- 6 idea of "wise-hrtd": nt to approach any aspect of r life as if drudgery, as if without hope or joy, as if boredom and inertia were part of core of life; just opposite: to make of life: to reach nobil & fulfillmnt

## B BUILD SYNAGOGUE

- 1 of c, message of <sup>only</sup> T does nt refer to lives we live, altho parallel is obv to me; rather, spk of Sanctuary and ths an aspect of rel life we can cert appreciate
- 2 each one of us builds Sanct here & all are needed bt again, nt in haphazrd or lackadaisical spirit; rather, in words of T, need "wise-hrted" indiv (such as u and I) & nd nt be bld experts to participate
- 3 we build nt just stones, one top of anothr, bt a Syn which ~~represents~~ the hist & spirit of a people & as such, takes on aspects of exist which extend far beyond us as individuals
- 4 we build as wise-hrted indiv bec of our presence; how & why? do we come in bec of ~~lead~~ only, bec of our abundance of spare time, out of fear perhaps?
- 5 that kind of attitude will never build a Sanct; if we fo create & achieve then we must come here & show our "hrt of wisdom" by means of our enthus, identific participation, conviction, belief
- 6 so that by whatever we do & by what we espouse, acc to our story, we nt just break stones, earn pay bt build a cath, a Syn, a Sanct to be our spiritual home

## CONCLUSION

## A Geberal

- 1 final chapt in Ex then nt just of concern to engin or architects or modern type contractors
- 2 in anc times the bld of a Syn was matt of hrt as well as of skill of hand & one without the othr nt sufficient; indeed, T teaches: if skill alone, not acceptable bt hrt, mind, spirit must blend in also

## B Specific

- 1 we spk of Syn in wilderness bt really spk of Syn here and of life in general
- 2 so much of life & our presence is routine, blandness habit, apathy and we may go through ritual functions bt it is nt enough, nt satisfying, nt of the heart!
- 3 that is message of T fr then & fr now: of the heart: wth joy, wth love, wth warmth so that what we create will endure & we shall be the better because of it.
- 4 Psalm said: bless the work of our hands; yea, the wrk of our hands bless thou it; & may work of our hands find prallel in devotion & commitments of r hearts.

Amen.

Heb. Tab., Sat. A.M., March 18, 1978



## Synagogue Architecture

- 1- 3fold purpose of Syn: prayr, assemb, study = multi-functional
- 2- early Sanct archit = confusion bec of vagueness of biblical text  
still: centr was portable Ark, containing 2 tablets of Law; *see p. 14*  
latr: model of bldg taken frm Grk/Roman models, thus Temple in Jerus
- 3- Basilicus = royal, kingly; a very large hall of "royal" dimensions  
diff parts to it: recept hall, court of law, merchants meet place,  
public bath house  
proportion see p. 10 re Alexandrian building  
diff sections fr diff groups, see p. 10  
Jewish artisans can work on these, of c; on non-J also bt only if  
cap cases nt tried there; when bath, stop when come to sign of imp emblem  
when X legalizd by Constantine in 312, Church blt more like Syn; or,  
razed Syn or converted them to Churches. Middle ages this common
- 4- Middle Ages: ghetto Syn occupied very special place & at centr of ghetto  
by psych necessity (cld nt build in suburbs!) Served sec & rel functions  
could nt be above certain height & cert nt above Church height!  
altar std 1st in center, at center axis: front fr prayer, rear fr secular  
later, centr pulpit placed down bec of Ps: "out of depth cried to Thee" -  
post Crusader times & we know why; in some (Worms) platform was raised!!!  
"almemor" = bimah-al-membr-al mimbar (arabic) and germanizd into al-  
memor & became fashionable via Heine in his "Sabbath Princess" p. 48  
diff aspects to bimah also: in front of Ark, covered wth canopy, elab on  
floor or on top of number of ~~xxxx~~ steps  
bimah close to Ark, distance from it (as we have), in middle of floor, etc  
Artisans: in Worms how to inscribe name, date, message, etc?  
I K 7: 40-49 ref to various objects in Syn wth but one change: Pe-er fr  
Rosh (top for head). Why? Add up in Heb numbers = 4935 = 1175 CE; nt  
date of dedication bt date of construction. Workmen knew what they doing.
- 5- Syn began to take on style & function of othr majr, municipal buildings.  
Holland: Syn chamber wth members sitting along sides; pulpit by Ark bt  
grt deal of space; concept used by Protesters  
area nt large enough so had to add space for women = gallery  
not always sep in way we know it today: on sides wth no curtain; on  
side with grill or screen bt with steps open fr men p. 81 in Fuerth  
in France in 18th cent, women below men, in cellar, rd p. 71 Carpentras  
Why below? a: could nt build Syn wth balcony or b: house too low fr balcony!
- 6- by 18th & espec by 19th cent change took place as Jews part of rising  
middle class & had enough money to hire non-J workers; Jews could nt do  
it bec not allowed into guilds. Now, more ornate buildings for them-  
selves and bec wanted to impress their neighbors. Mah Yomru ...



all need to do is lk at 19th cent construction & location in city; only the finest would do. *Florence Syn example*

also, influenced by exotic east, something different & splendid/especially in 19th cent as German imperialism spread influence everywhere: see Berlin Oranienburgh p. 205; Budapest, p. 206, Frznkfurt p. 225, 226, Berlin 227 *Cologne 202-3* these massive structures to show also power & pride of Jews

7- know what happened during war & holo

aftr: functional again to take care of the few remaining & returnees

also, to fit needs: combine wth *Prot vs 2* old-age house, social service center -

in US: suburbs & entry of leading artists re mosaics, sculpture, paintings

also: functional wth movable walls

Balto: pulpit off center

8- our Syn: why possible to convert it? why nt if Prot or Cath Church?

aisles forming cross; bt fr us also neg: no<sup>c</sup> aisle fr bride

How we know all this? scholars; old prints of Syn life predom by Xians;

altho Jews did put certain scenes into non-sacred bks such as Haggadahs.  
p. 37

(Bk used fr citations = "The Archi of Eurp Syn" by Rachel Wischnitzer, *publ 1964*)



## DIMENS. OF JOB: II: JEWISH THEMES

### INTRODUCT

#### A General

- 1 suppose that since beg of time people askd: why do r suffer? &, since beg of time, people tried to deal wth, confront & perhaps even to ans wr ths question
- 2 almost all anc cultrs pose ths dilemma in one frm or anothr; bt ~~all~~ <sup>most</sup> rel, cert the westrn faiths, all base thr inquiry into ths human experience on a bk in our trad originally: Bk of Job - ~~but~~ <sup>but</sup> ~~as we know it~~ <sup>as we know it</sup>
- 3 whethr Job was a Jew is never brought into discussio and it is never pertinent to our debate, he is never identified as belonging to ths faith or that
- 4 bt bec he is incl in our canon & othr faiths views Job as part of J trad, we accept Job as a Jew, & we do so proudly & wth greatest of respect.

#### B Specific

- 1 last month spoke of Jb in gen terms, bringing to u sev themes by way of introduct to problem at hand; th month spk of "Jewish themes", wth ref to Xian & Humanist themes to follow in months to come: *Dimensions of Job*
- 2 to repeat, we spk of J themes & accept Job as a Jew b very little is known abt him; we don't even know when he lvd & we know that bk = compilation of sev <sup>sep</sup> diff themes & nt all of them related to @ othr!
- 3 fr ex: Job already ment in Bk of proph Ezek c 6th c BCE bt sev Grk influences in Job itself bt these nt till 4th; thus, diff of 200 yrs re style, lang, emph
- 4 also, place of Job wthin canon of Heb Tanach nt alw certain: our placement of Ps, Prov & Job based on a Heb MSS. to be fnd in a Leningrad museum of 1008; ~~also~~ <sup>also</sup>, ~~but~~ <sup>but</sup> ~~all~~ <sup>all</sup> ~~th~~ <sup>th</sup> ~~is~~ <sup>is</sup> ~~not~~ <sup>not</sup> ~~really~~ <sup>really</sup> ~~touch~~ <sup>touch</sup> ~~hrt~~ <sup>hrt</sup> ~~of~~ <sup>of</sup> ~~Job~~ <sup>Job</sup>; the when where & how are almost ~~secondary~~ <sup>secondary</sup> except to scholar bc cause Job, to be apprec, must be viewd frm diff perspective entirely.
- 6 it is, as Baeck has said: a volcanic bk, where deep emotions of man calld frth, where his integ is quest where he is urgd to shake fist vs Heavens, where he loses everything except, finally, hs self respect
- 7 it is a man, a situation, wth which we can identify frm days of Job to holocaust; how easy, simple to curse Gd & give in to winds of fate; how diffc to retain charact, integ, disc in face of sevr trials.
- 8 Jb, wth all his faults & he has many bec he human, as u & I, nt only lvs bt prevails; he confronts Gd in trad of Abe & he retains his dignity.

### BODY

#### A STORY

- 1 let me refresh yr memory wth outline of story & we can do ths best if we accept structure of Jb as ~~but~~ <sup>but</sup> ~~by~~ <sup>by</sup> no less an authority as Martin Buber

## JOB: II

- 2 in a bk "Prophetic Faith", 1942 in Hebrew, he states that Jb can be understd nt wth Jb bt wth Gd as centr of the story; how Jb, or <sup>any</sup> man of c, acts, reacts or interacts when confrntd by acts of Gd which he, man, can nt understand, comprehend or answer to.
  - 3 in our case, 1st, it is Gd & Satan who decide to test Jb. ~~Satan~~ <sup>natural</sup> believes that ~~only~~ a man ~~who~~ has all gdl will <sup>praise</sup> Gd bt if touchd he will renounce Deity; Gd agrees to ths test
  - 4 2nd: friends of Jb & his wife, gathr to curse Gd bec they, being h man, are on side of Jb bt only so far: they accept ~~his justice~~ <sup>his suffering</sup> & find it inconceivable that Jb must suffer without having sinnd. <sup>Jbs insistence</sup> of his innocence in face of suffer, = <sup>contra</sup> in trms
  - 5 3rd: Jbs view of Gd is truly unique & central to the story. Jb knows he has done no wrong & he trusts Gd implicitly. Wife said: "Curse Gd & die" bt Jb: "Yea... To call frth such belief, faith, trust, to imply so deep a personal relationship, commitment is reasn why Bubr: centr here is Gd, nt Jb
  - 6 4th: Gd responds out of whirlwind; He chastizes Jb fr various questions raised & he does nt answer questn of wife, friends or even Satan bt He spks to Job & bec he has earnd ths response, Jb knows he nt alone!
- B JOB
- 1 of c, nt everyone wld fully agree wth Buber that emphasis is on Gd bec most see it as story of Jb & are n as theol orientd &, yet, much truth to what Bbr says
  - 2 Jb bears a terrible burden as have others before him: Isa, Jere, Moses, Ezek & all have had to make thr pce wth concept that while ~~understd~~ <sup>not understood</sup> moral order in Univ
  - 3 if no moral order in Univ right here & now, <sup>up to u</sup> to help bring it into existence; that is yr task as hum being, as child of Gd, as rel commitd individual
  - 4 ths, of c, is nt a theoretical concept fr it relates directly to the holocaust: will u want to insist that there was a reason why six million of our people kill
  - 5 cant u see symbol. wife & so-calld fr sitting ar us & pointing accusing finger: u did wrong, u sinnd, u at fault, u vs law, trad, herit or whatever comes to mn
  - 6 bt Jew, wth Jb, answers: no, I did nt sin bt suffer bec of my Jewishness & I will nt compromise it to the moment of my death; thus, Ani Maamin & Shema at Aus.
  - 7 the Jews believe that there is more than a natural order to ths univ, there is a moral order, & frm the days of Gen when Creation charact as
  - 8 we may nt always understand, often we do not underst bt we reject without compromise the othr alternative that Gds rule ~~is nt moral~~ <sup>is a void vacuum</sup>. ② It is moral, <sup>it</sup> is an order ③ & there is a place in it fr you and fr me.



## JOB II

### CONCLUSION

#### A General

- 1 how then can we understand and summarize the J theme in Bk of Job, in add to obvious that it is within the framework of our trad lit
- 2 first, bec again & again, Gds presence nt questioned. He exists and ths is the rock on which all is blt; H tests Jb in a mann'r repugnant to us, admittedly so, bt still of meaning in some realm of comprehension bec as humans we do nt fully undestand it all
- 3 secndly, the Jewish theme exists bec there is a positive confront between Jb & Gd, & ths permitted! Part of trad already under Abe at S/G ~~bee already then~~ bt at othr places as well establish pri ciple that Yours is a moral Univ which Gd Himself created at beg fr ~~it~~
- 4 lastly, <sup>here</sup> ~~it~~ is a Jewish theme in Job bec it is a personal mattr; again, no intermediaries, no vicarious concerns, no delgation of authority or confrontation bt it all takes place within hrt & mind & spirit of Job as he stands to confront Gd; no indifference here!
- 5 neithr wife, nt Satan, nr friends, nr tragedy of his family can sway him of conviction that in deepest sense of religion: he is personally involved and as a person, as an indiv, he asks fr a response.

#### B Specific

- 1 that of c, is key ~~word~~, again frm J pt of view; the word is "response" instead of "answer" bec there is no answer, at least none that I can supply or consolation
- 2 nor might it stand up to tests of trial and time; bt "response" is diff altogether. Gd spks out of whirlwind, Jb nt alone, moral order is vindicated, offer to die fr faith acknowledged bt not necessary, the ~~stand~~ <sup>fact</sup> of indiv ~~are~~ strengthened as he ~~stands~~ <sup>rocks</sup> on rock-core of commitment and personal integrity.
- 3 there are J themes in Bk of Job, 42 chapt's long and they have stretchd in intnsity and drama over centur. Man changes, the world evolves bt the awesome fact that Gd did not ignore Job bt responded to him remains as an Absolute! ~~If~~ We believe that there is a purpose to our existence we earn the response.
- 4 ths is lesson Jb teaches us to ths day: there is a purpose to our life, there is a moral order in ths U, there is a Gd, & we will prevail as did Job bec we created in His image. That our burden, our blessing. men.

Feb. Tab., Frid eve., March 10, 1978

Dimensions of Job; II: Jewish Themes

## KI TISO

### INTRODUCT

#### A General

- 1 last Sat AM had opport to rd unusually interest T: Ki Tiso bt due to othr more immed issues no time to discuss this portion in grter detail
- 2 want to come back to it ths wk, ~~altho wk late~~; last wks read should nt be let by wthout commentary
- 3 in casual ref can say it dls wth episode of G Calf bt that barely scratches surface; also: laws pertain to S, V'shomru, 2 tablets, stiff n phrase: *תָּיִתְּךָ מִן הַשָּׁמַיִם* attrib of Gd wth fam words: *וְהָיָה כְּקוֹרְנֵי הַשָּׁמַיִם* beams on M head = intrp as "horns" by othr writers *וְהָיָה כְּקוֹרְנֵי הַשָּׁמַיִם*

#### B Specific

- 1 in short, wealth of info in these few chpts & we cld easily spk of any of these aspects fr days
- 2 bt ths Sabb, as lk back, want to spk on yet ~~another~~ part of T read bt one which not so prominent & mentioned only twice: the ref here is to a "book"
- 3 Gd says that those who will not obey him, in ref to GC epis, will be blotted out of bk & secnd ref in v immed preceding, is M who asks that he be blotted out of bk bec he could not prevent sins of people.
- 4 bth of these ref in Chapt 32, in success vv: 32 & 33. no othr ref in Torah

### BODY

#### A Bk of Life

- 1 what is ths vol all abt? Know very little abt it & cert no description available bt even more interest: ths bk has no title; we dont know its area of concern
- 2 of c, we believe it relates to the concept of Bk of Life bt even this ideabrings with it problems: fr, example, what are criteria fr inclusion, who is the keepr of bk, who & what detrmnes whethr u included or, as our v has it, "blottd out"
- 3 notice also, it apprs that names are nt nec written in, only blottd out; that is to say, can surmise tht everyones name is in it frm very beginning
- 4 also, ths nt a bk which was, is or ought to be familiar to us eithr in anc times or now; it is nt a type of bk which tells of some of our historical experiences bt due to the passage of time is nw lost; we do have sev examples of titles of bks in Torah bt bks themselves never been found
- 5 in short, idea of bk is itself a mystery (Is identifiable)

#### B Prominence

- 1 bt even more disturbing quest arises: why is such little prominence given to ths bk? why nt ment again and why only in ths one chapt in two success verses?
- 2 seems to me, as lk back on society of era wth which

we deal, that people nt ready fr concept of a bk, nt sophisticated enough, too theoretical a concept

3 ths idea is translated into reality by fact that people prvd themselves worthy of life & honor by an appeal to thr fellow man, to gain respect & admir fr their neighbrs & friends, & nt by an appeal to invisbl Deity who was vague & somewhat removd & whom they barely understd ~~as seen in context of Gd's episode~~

4 people wegr nt ready or able to answer to someone Higher; they facd the immed, the vivible, the presnt as is evident in thr concern fr visible Calf

5 bt that thr deeds fr gd or evil be written in a "bk", kept by Gd, totally foreign to them & unacceptable & fr ths reason think that "bk" has no prominence here

## CONCLUSION

### A General

1 of c, things have changed over intrvening centuries as most cursory study of YK trad indicates: Bk of L very prominent, most ~~prominent~~ <sup>important</sup>, bec people now know ~~of~~ what Deity implies

2 interest: idea of peer grp & approval still with us bec to be inscr in Bk L, must seek pardon of man 1st and I feel ths directly related to past experiences

3 bt one more result of ths concept: unlike othr cult or rel, Egypt fr example, ours always remained Bk L rather than Bk of D & fr ~~developm~~ <sup>dynamic</sup> of our trad, this makes all the difference, to ths very day.

### B Specific

1 can see then a relevant pt in obscure v in last wks T reading bt see how valid still

w Bk of Life fr us all, nt on y fr HH bt fr ~~every~~ <sup>every</sup> day & above all, belief that life is evaluated, weighd, thought about, judged

3 fr infinal analysis, we relate nt only to man bt also to Gd, the creator of Life.

Amen.

Heb. Tab., Sat. A.M., March 4, 1978

Call

~~John~~  
~~Saturday~~

~~Accepted~~  
~~to the~~

~~release~~  
~~to the~~

~~to the~~  
~~to the~~

~~to the~~  
~~to the~~

~~to the~~  
~~to the~~

~~to the~~  
~~to the~~



## KI TISO: II

### INTRODUCT

#### A General

- 1 think it was 3 wks ago that we rd ~~Ki~~ Tiso bt while w spoke of it last wk must return to story once again.
- 2 ment. last Sat that<sup>T</sup> superficially re GCalf bt so many othr aspects of our trad contained in it; bears a second closer lk
- 3 ths wk want to spk in some detail of the <sup>1/2 7/8 1/2 P</sup> beams or "rays of light" which emanated frm ~~M~~ hd and which have become part of total misrepresentatn

#### B Specific

- 1 these rays of light were part of M when ~~he~~ ret to people aftr episode of GC had been settled and the sinners had been rejectd & put to death
- 2 M himself did nt know of these "rays" <sup>which</sup>, we are told, reflectd the glory of Gd; the commentators ~~spoke~~ <sup>plei</sup> it as a direct result of earlier verse when M spk t<sup>o</sup> Gd & tells Him: show me Thy glory (33.18)
- 3 bt, of c, Gd answers him by saying that no one can see His glory & live; thus, only passes nr him and M feels rush of His presence. ~~at~~ <sup>th</sup> suffic to cause th grt beams or rays of light emanating frm forehead.

### BONY

#### A HORNS

- 1 where does concept of horns come frm? basically, it originated wth the Vulgate transl of Bible, a transl into Latin by priest (Jerome) nt skilld in Heb and as a consequence, a false translation
- 2 what was done in this transl is that monk who did the work wantd to put language of Bible into popular wrd or, as we wld phrase it, into colloquial expressions
- 3 since ths meant the "vox populi", the voice of people it became known as the "Vulgar" edition, the common one and it was nt understd as a neg term; thus: Vulgate
- 4 ~~in~~ <sup>unfortunately</sup> in intervening centuries the translation was nt refined and even in 17th cent, the King James vrs. kept the initial translation of horns rather than rays
- 5 as result, artists on canvas and in marble depictd the person of M wth horns; the most famous example, of c, is the Moses of Michaelangelo
- 6 bt tragedy of mistranslation far reaching: the <sup>ignorant</sup> anti-semitic has taken ths as an example of the way the Jew looks; he is as one wth horns protruding frm head & ~~there is the case of~~ the isolated indiv, even in 20th cent, who derives his educ frm Bible, ~~who does not~~ see the Jew as one wth horns
- 7 indeed, when seeing a normal lking indiv, who is a Jew, refuses to accept the designation
- 8 having horns, Jews frther derided: malfrmd, evil, emission of poison, a spec, diff picture of man

& bec diff, unacceptable in gen society.

B RAYS

- 1 bt how do we view ths phenom? Taken seriously in anc times & partic here in Chapt 34 of Ex. Implic:
- 2 first, that anyone wth such rays of light coming fr hd, takes on almost semi-divine status; ths becme clear in chap when we are told that people afraid to come close, not knowing charactr of Moses
- 3 also, something new added in ths context: M wears a veil when he faces people & removes it only when he enters Sanct to spk to Gd. Only time veil is mentn
- 4 see then something diff, frm out pt of view: M abso lutely on diff, highr level, somewhat removd, he ha special entree into world of mysticism; he is nt th same as he was before nor as are the othrs.
- 5 of c, must nt frget that the phenom nt ment again, eithr horns or the veil & thus we at a loss fr expln of understanding of the problem at hand.

CONCLUSION

A General

- 1 conflict exists <sup>symbolic</sup> betw horns and rays & thr two-fold & absol contradictory explanations; what to make of it, what to make of them?
- 2 trad rejects bth expl: neither sign of hate or poison nr special rays of divine light. M is a man, he hs bth gd & bad, he is nt the one or the other & neither are you or I
- 3 trad furthrs lessens place of M in famous phrase: frm M to M (Mend) none like M (Maim) which surely & very definitely disclaims any divinity fr grt man

B Specific

- 1 of c, as in so much else, can see in a situation what we want to see, what pleases us, what fits & in these terms can make a case for almost any expl
- 2 bt, really, majority see M or the Jew or us specific nt as objects of anti-sem attacks or as weirdly frm humans & cert nt as divinely inspired to bring frth message as would a prophet -
- 3 we are ingd company wth grts & lessr mortals of our tradition & ths again lessn of Torah: here a man so close to phys presence of Gd & yet he stuttrs, frs, disobeys, m out of faith, denied entry to Pland
- 4 we can understand, we feel wth him, we see him ar us to ths very day, bth honor & mundane in us also; He is nt merely part of trad, he is part of family!

Amen.

Heb. Tab., Sat A.M., March 11, 1978

(2nd comment on Ki Tiso)

Kollek, Teddy (with Amos Kollek)

For Jerusalem

Random House, 257p., plus Index & illustrations; \$10

(1+4)

There is ~~the~~ good news and there is ~~the~~ bad news. The good news first: Teddy Kollek, ~~xxxxxx~~ in collaboration with his son Amos, has given us <sup>seen with Balkan eyes, explores</sup> two ~~volumes~~ <sup>volumes</sup> in one! He has written ~~both~~ a history of Zionism, ~~culminating~~ <sup>of</sup> the birth of Israel as well as the ~~workings of~~ inner politics ~~of~~ the newly founded State and, secondly, he has written about Jerusalem, ~~the~~ capital of the State. (of which he has been mayor since 1965, Depending on ones love for Jerusalem, the division of interest and concern is not at all equitable: more than half the pages of the text are devoted to early Zionist maneuvering while the lesser half ~~is devoted to the aspect~~ <sup>Concerns the work</sup> of being mayor of one of the <sup>world's</sup> great cities. ~~of the world.~~

That brings us to the bad news: this is really a very pedantic, prosaic book and totally unlike the flamboyant, imaginative, visionary personality we have come to associate with Teddy Kollek, ~~as~~ <sup>the</sup> mover of forces in behalf of his beloved city. Had more of the mayor of Jerusalem been <sup>found</sup> ~~in these pages~~ <sup>able to shine through</sup> this would have been a far more exciting, stimulating and dynamic book.

The more the pity because the story itself is truly exciting. We follow the progress of Teddy (named after Theodor Herzl, the founder of political Zionism) through the early meetings, the migration to Palestine, with its accompanying difficulties, the total dedication to an ideal ~~truly~~ <sup>even</sup> at the expense of family, to the shuttling between Israel and the major cities and countries of the world (Czechoslovakia, London, Istanbul, America) just prior to and during World War II, and the open as well as hidden battle for the establishment of the State. The major figures are ~~these~~ <sup>discussed;</sup> ~~as well;~~ the great hero is Ben Gurion but the lesser ~~favorites~~ <sup>favorites</sup> also: Golda, Eban, and to a ~~lesser~~ <sup>minor</sup> degree the Dayans.

We move from one episode to another, ~~complete~~ with too many silly details which are really of little interest to us. ~~Who can~~ There is also far too much ~~detail~~ <sup>of</sup> the first person singular. ~~and this~~ <sup>Finally, the book</sup> comes to life

<sup>as</sup>  
~~mostly when~~ Kollek writes about Jerusalem. ~~It is a city of and for every-~~  
~~one; each individual thinks it belongs to him alone.~~ We read of the mistakes  
and the progress, we become familiar with the details of the visiting Pop~~X~~e,  
we become enamored of the new ideas: the festivals, the special residential  
area for visiting artists, the plaza before the Western Wall, the Jerusalem  
Museum, the Jerusalem Committee, Chagall, the Shrine of the Book and he is  
able to <sup>involve</sup> ~~bring~~ us <sup>in</sup> ~~into~~ the intricacies ~~with~~ which he grapples daily.

On the other hand, the description of the Lavon affair, for one  
example, or the Anderson mission for another, are mired in personal pique.  
~~He~~ <sup>little that is</sup> ~~and hardly~~ contributes ~~anything~~ new to our understanding of these very  
special occasions in the lifetime of the State.

All in all, this book despite its good index and many intelligent  
illustrations leaves a great deal to be desired. ~~One suspects that~~  
This is neither the definitive book about Kollek nor is it ~~even~~ <sup>very</sup> a ~~particularly~~  
distinguished book about Zionism, the State or the city of Jerusalem.  
That achievement remains for another author <sup>and</sup> ~~at~~ another time.

Robert L. Lehman

(Rabbi Lehman has visited Israel <sup>often</sup> ~~many times~~ and has lived in Jerusalem  
for various periods of time.)

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2 Copies to Random House.



Kollek, Teddy (with Amos Kollek)

For Jerusalem

Random House, 257p., plus Index & illustrations; \$10

There is good news and there is bad news. The good news first: Teddy Kollek, in collaboration with his son Amos, has given us two volumes in one! He has written a history of Zionism seen with Balkan eyes, explores the birth of Israel as well as the inner politics of the newly founded State and, secondly, he has written about Jerusalem, of which he has been mayor since 1965. Depending on ones love for Jerusalem, the division of interest and concern is not at all equitable: more than half the pages of the text are devoted to early Zionist maneuvering while the lesser half concerns the work of being mayor of one of the world's great cities.

That brings us to the bad news: this is really a very pedantic, prosaic book and totally unlike the flamboyant, imaginative, visionary personality we have come to associate with Teddy Kollek, the mover of forces in behalf of his beloved city. Had more of the mayor of Jerusalem been found in these pages, this would have been a far more exciting, stimulating and dynamic book.

The more the pity because the story itself is truly exciting. We follow the progress of Teddy (named after Theodor Herzl, the founder of political Zionism) through the early meetings, the migration to Palestine with its accompanying difficulties, the total dedication to an ideal even at the expense of family, to the shuttling between Israel and the major cities and countries of the world (Czechoslovakia, London, Istanbul, America) just prior to and during World War II, and the open as well as hidden battle for the establishment of the State. The major figures are discussed; the great hero is Ben Curion but the lesser favorites also: Golda, Eban, and to a minor degree the Dayans.

We move from one episode to another, with too many silly details which are really of little interest to us. There is also far too much of the first person singular. Finally, the book comes to life as Kollek writes about Jerusalem. We read of the mistakes and the progress, we become familiar with the details of the visiting Pope, we become enamored of the new ideas: the festivals, the special residential area for visiting artists, the plaza before the Western Wall, the Jerusalem Museum, the Jerusalem Committee, Chagall, the Shrine of the Book and he is able to involve us in the intricacies with which he grapples daily.

One the other hand, the description of the Lavon affair, for one example, or the Anderson mission for another, are mired in personal pique. He contributes little that is new to our understanding of these very special occasions in the lifetime of the State.

All in all, this book, despite its good index and many intelligent illustrations, leaves a great deal to be desired. This is neither the definitive book about Kollect nor is it a very distinguished book about Zionism, the State or the city of Jerusalem. That achievement remains for another author and another time.

Robert L. Lehman

(Rabbi Lehman has visited Israel often and has lived in Jerusalem for various periods of time.)



## B'NAI B'RITH

### LEO BAECK LODGE

#### PRESIDENT

Joey Ullmann  
200 J. Winston Drive, Apt. 2516  
Cliffside Park, N.J. 07010  
201 - 886-1876

### LEO BAECK CHAPTER

#### PRESIDENT

Lilli Friedman  
77 Park Terrace East, Apt. D69  
New York, N.Y. 10034  
LO 7-5275



Dear Brother, dear Sister:

We take great pleasure in inviting all of you to our next meeting which will take place on

SUNDAY, FEBRUARY 26, 1978 at 3 P. M.

at Congregation Habonim, 44 West 66th Street, N. Y. C.

After short separate business meetings of Lodge and Chapter at which the elections for the new Board of Officers for the year 1978/1979 will be conducted, we shall have the pleasure of presenting as our guest speaker

**RABBI ROBERT L. LEHMAN**

who will speak to us on a most interesting topic:

## ANSWERING THE CHRISTIAN MISSIONARIES

Rabbi Lehman who is the spiritual leader of the Hebrew Tabernacle of Washington Heights is well known to most of us and we are looking forward to a most interesting afternoon.

After the lecture you are invited to join us for Coffee and Cake.

With brotherly and sisterly greetings,

Joey Ullmann  
President, Lodge

Lilli Friedman  
President, Chapter

Charles Friedman      Hilde Nussbaum  
Program Chairmen

Please fill in coupon and mail no later than February 20 to Sr. Irmgard Horn.

Mrs. Walter Horn  
690 Fort Washington Ave.  
New York, N. Y. 10040

Dear Sister Horn:

I hereby make reservations for \_\_\_\_\_ person (s) for Sunday, February 26, 1978.

Name \_\_\_\_\_

Address \_\_\_\_\_

Telephone \_\_\_\_\_

## MISSIONARIES AT DOOR.

### INTRODUCT

#### A General

- 1 have noted a phenom wthin past yr or 2 which would like to share wth u; concerns rel. life of Americans, & ~~phenom~~ <sup>change</sup> threatns to upset quiet bal of the past
- 2 am refer to grtr prepond of missionaries, nt so mch of Cath persuasion which always had wth us & learned to accept bt Prot messon; those of the fundamentalist, "born-again" variety
- 3 am nt referr to quiet indiv who stand wth J Wthn pamp on streetcornrs or almost comicl spkr on platfrm wth Am flg at hs side threatning hellfire & damnation
- 4 rathr, an aggressive missionary activ carried on by thousnds of indiv whose inroads into ~~normal life~~ <sup>normal rel life of Am.</sup> which belevs in sep of Ch/St, feature such diverse techniques of affrontery as "buyX", Moonies, abduct-ions, assault bth verbl & phys <sup>on</sup> to young people in public places, ads by evang Xians re Israel

#### B Specific

- 1 has come to <sup>such</sup> proportion that rabbis & othr proff Jews bec concernd; BBrith recently made concertd effrt to countr these convrsn-attempts thru Hillel & adlt wr
- 2 we know that these mission. ~~motives~~ <sup>enthusias</sup> by best of intntns, are motiv by message meangful to them, do nt superficially intend harm bt cause anguish nevertheless
- 3 evangelicals, of whatever stripe or hue, are interest ~~only~~ in converting the othr party to thr pt of view; here: Jews to fundamentalist X! Their interest in Is is related to the 2nd coming of X, & the "born-again" Jews will then be usd effectively within Jud'
- 4 in short, many subtle nuances involvd in miss. zeal & we should be uniformly aware; we have noth bt bad ex-perience wth thr kind over the centuries: Moh, Luthr bth tried fr "our souls" & when rejctd turnd all thr ~~supposd~~ love fr the Jews into unremitting hate & per
- 5 in add to which, ~~idea~~ of mission: that all one must do to be "savd" is to accept J, is simplistic & naive bec need nt tell u that to convrt requires more of a persn than simply saying "yes" to new proposition
- 6 conv is more than change of outr garment; it relates to depth of ones inmost committment. Jews, any adlt, should nt be convinced by slogans no matter how attac-tive; & one cant be Jew & accept J as Mess at same tm
- 7 that compromise nt permittd since 4th cent CE & no place in our rel thinking fr the future, for sure.

### BODY

#### A JUDAISM

- 1 what these missionaries all have in common is, of c, a grt knowledge of thr own Gospels, coupld wth a very



- simple view of the world & society in general; on the other hand, have no real knowledge of Judaism at all
- 2 for ex, can't define Torah, custom & ceremony, tradition, development of our history & culture; & when questioned, aside from not knowing answers, tend to pass off comparisons as unnecessary, obsolete & besides the point
  - 3 but this is just where we differ; it is not ~~just~~ <sup>only</sup> that we do not believe in Jesus as a Messiah but we also do not believe in original sin, personal salvation through another's sacrifice, trinity, not to speak of mysterious prophecies of wine & bread, concepts or the sacraments as practiced by some Christian groups
  - 4 those who know find our religion to be complete already &, above all, satisfying, especially if they know what we deal with & where we stand as Jews
  - 5 of course, not all of us know <sup>as much as</sup> ~~what~~ we ought; thus, we are not now & have not been for 2000 years in business of missionary work. It becomes incumbent upon us to teach 1st, our own. That, of & by itself, is a full time task,

## B MESSIAH

- 1 part of problem, of course, is that we do not speak same language even when using same words: "Bible" is case in point. We mean Torah, Prophets & Writings but the X adds the Gospels, Epistles & other literature
- 2 designation already causes conflict: New vs Old Testament but for us there is no validity in this difference; our Bible is not old & especially not in sense used by X in that it has been superceded by the "new" test
- 3 as matter of course, pride, scholarship, try never to use "old/new" test but speak of Bible & Gospels; as try never to use design of BC & AD, <sup>of calendar</sup> which are X terms but, rather, BCE & CE which are accepted Jewish terminology. Small points, perhaps, but vital to my Jewish identity.
- 4 of course, crux comes around issue of who is Messiah & whether he has come to this world; to the Jew, easy answer because he has not come while for X he came in person of Jesus; More complicated: will come again, in land of birth &, therefore, if his original people seen the light, will be so much simpler, easier, smoother transition. ~~But~~
- 5 we have never elevated any man to such prominence: neither Moses, nor David, nor Abraham, nor Jesus, nor any of a dozen of the great men who have shaped our destiny; we are this-worldly oriented, emphasis here & now, hoping for Messiah Ag (if we must deal in those terms) rather than personal Messiah who, given the world as it is, we would probably not recognize should he walk through the doors of any Church

## CONCLUSION

### A General

- 1 these fundamental Christians, missionaries are carrying on a very aggressive campaign, far more than ever before; even to coming to apartment doors & seeking inroads there

- 2 has something to do wth Carters rel approach? dont know bt surely we h<sub>o</sub>ve become more aware & I suspect that fundam mission taken hrt frm his "born-again", statements /& taken these ~~as~~ thr cue fr dbl efforts
- 3 at same time, what it shows to me (aside frm obvious helplessness & ignorance of av Jew) is the lack of respect these indiv have fr integrity of my own rel.
- 4 to have someone approach me & urge my conversion or to accpt anothr version of Gd (or anthr Gd depending on crudeness of missionary) implies an invasion of privacy in my inmost soul & I resent it deeply

B Specific

- 1 as mattr of fact, ought to reverse whole procedure fr maxim effect: since X did nt come into being as we know it till 4th cent CE, & since all of that early rel was & is Jewish in hrt of hearts
- 2 perhaps ought to ask that missionaries spend more time in study of Judaism bec in that way only can they fully underst<sub>a</sub>nd backgrnd, depth & philo of th<sub>e</sub> own faith
- 3 when mission. come upon us, more aggressive than evr before, & seek to change our ways of rel conviction: we ought to pt out: Jud was & is first in my hrt, Jud satisfies me, how much of yr roots, ~~jud~~, do u know if u seek to change my ways of life, what are yr ultimate aims in seeking my conversion, do u knw the sim & diff betwn our faiths
- 4 & finally, by yr approach to me, do u really respect me and my inmost feelings? Fr that, as a prelude to disc, is what I ask of u! ~~fr just~~ as u are convinced of yr mission so have I been designated ~~as~~ "a light to nations, for cov of the peoples, fr righteousness & justice, fr compassion & mercy, & also, that I love my fellow man to same degree as I love & respt my own p rson. I expect same of u!!
- 6 fr these reasons, reject yr miss. attempts bt reiterate my own faith, way of life, joy of heritage.

Amen.

Heb. Tab., Frid eve., January 27, 1978

ON JANUARY 1, the United Christian Council in Israel sent a telegram to Prime Minister Begin protesting against the "hasty passing" by the Knesset of the bill making it illegal to entice anyone to change his religion by offering or giving money or other material benefits.

The telegram claimed, among other things, that the bill had been pushed through the Knesset during the Christmas period, when Christians were busy preparing for and celebrating the holiday.

A few days later, the council's press officer, J. David, announced that Israel Christians would launch a campaign for the law's repeal. The help of the Vatican and of church members of other denominations would be sought, he said.

One newspaper commentator asserted that the law passed its second and third readings "almost accidentally" without having been listed on the Knesset agenda for the day.

# Author of a controversial law

By ARYEH RUBINSTEIN  
Jerusalem Post Reporter



Rabbi Yehuda Meir  
Abramowitz. (S. Rahmani)

"Not true," says Rabbi Yehuda Meir Abramowitz, MK, of Agudat Yisrael, the father of the law.

"My private member's bill was originally submitted in the Eighth Knesset over a year ago. Even though my party was then in the opposition, the then justice minister, Haim Zadok, agreed that it go to the Law Committee to be prepared for its first reading. But because of the Knesset's dissolution, the bill died in the committee.

"In the present Knesset, I resubmitted my bill on July 11. It passed its preliminary reading on October 23. The Law Committee devoted two sessions to it, and it passed its first reading on December 5. It then went back to the committee, which prepared it for its second and third readings. These took place on December 27.

"The bill appeared on the regular

weekly agenda, in accordance with standard procedure. This talk about 'undue haste' is — just talk.

"What bothers the protestors is not any procedural irregularity — but simply the fact the law was passed."

I quote to Rabbi Abramowitz from the Christian Council's statement, in its telegram to the Prime Minister, that none of its member bodies uses improper inducements to persuade anyone to change his religion.

"Fine!" counters Rabbi Abramowitz. "Then they have nothing to worry about. The law does not prohibit missionary activity as such, only the use of material inducements to conversion. It doesn't even mention the word 'Christian.' If a Jew or a Moslem tries to pay someone to change his religion he is liable to the same penalties as a Christian."

But, I insist, everyone knows that

the bill is aimed against Christian missionaries. The press officer of the Christian Council characterized the explanatory remarks appended to the bill as "slandorous to Christians."

"First of all, the explanatory remarks are not part of the law. Once a bill passes they're thrown in the waste basket. The Knesset didn't vote for the explanatory remarks, but for the two paragraphs of the bill.

"But even in the explanatory remarks, I didn't mention 'Christian' — only missionaries. I'm sure that any true Christian dissociates himself from missionaries who try to convince men's pockets rather than their minds.

I cite an argument raised by MK Shulamit Aloni, that the statistics show that in the three-year period 1974-76, only 17 Jews in the State of Israel were converted to Christianity. Was it worth stirring up Christian

(Continued on next page)

trucks filled out with benches — turned up at the school parking lot an hour late. The windows were filthy, covered with thick

some of the pupils, remembering that the shortest distance between two points is a straight line, decided that the circuitous path was too tame

about a dozen each and handed written assignments. Each group had to find by means of a map a particular site, like Herod's northern

make a serious effort to restrain the kids — if not out of consideration for other visitors, then at least for their own safety.

The rest of the day was uneventful,

got their priorities wrong, humbly submit that inculcating good civic behaviour and elementary consideration for others is at least as important as ancient history.

ASHKELON (Itim). — After using a salve made of burnt scorpions prescribed by a Yemenite rabbi, Jeanette Shoshan saw her face in the mirror for the first time in seven years. Doctors had said she would be blind for life.

Shoshan, 26, had used a guide dog to take her to work at the Ashkelon municipality, where she operated the switchboard.

Her eyesight had been poor since she immigrated to Israel at age 11 with her parents. When she was in 11th grade, her doctor forbade her to continue school. She was sent to the Migdal Or institute in Haifa, where she studied Braille and learned how to operate a switchboard. At this stage she could still vaguely see colours.

But when she came back home to

## Rabbi 'saves woman's sight'

Ashkelon, aged 19, her condition suddenly deteriorated and she could hardly see anything. The doctor says she suffered from degenerative pigmentary retinopathy, a hereditary disease for which there is no known cure. By the time she was 23, "she was totally blind," the doctor said.

The doctors abandoned all hope, but the Shoshan family started to look for a cure with fortune-tellers and faith-healers.

Rabbi Moshe Bashri of Rishon Le-zion heard of Jeanette's condition from her sister and said he wanted to see the blind woman. After looking at his books and hearing Jeanette's

story, Rabbi Bashri said her eyesight had deteriorated because of the bright lights the ophthalmologists had used to examine her eyes.

The rabbi forbade her to see doctors and told her to stay away from bright lights. He then told her to crush four burnt scorpions in a pestle and bring the ashes to him. He mixed the ash with a certain black stone, made a salve of the mixture, and told her to paste it on her eyelids every evening.

Then, about 12 days ago, several weeks after she started to use the salve, Jeanette Shoshan went

to the bathroom, switched on the light, and she saw her face in the mirror. She shouted to her father and mother.

Thursday she read the main headlines in a daily paper to Itim reporter David Apel — something she has not been able to do for years.

The doctor, who has followed Shoshan's condition, says that she will talk to him over the phone but, according to the rabbi's orders, refuses to meet him to satisfy his professional curiosity.

On Tuesday, the Shoshan family and friends piled into a bus and, followed by Rabbi Bashri in a car, drove to Rabbi Shimon Bar-Yohai's grave on Mount Meron for a thanksgiving party — with a whole sheep for a picnic meal.

## Rio spurns T.A.

Jerusalem Post Reporter

TEL AVIV. — Shortly before it was to have acquired another twin, Tel Aviv was informed that Rio de Janeiro had had second thoughts and had decided not to pledge sisterly vows.

News of Rio's change of heart came while Mayor Shlomo Lahat was on his way to Brazil to take part in the ceremony.

Municipal sources in Rio explained that the last-minute about-face resulted from pressures from the Brazilian Foreign Ministry, which was apparently worried that the twin-city move would have an unfavourable impact on the Arab oil states.



11/22/78

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A23

# The Hidden News

By James Reston

LOS ANGELES—Over the last few days, about 800 people have gathered here in a Congress of the Laity to discuss the religious and social issues of the day. The idea behind the congress was that religion was too serious to be left to the clergy alone, and that social questions were too important to be left to political leaders. The congress felt the people themselves must get more deeply involved in the spiritual and material conflicts of the nation.

Former President Gerald R. Ford and his wife opened the congress, and Howard E. Butt Jr. of Corpus Christi, Tex., stated its purpose:

"The contemporary world," he said, "cries out for creative, competent, moral leadership. In response, we are calling together men and women of prominence and influence from government and business, from science and the arts, from the professions, from sports and entertainment and from family life who are open to the leadership of Jesus Christ.

"Together, we will break through the traditional barriers between liberals and conservatives. . . . We will examine the tension between secular leadership and Christian discipleship, explore the interactions between Christianity and our culture, discover the intellectual, psychological and artistic implications of faith, and build bridges of mutual support."

Well, this is rather a tall order, and while there was some useful plain talk about the clash between the sacred and the profane in American life, it would be too much to say that the congress made any great breakthroughs or built many bridges beyond the consciousness of the participants.

Yet this congress may be a symbol of something important that is happening in American life, some feeling that the young liberated generation distrusts its new freedom almost as much as the old values and is looking for guidance outside the established leaders of the religious, intellectual and political communities.

Three themes seemed to recur in the discussions here: First, that the regrets, perplexities and anxieties of our time couldn't be blamed alone on the "failure" of our religious and secular leaders but must also be a charge on the people themselves; second, that the majority of the American people may not believe but feel amputated without belief and at least believe in believing; and third, that there is a growing "remnant" of the people willing to take some responsibility for reviving a national debate on the moral foundations of the Republic.

One of the interesting things about this congress was that it didn't get

lost in argument between sects, or even the contemporary disputes over abortion, or women in the clergy. It crossed denominational and theological lines, and reached out to the Bible classes among businessmen and the prayer breakfasts among politicians, and the growing religious organizations of sports figures like Roger Staubach and Coach Landry of the Dallas Cowboys.

This "democratization" of the church has its secular counterpart in the universities—again not a major movement, but an important symbol of change on the campuses. Edward B. Fiske of The New York Times reported this week that "courses in ethics, once confined largely to departments of theology and philosophy, have moved into the mainstream of American universities and professional schools."

At least half of the nation's 116 medical schools, he reports, or about triple the number five years ago, now have humanities departments or regular programs in medical ethics and a similar trend is evident in law, engineering and other professional schools.

Vietnam and Watergate obviously had a lot to do with this. How could so many officials and lawyers have connived at the war plans of Richard Nixon and the obstruction of justice in the Watergate conspiracy if they understood the country's philosophy or the prohibitions of the Constitution?

All this is now being debated in the professional schools of the universities more intensely than it was before Mr. Nixon's moral crash. Maybe it won't do much good. H. R. Haldeman

## LOS ANGELES

is still proving that it pays to be loyal to nobody, even to the truth, even to yourself, but everybody's on to him now, since his commercial success is even more repulsive than his political failure.

What to do about all this? That is the question the Congress of the Laity was asking here in Los Angeles. How can you get a hearing for the good things, the yearnings in the American character, when they are overwhelmed by sleazy twisters like Mr. Haldeman?

The Congress of the Laity here had no answers to these questions, but at least they tried, and they did one thing in the process. They reminded us that, outside of Washington, outside of all the arguments over the Middle East, and the miners struggles in the Middle West, there are a lot of people in this country, literally millions of them, in critical political areas, who are thinking about the meaning and the deepest principles of this country, and they want to be heard.

11/14/78 - Tuesday

# Christian Missionaries in Israel See Discrimination Under New Law

Special to The New York Times

TEL AVIV, Feb. 13—An ice-cream vendor appeared on an Israeli television talk show recently to say that he would convert to Christianity to avoid going to jail for three years.

The vendor, Pinhas Golan, explained that he faced the sentence because he could not pay more than \$6,000 in fines for peddling without a permit. His appeals to the Government and to various institutions were in vain, he said, so in desperation he was taking up an offer by a Christian missionary to pay his fine and enable him and his family to settle abroad.

The incident focused new attention on an amendment to the penal code, adopted by Parliament in December, that makes it an offense punishable by five years' imprisonment to offer anyone material benefits to change his religion; accepting the offer is punishable by a three-year term.

The United Christian Council, an umbrella organization of Protestant churches and agencies, has been campaigning for repeal of the amendment, which is regarded as the start of a move to restrict the Christians, who number 5,000 to 6,000.

## Justification for Law Denied

After Mr. Golan's appearance on television, the Rev. Henry Knight, an Anglican who is a spokesman for the council, said that if the story were true the missionary concerned should be disciplined but that such cases did not justify what he described as a loosely worded measure.

The measure does not specify Christians. Its sponsor, Rabbi Yehuda Meir Abramowitz of the ultra-Orthodox Agudat Israel Party, has acknowledged that while he wanted a law prohibiting Christian proselytizing he settled for the limited legislation because he felt Parliament would not pass a more sweeping one.

The Christian Council, which includes Anglicans, Baptists, Lutherans and Presbyterians, has protested the law in telegrams and petitions. Last week it addressed to Attorney General Aharon Barak a memorandum urging that he invite an independent international commission to investigate what led people in Israel to embrace Christianity, Judaism or Islam. Father Knight forecast that such an inquiry would find there are

pressures on people to convert to Judaism.

Israeli law requires both partners in a marriage to be of the same religion, and a substantial number of Israelis are said to have changed faith to wed; few Jews become Christians, according to Israeli sources, but 500 Christians a year convert to Judaism. Father Knight maintained that immigration and citizenship laws gave Jews intrinsic privileges that might be construed as incentives to convert.

## Strong Criticism of Christians

The churchmen, in their memorandum, demanded that an apology be delivered in Parliament for "unfounded allegations and charges" said to have been made in debate on the amendment. Gideon Hausner of the Independent Liberals had said it could not be forgotten that for 2,000 years the Jewish community was reduced by conversions to Christianity, often under brutal coercion. Binyamin Halevy of the Democratic Movement for Change, a new political party, called missionaries "a cancer in the body of the nation." Some Orthodox deputies charged that missionaries "with unlimited means" had incited Israeli soldiers to desert their units and Jews to emigrate.

The churchmen, denying that they exploited poverty, inadequate housing or other privation to win converts, reaffirmed a joint declaration by the Christian communities, saying that "by discussion, talks and literature we seek to answer the inquiries by those who desire to obtain information about Christianity." They added: "We believe we cannot refuse to do so, because we must share with everyone the light and joy of our faith."

There has been no official response to the clergymen's protest, but Yisrael Lippe, Director General of the Ministry of Religious Affairs, dismissed it, in reply to a query, as a tempest in a teapot. Asserting that the law was not antimissionary but antibribery, he said, "Christians can preach and convert all they want as long as they don't offer material benefits." While he acknowledged that the atmosphere in Israel did not favor large-scale conversion to Christianity, he observed that it was to the credit of Israeli democracy that Christians could preach here as they do.

# Author of law

(Continued from preceding page)  
resentment when such small numbers were involved?

"We are a small nation," Abramowitz says, "and every individual is important for us. Furthermore, the statistics tell only part of the story. They don't tell us how many Jews are induced, and helped, to emigrate by the missionaries, and are converted to Christianity after they are abroad."

Did Abramowitz approve of missionary activity if it is not accompanied by material inducements?

"No, I do not think that members of one religion should try to convert members of another. In fact, I would have preferred a law banning missionary activity as such. But other parliamentarians convinced me that such a bill would never muster a majority."

**TUESDAY, JANUARY 31, 1978**

## ANSWER. X MISSIONARIES: LEO BAECK LODGE

### INTRODUCT

#### A General

- 1 u all know & have seen missionaries: "funny" people in spec dress, tingle bells, cut hair, saffron robes = Hara Krishna sect: give out lit, engage in conversation b- Moonies; notoriety bec of parents kidnapping thr childrn & deprogram them; Rabbi Davis side-career!!
- 2 lately more pronounced & more aggressive: McDonalds, BKing, slogans on cars "Ifnd him", Honk if love Jes" or JWithn wth newspaper held up or guy on strt corner
- 3 also: at red light ask fr contrib, hand out leaflets sell mints wth message in packet
- 4 X Bros Capt Cleanr = a front fr "Church of Bible Under standing," a miss grp whose aim is conv of Jews
- 5 yellow pages: buy Xian, espec in Miami Beach area
- 6 kids in college ostracized if they dont go to rallies and BBrith making valiant effrts to cope via Hillel; Jews fr J = 5th column frn within
- 7 conflict even in Israel: see TIMES & JPost where Isr owd fr selling without license bt no money; thus, to avoid jail, acceptd offer to convert to X & they pay his bills, get him & fam out of country
- 8 law vs this passd in Dec; 5 yrs jail if offer convers fr monetary gain, 3 yrs jail if u accept; X grps in uproar in Israel & we have nt heard end of ths yet!

#### B Dangers

- 1 ever grter respectability of the movement
- 2 ign of our own people & thr refusal to take ths situation seriously
- 3 many of u will say same re ths presentation bt I am very serious bec: a) too much m-m already & we lose kids or gr-ch, and b) cant affrd convers generally & nt specific bec nt yet made up loss of 6 mill due to low birth rate among our people
- 4 have then a real problem; what is going on ar us?

### BODY

#### A SOCIETY

- 1 simple answer: Arabs; perhaps some truth to ths bt not suffic to give insight in depth
- 2 am nt sure we becoming more rel (some say we becom. ever more secular, topic fr diff disc altogether) bt whatever, a diff grp of believers is surfacing: evangelicals!
- 3 what does word mean? Nt "Prot" as evangelish in Germ bt evangelical = L & Gr dsign = "gd tidings, news, messenger" refer to doctrine of Gospels & related to cert 18 & 19th cent Prot movements which stressed: import of personal experience of guilt fr sin & subsequent reconcil to Gd through JC. We say: fundamnt



- 4 in sense nt totally new: Graham= most famous, White  
 Hs services, brkfst prayer meets, faith healers all  
 been on periphery of our vision bt now more deadly  
 5 what being indicated? Lib theol & morality disavowed  
 (aftr all, what help were they re Wgate, VN, CRights  
 people want no more causes, have had enough)  
 Yth movement of 60s become a rel movement of 70s; see  
 lit in psychedelic colors, slogans & language of yth  
 "turn off dope & turn on J; J will blow yr mind" etc  
 are all addressed to capture todays yth. Yth market.  
 6 people, aftr trauma of past, want old-time, old-fash  
 respectable middle class Am values & ths evangel r  
 ready to give them; no more Biafra, Indians, Bangla  
 bt what's right fr me here & now, fr my hrt & spirit.  
 7 "Want to hr what's right wth Am; love her or lv her"  
 translates into: "give me old-time rel!" People dont  
 want to be made to feel guilty bt want someone to  
 hear thr cry: thr children, thr jobs, thr car, thr  
 Sat night outing, husbands drinking, wives sloppiness  
 8 say these nt yr concerns, yr friends dont spk ths  
 way or think ths way? We in minority; most people do  
 nt rd TIMES bt NEWS & effect sifts down to each of u  
 9 evangel spk to them & of thr needs; Walter is a "Krnk  
 heim" bt my preacher will have answr fr me!  
 10 lk at enorm respectability via Carter; Am values cm  
 true, u can rise frm humble beg to be Pres & he did  
 it, a 20th cent Horatio Alger; nt just a gd story bt  
 reality & if he succeeded & he deep into evang, then  
 he is right, they are right & I want to join a winner  
 Result: those "funny miss. people" highly respectabl  
 highly vocal, highly visible & cause us grt damage!!  
 B MISSIONARIES *last network*

- 1 these people are convinced that they have mess. of tr  
 & conseq have oblig to pass on message to others: ta  
 Jews partic bec we need it more. Why?
- 2 were original recip bt rejectd due to "blindness/wic  
 edness"; Jews = 'obstinate' & vs trend of rel, life, Gd  
 we must be forced into progress; Gosp must be brought  
 to those nt familiar bt Jews in diff catag bec they  
 already know! Kravitz at Hohn Carrol U.
- 3 mission. also to non-Jews; not nec Moslems bt othr  
 Xians whom they consider too sophistic. My Israel-  
 archeol experience: diff betw Prot/Cath & Xians!
- 4 purpose: to convert us in time fr 2nd coming, a the  
 ological concept of Gospls; then, born-again Jews  
 will be part of grt effrt in own homeland (Holy L.)  
 and all this will focus on Jerus
- 5 had mission in Israel as early as 18/19 cent, in J  
 prim. establ schls, centres, churches bt there, by

Law, forbidden to approach Mosl; thus: Jews available to them then, as now, "Jewish Jerus" = anachronism because "only X could be rightful heirs to the true covenant & Holy City" : Toynbee

6 all ths should nt surprise us too much; have nevr hd luck wth missionaries: Mohammed & Luthr prime examp of those who 1st lvd us & when we did nt follow suit were worst offenders vs us.

7 Jews, on whole, simply cant accept simplistic idea: accept J & be savd; aftr all, wth our history, what is conversion, how deep? Jews fr J=contradict in trm as far back as 4th cent when Nicea deliniated diff.

8 mission. only know Gospels & Epistls & know them well bt no knowldge re thr own backgrnd nor/burs. some spout: love, vic atonem, O Sin, pers salv bt th majority not so sophistic; re Jud: Torah, Jere, "agadah, Messiah totally foreign

9 part of problem: use diff words, same words bt mean totally diff concepts. Notably: love, Gd, Messiah, sacrifice, be witness to, believer, faith

#### C REACTION

1 take seriously bec respectable thru Catr, sist, A. Bryant, Ford, etc. all bow heads in public & ths now OK whereas two decades, 1 decade ago, laughable

2 understand & recogn primitiveness of thr theol, philo, ideol; problems of world are nt solvd & do not dissapear bec they or we accept J as persnl savior

3 when & if they come to u, as they do to young people ask them how much they know of thr own background, thr roots. They come out of Jud & yet wish to erase Jud; how they explain it, in addit to Jesus as Mess.

4 if pass it off lightly, scorn them; if: we all same, have 1 Gd, simply nt true frm rel pnt of view; does X say Shema? When spk of Mess what does it mean? He changd things? Jews never elevatd indiv to heights as these; Jewish J <sup>not</sup> same as J of Saul on rd to Damasc vic atone among Jews where @ man must atone himself or else entire appeal nt valid on YKippur<sup>2</sup>, etc.

5 fr them to have effect, must know thr own heritage or else how can they influence us? To do trig, know geom, to know algebra must add/subtract, to spk of X must know of Jud *but, of c, Jews must know more Jud atre.*

6 tell them they ought to go & study more; perhaps we can immerse them in Judaism?

#### CONCLUSION

##### A General

1 if such a mission. came to me & now understand thr position, thr drive, thr conviction the better, wld make it a pnt of honor to infirm them that wth the

- iv
- best of intentions, I resent thr invasion of my privacy of hrt & mind! I do nt feel need to be saved.
  - 2 to change rel, to be "born-again" has immense ramif & nt to give it its full due is irresponsible on sev levels: dont need it, am satisfied wth my own, u nt aware of what I am & what past rep me; do nt believe in what comes wth X on broader scope: trinity, immac concept, v birth, transubstantiation, rising 3rd day to mention just a few of more prominent aspects of X
  - 3 to change my view of faith, Gd, life is unacceptable &, to repeat, I resent it deeply & personally fr myself & fr those of the past, Crusader & Inqu times partic, who had to face diff kind of miss & ended thr lives Al K HaShem
  - 4 u quest integ of my beliefs, integral part of my existence, & I resent it again

#### B Jewish Commitment

- 1 when they face you & spk to you of 2nd coming, of joy in J, of born-again faith, take them seriously & learn to answer fr yrself, yr ch & yr grand-ch
- 2 we know, even in best of hopes conceivble that they approach us & ch may waver in thr conviction of & commit to Jud bec a-u did nt teach them sufficiently b-they are overwhelmed, c-they sub simple faith (X, Yoga, TM) for solutn to problm which trouble them deeply & to which they find no easy solution in our society
- 3 ~~after all~~, we brought much of ths attitude on ourselves in solving things fr our kids, removing all obstacles frm thr paths, wanting best fr them bec we had to struggle so hard
- 4 all ths commendable bt, in meantime, frustration tolerance very low indeed & kids seek easy solutions wherever they can find them: in grp, faith, glibness
- 5 in any case, ign a lux we cant affrd; Mishna: ignr man cant be pious  
we may nt be ortho bt want to, need to know bec at stake is survival of ths small grp of Jews in a spiritually alien world.
- 6 the gauntlet of the challenge by the missionaries has been flung at us; it remains to be seen what r response will be/nt nec fr u & me bt fr next gener & espec fr gen aftr that
- 7 bec of convict. of these mission. & affluence in thr ranks, I say: we have cause fr concern & when we lk at pict of Jud 100 yrs frm now, dont forget that I warnd you ths very day.

Thank you.

Leo Baeck Lodge; Sunday aftrnoon; Feb. 26, 78.

① a. #  
p. 12. 11.

Steigerwald



2/15

Dear Bob,

Here I sit in a room at Walla Walla College proud banner bearer of the 7th Day Adventist Church in the Pacific Northwest after a day today there about fiddling & yiding to write you about gajistheit & gajin.

There is no ring & answer to your question:

1. I doubt seriously that church membership has increased in an absolute sense. It probably has decreased. What has happened is that membership & initiative has shifted from the Mainline denomination to the Evangelical.

2. To repeat in different word: the secularization of America is increasing not decreasing. Pious bumper stickers sure, but visit even the old Bible Belt & you see the church at the edge.

3. But. Evangelical have found ~~in~~ a confidence which has translated itself into aggressiveness. When this meets with success it generates a second-generation of aggressiveness.

4. At the same time Viet Nam, Civil Rights the trauma of the 60's have shell shocked the liberal Protestant Establishment. They have

have lost all confidence in the power of  
their institutions & feel only guilt at America's  
& their own shortcomings & existential angst.  
Liberal theology has been bankrupt. There is  
very little liberal religionist can say to the  
world, that secular critics cannot say better  
with more ambiguity.

5. People are tired of course. They want nurture  
from their church, fellowship & strength - this  
the Evangelicals give. They ~~are~~ have always  
functioned as a conveyor of small town, middle  
American values into the Urban setting. "I  
want to hear what is right to Americans." They  
~~still~~ "tell the same old story of Jesus & his  
glory" & "give me that old-time religion."

6. The youth culture & drug movement of the  
60 & early 70's has transformed itself ~~into~~ in  
part into a religious movement. Evangelical have  
been very clever, capturing young people "Turn off  
dope & onto Jesus - Jesus will blow your  
mind" look at their literature, all done  
in ~~psychedelic~~ psychedelic colors.

7. Nixon, & now Carter have made conservative  
religion respectable. A man in a vest can also

shout Hallelujah. Billie Jooken is at the ~~model~~, some time model + bridge - Model to believers + bridge to acceptability in the larger world.

J. People are tired + want to rest amid the old truths. They don't want to be made guilty about starving Africans + bleeding Biafrans. They want some body to hear their lonely cry, their worry about their children, their concern about their husband drinking. They don't want social workers or enablers but they want answers with answers.

These are some things that occur probably more. One example - My neighbors told me that they have ~~left~~ left their Methodist church (big suburban church with a tradition of a liberal ministry) + joined First Assen. of God our most successful Evangelical type - very - great youth program, it feels like a church - tired of listening to Walter Cronkite news analysis.

Just thought of: (9) The attraction of structurally emotionalism, give ourselves to Jesus, Based on "Romantic Religion" + D.H.B.  
Hope This is helpful Love from house to house D.H.B.

## **DON'T BE MISLED!**

Have you been approached by young people representing the Christian Brothers Carpet Cleaners? Don't be misled! The N.Y. Board of Rabbis warns that this group is a front for the Church of Bible Understanding, a missionary group whose aim is the conversion of Jews of all ages.

Chri-Chi



# REVIEW OF "GOLDA"

## INTRODUCT

### A General

- 1 it was wth many misgivngs that we attnd., nt too long ago, the currnt Bway show "GOLDA"; "misgiv" bec had such mxd revws; felt: only adv sales kept it going
- 2 so, ~~take~~ some pleasr in being able to tell u that it was nt as bad as orig belvd & would cert recommend y going to see it; if fr no othr reasns than to refrsh yr sense of hist &, also, to see Anne Bankrft on stge
- 3 it is far frm perfect play bt it does reflct part of the historic exper of the modern Jew; it spks of the things we know only too well, it touches on themes we nt only know bt which we feel. That is vital!

### B Specific

- 1 The play tries to span the most meaningfl yrs of G Meirs life; reflecting on her childhd in Kiev (frm which time she still rememb sound of fathrs hammering <sup>board</sup> up windws to protect frm pogrms)
- 2 to early, rebel. yrs in Mid-West, to early Z, to her m going frm bad to worse, to full dedic to pol Zion.
- 3 all the famous incid ment ~~here~~: her role in Russ as Isr 1st amb, DbG send her to US to raise 50million, her role in YK War, her rhetoric "State givs us the opp to be!", her lack of rel (Do u pray? I try anyth her ~~grt~~ mrl vict in Cyprs when gt perm to have child sent to Pal, to her grt abil to come to hrt of matter fr ex re Yad VAShm: Israel stands right there!
- 4 in shrt, on surface, ~~accept~~ <sup>meaningful</sup> play & while nt very gd & cert nt the best theatr, accept & worthwhile.

## BODY

### A MISREP

- 1 bt I've had trouble fr yrs already wth persn. of GM; a sense of misrep only highlightd by charactrizatn of her in ths play by Wm Gibson
- 2 true, play is sub-titld "a partial portrait" bt I cn nt make my peace even wth that qualific
- 3 u see, GM simply is nt, cld nt be & nevr was, the nice grandmthrly type depictd on stage; there is more to being a PM of a country in midst of battle fr internatl powr pol & intrigue, than patt. kids on head
- 4 GM as PM of Isr, as Indira Ghandi of India, as forme woman PM of Ceylon are wthout except pol ~~analysis~~ <sup>analysis</sup> who in order to survive & to reach the top must be clev, except. shrewd, manipulative, highly pol re deal othr
- 5 that qual is missing frm play & thus portr it, if only partial, is nt true to life; it is unreal. In play, GM have sympath portrait only & thus she becm one dimensional = unjust & untrue & unreal
- 6 we know of legendary persnality of GM; she overshadow one and all & u can apprec ths if u think of who &

ii Golda

where she is: in a State whose spirit & trad & emot heritage is male orientd to the nth degree; can u imag what it takes fr a woman to rise to very pinnacle?  
7 can u imag what it takes to suprcede persnlty as Day or Peres or Eban, none known fr ~~the~~ modesty?! She hs strength of iron, she brks no interfrnce, she rules!  
8 again, ths all miss.on stge where men are wooden fig and are made foils fr her thrusts. Nt true to realt

B WOMAN

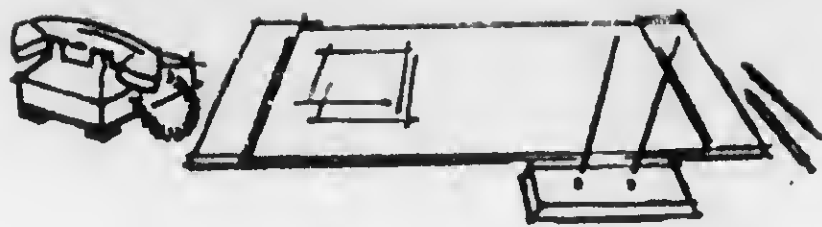
- 1 bt all ths brings into focus issue come to forefront more & more in our time, as issues in Jud reflct ~~on~~ contemp scene, ~~esped within freedom of Amer society~~
- 2 issue, quite simply & again & again: woman in J trad and it is something we must deal wth fr gen to come; we are seeing a trad calld into question & wth womn r & c ~~change~~ <sup>change</sup> undr way, ramific nt till some yrs frm
- 3 frthr, there is a dichot in J life, always has been altho nevr really explrd: womn relegtd to house, th raisng of ch, oftn chargd wth running busin while h studying M & G = trad tasks impsd on woman.
- 4 no longr accept! bec while formerly had these respn positions re fam, ~~commn~~, econ was always 2nd class cit, nvr permittd into mainstrm reservd fr men even to pt of spec catag of pbks just right fr them
- 5 and ths concept just no longr valid in our time & pl ~~Women being calld to T~~, going deeply into J studies, insist on thr equality if they to have responsib, & I fully agree wth ths pt of view
- 6 of c, takes grt effrt to change our trad concepts ~~fr older people to change orientation bt change is justified bec it is also an "unearthing" of trad which we men have allowd to fall into misuse:~~
- 7 we know frm our records that womn earlier did rd } did engage in study in private house as then the cs did even lay Tefillin! & frm Biblicl times acted as Judges, as leaders, s prophets in Israel, & ~~in add to being wives, mothers, bearers of trad val.~~ <sup>in add to being wives, mothers, bearers of trad val.</sup>
- 8 what GM rep, then, to bring us back to our play, to keep the mattr in perspective: she was the mothr of her country bt nt in trad sense; in ultra-mod sense
- 9 she mothr her people, chastizd errant childrn, rld wth cold, cynicl effc, kept men in balance, was a student of hist, stayed in backgrnd re ortho when nec bt std in forefrnt when pol right
- 0 wthin Jud, GM a contradiction in terms. <sup>Imagine her response to had well played: etc. I bet so!</sup>

CONCLUS

A Reform

- 1 do nt want it to appr that I dnt like GM or what sh rep; only do nt want to see her misrep bec she deserves her reality; she has earned it. ~~both par~~

but ~~even~~ ~~there are a study in~~ ~~contradictions.~~  
I. women were never really in the lowly,  
secondary positions to which we moderns  
popularly assign them.



FROM THE DESK OF

"Golda"  
revised  
7/25/78

RL(p.2)

R. L. L.

Chronic "Raid of Ludamir" 1805-92

Hannah Rachel Werbermacher  
ukraine

studied Mishnah, Aggadah, Tosefta

wore 1'3'3, 1'1'1, 1'1'2

m 128: served as 1072

Regina Jones finished her studies at  
Berlin Academy Science of Judaism  
in 1930s.

Faculty except her dissent but prof  
of Talmud refused to ordain.

Rabbi Max Dienemann of Offenbach

did ord & she functioned as a

till 1940 - primarily in homes for

rich & elderly

d. either in T. or some other camp.

Can you imagine Golda Reir beyond

to order's neck etc etc

women re T = Ref 23a - OK but not out of  
report for camp.



- 2 furthr, have en~~gm~~ respect fr her if only fr her grt qual of very spec kind of leadership; of which I knw personal y frm Ref Jud pt of view
- 3 some yrs ago, she accept Hon D frm HUC, nt in neutr place as might have been pol wise bt in Syn of our Jerus schl which was very unwise pol speak bec vs ortho whom she cld ill affrd to antag in coal. gvt.
- 4 her actn showd grt confid in us, grt friendship tow our movement, again showd her str of charact & indic that abov all she a leadr; our Lib move in Isr will long rememb her action in ths respct & we are truly grateful fr her recognition

B Specific

- 1 what all ths means, ~~is~~ quite simply, <sup>is</sup> that with all of Anne B ncrft's superb charact on stage, we have not touchd<sup>d</sup> the essence of GM
- 2 she is a truly heroic figure in our time & she desrv bettr than what is rep on the Bway stage. GM a very complex woman who can nt be encapsld into 2 hrs of dialogue; we will nt see likes of hr so soon again, espec among Jews, partic in posit. of leadership
- 3 she is an Estr, Deb, Hulda, Gluckel of Hammel, Henr. Szold, Hannah, Rebbec Graetz, etc all rolld into one How write "gd" play abt someone like that? can only try & that is what play "Golda" ~~is~~ <sup>represents</sup> a gd try
- 4 bt one we should attend, rememb, feel close to bec it dls wth life of a woman who desrvs our full respc and who is cert first among equals
- 5 what grter affirm can I voice, we are all in her dbt Amen.

Feb 25  
Heb Tab., Frid Eve., ~~Jan 21~~, 1978 (post p. due to snow)  
Review of "GOLDA"

## WHAT & WHY "ARZA"?

### INTRODUCT

#### A General

- 1 during ths coming wk, the majr newspapers and magzns will be commenting on an event to take place in Isr, wth which we ought to be familiar
- 2 am referring to meeting of World Z Org, which is a body already envisagd more than 80 yrs ago by Herzl, as the vehicle fr Z expression fr world Jewry
- 3 bt what has happnd in these 8 decades is, that by default, the mechanism, the actual workings, the admin of the WZO has been taken over by ortho Jewry ~~in general~~
- 4 and ths development has brought wth ~~it~~ a host of prblms which only now we are beginning to solve or now hope to deal with and then solve

#### B Specific

- 1 it is fr ths reason that we have ARZA, Assoc of Ref Z of America & it is of ths organiz that I would like to spk to u ths evening
- 2 ~~So that u~~ <sup>You ought to</sup> know of it fr its own sake, so that u may understand the events in Isr the better, so that u may be more receptive to a p oposal which I ~~hope~~ <sup>want</sup> to present to u at the end of ths discussion
- 3 ARZA, in Heb: to the land, will be part of our lay parent org: UAHC, was voted into existence in SF in Nov, will be financially independent & nt a drain on UAHC resources & will be <sup>our</sup> rep at ths WZO
- 4 which meets every four years in Jerus, by Rabbis Sch Gittelsn, Pilchik, Gottschalk, etc to rep our point of view, fr the first time, in grter hist of Z movem

### BODY

#### A REFORM INTERESTS

- 1 I can well apprec the fact that u might well ask: is it nec to have anothr organiz within Zionist movem? don't we have enough already?
- 2 fr/ex, the Am Z Fed comprises 14 organiz already: the ortho, seculr, the left, right, labor, etc and frm a dmin pnt of view, you might be right that there already suffic numbers of organiz represented
- 3 bt, frm ideological, philosoph pnts of view, they may know we exist bt no one takes us ever into consideration. Reason: we have had no rep within WZO. <sup>silence</sup>
- 4 why is it so vital that we be heard? bec our reform movement entering into life of Israel more & more of variety of levels and areas of concern
- 5 note, for ex, that we have a school there with a Sy bt u all know that our brand of Jud not recogn by a gvt which is largely and effectively controlled by bloc of orthodoxy
- 6 our Sym nt acceptd, our r were nt allowd to serve a

chaplains, our meager status has been neg reflectd in the "who is a Jew" controversy as conversions by r r in US nt acceptd & neithr are some marriages, the future of our new Kbbutz Yahel hangs in balance  
 7 and, just as vital fr those of you who are more concernd wth the <sup>material</sup> ~~objective~~ than the spiritual, the WZO allocates enorm funds ~~within~~ J orgz within Israel, funds which we give here, ~~but~~ these distrib to ortho far more than any lib cause we or Labr might espous  
 8 in short, our voice is highly nec frm eco, philo & ~~political~~ points of view if we want our position and our ideology rep wthin Z councils, espec in Zion.  
 9 what has always seemd a contradict in terms: that w who give so much are not rep, now a pnt of honor.

#### B JERUS PLATFRM

- 1 hope that what am saying to u so far sounds logical, proper & correct, bec that is what I believe. On othr hand, diff points of view exist
- 2 in SF quite a vocal minority vs this proposal to jn ARZA bec, in gen terms, we should nt as Am Jews interfere wth internal workings of Israel and, also, bec may be accusd of dual loyalty; reasons = passe
- 3 in add, & more direct, much of Z movement today is basd on 5 pt program known as Jerus Platfrm adoptd by Z Congress in 1968 & ths, while accept on gen terms, has pnts of dis ute fr Am Refrm Jews
- 4 JP: a) unity of J people & centr of Isr in J life/ = a gen statemen. bt source of dispute to othrs who fee that Syn & nt sec State = center of J life always!  
 b) ingath of J people to hist ho eland through Aliy and ths even more pnt of dispute bec here crunch of dual loyalty exists fr those who wld never settle  
 c) strength of State fd on prooh principles of just & peace, /object bec nt told "how" strengthen  
 d) preservation of identy of J people thru J & Heb ~~xx~~educ & J spi & cult values, / = ortho input  
 e) protection of J rights everywhere, / a statement o little conseq when applied to Diaspora needs whethr in US, Russia, Iraq or fr Ref in Israel itself
- 5 these the basic ingredients of J Platfrm to which a numbr of our people objected &, in a sense, rightfl so bec ~~these~~ ideas and principles must be defined if we are to really deal with them or reflect them in our dealings, in our commitment, in our faith: I
- 6 again, while some objections might be valid, can nt deal wth them frm outside bt must be part of the WZ movement, as delegates, as participants, as a voice so tha\* we can ask fr proper interp & espouse our own partic, vital, nec philo of Zion & Judaism

## ARZA

7 we have as much right to that priv as all others.  
CONCLUSION

### A General

- 1 this, then, the what & why re ARZA, the Assoc of Ref Z of America; we have a specific & valid point to express. ~~We~~ we want our input in Israel bec we tied thr in faith, eco, morally, fervently
- 2 WZO is nt same as Knesset; WZO is nt the gvt of Isr; rather, at best, <sup>ARZA</sup> plays advisory role, ~~distributes~~ <sup>relates</sup> influence, can cause pressure so we be recognizd, can m ke sure that as Ref Jews we survive in Isr
- 3 and there is no doubt in my mind, having been in Isr ~~6-8~~ <sup>6-8</sup> times that an alternative ~~expression~~ <sup>resolution</sup> of Jud is need bec ortho nt vehicle of J expression fr most Israeli
- 4 would then ask that our cong, as body or as indiv, join ARZA, under umbrella of UAHF to which we already belong; dues = 15 per yr per couple or 3 fr sr cit, 10 for indiv & if u already belong to a Z-orient grp such as Hadd, ZOA, can still join bec only ARZA rep Ref ideol which is so meaningfl to each of us.

### B Specific

- 1 in months to come, will ask permission of Brd to circul cong re ARZA membrship & hope many will join bt, in meantime, hope u rememb cause & idea:
- 2 ~~that~~ 2nd class cit in Isr ought to be abolishd fr yr reps & mine; that a new & relevant link be establ between our Am ref org & our base in Israel, that ARZA rep a movement, which includes you & me, which has a vital and dignified message fr Jews everywhere
- 3 Jer Plat provides basis fr disc bt nt for disagreeem, no one ought to be so blinded by ideol differences ~~that~~ we can nt agree on basic fact: that Isr to survive needs all help it can get.
- 4 ~~that~~ ~~that~~ We as refrm Jews can render invaluable aid & ~~that~~, in turn, we have a right to express our views, have right to be taken into consideration, have the right to be consid as equals frm ideol, rel, legal points of view
- 5 as ref Jews with, hopefully, an enorm future in Isr I think it our moral oblig to join ARZA and to engage in the gd fight wth our brethren in Eretz
- 6 to ths we dedic ourselves & our membership in ARZA, the Assoc of Refrm Zionist of America.

Amen.

Heb. Tab., Fri day eve., Feb. 17, 1978



## INTRODUCT

## A General

- 1 T rd ths AM really very ordinary wth noth special to distinguish it; cont to spk of bldg of Sanct & the place of the priesthd within its confines
- 2 there is, of c, one except: spks also of the ~~the~~ <sup>which</sup> is Et L and it comes frm just ths passage, in addit to candelabras also part of furnishings
- 3 bt we know, NT nt just "furnishings" bt special

## B Specific

- 1 it is ths "specialness" which stands in contrast to rest of section bec so much of the chapt~~s~~ <sup>changed</sup> ~~obsolete~~;  
~~don't say ths often re our trad bt surely true here~~
- 2 what <sup>else</sup> is also part of ths reading? Sanct & its furnishings bt we all know that Temples today vastly different
- 3 can ascribe ths to causes and occurences of historical process bt what of garments to be worn by priests These very import & serve to distinguish them frm th othr people, both lay and clerical: but all gone
- 4 garments to be washd, mitre on hd, anointd wth oil & as ths true of Aaron, so also of his sons.
- 5 question is: while Temple furnish lost over centur, the wardrobe of priesthd could have been maintained; why then was it abandoned while NT still remains?

## BODY

## A NER TAVID

- 1 let us spk first of what we have still with us: Et L
- 2 in J trad, it spks of presence of Gd in our Home &, as nec corrolary, in our lives. Othr religions have EtL also in thr Sanctuaries bt am nt quite positive as to its meaning there altho nt most vital part
- 3 whereas in Jud, the lamp is <sup>vital</sup> on equal level wth Torah; as matter of fact, can certainly pray wthout T bt the light should always be somehow visible & present
- 4 why have we kept it when so much else dissapeard? be cause, to rept, EL = Gd and that is an unchangeable and ineradicable part of our existence as Jews
- 5 no matter what may come our way, no matter how we may be buffetd, regardless of turmoil within or ~~without~~ <sup>outside</sup> these walls, there is an Absolute & ths basic
- 6 Jud, if u will, is an Absolutist rel; certain things on which we can not & will not compromise; accord to Law can do many things fr sake of yr life bt never when it comes to denial of yr Gd
- 7 Jud built ar ooncept of 1 Gd, Shema~~X~~; one without othr unthinkable & fr ths reasn, tied to presence of light is just, mercy, compass, love, decency, honor
- 8 & whatever else inspires & ennobles our exist on ear
- 8 bt whatever else, the light stays on & stays wth us.

## B PRIESTLY ROBES

- 1 why nt same respect & survival then fr priestly pomp the robes, tiara, breadplate, staff, etc? bec these in final analysis relate to man, nt to Gd
- 2 man in J trad is extremely important bt nt his outward garments, his appearances, his superficialities, ~~and~~, as result, the disappearance frm our trad of special priestly garments, all to the good
- 3 if we learn bt to value what man is, of & by himself & learn, as well, to disregard his ostentatiousness & how important he makes himself fr his own sake, we can come closer to the lesson taught this S morning.
- 4 we find same concept in our burial customs: aftr all we one of few anc rel which nt only bury our dead in equal kinds of graves bt reject fancy coffins & also fancy clothing
- 5 kings and beggars, the high and the low, the good & the evil were wrappd in clean, white linen cloth & in ths manner, all equally, were they placed to rest
- 6 if ths be true in death, it is true also fr life; we pay no heed to what man wears, what mitre on his hd, what rings on finger, the oil by which he anointed
- 7 rathr, we lk to his charactr, integ, decency, correctness and we pay him honor & homage on that level. We have rejctd robes of glory bec they hide the man.

## CONCLUSION

### A General

- 1 see then the diff between Et L and the robes of offc and both of these aspects of our trad in the T port:
- 2 light is symbl of divine & it stays wth us at all times and unifies, exalts and ennobles us bec of His presence in our homes & lives
- 3 we live accordingly & espouse principles assoc wth His nearness
- 4 while superficial robes & accoutrements of power & status fall by the way side bec they relate to man

### B Specific

- 1 what a vital lessn fr us in our time: heed what Gd represents and seek what is inmost in man; then you on a level which spks & represents the very best
- 2 note even here, as in all Syn: EtL above Ark in place of honor; robes are simple, somber & really academic in origin bec we hope to teach nt by what we say bt most import, by what we do
- 3 there is a light in home & life of each one of us & let our outward garments nt hide beauty of inner man.

Amen.

*by this light*

*not given*

Heb. Tab., Sat. A.M., Feb. 18, 1978

## INTRODUCT

## A General

- 1 been some wks now since rd 10Cs & rev at Sinai & whif we have proceeded in developm of our story, must re- turn to majr event, cert ths one add time.
- 2 last wk spoke of Rev in gen terms bec needed to dl wth aspect of preparation: how people were to read, y themselves phys, ~~went~~ & spirit to receive tablets

## B Specific

- 1 ths wk, let us spk of Cs themselves
- 2 qudstion is: aftr these many centuries, when rabbis, teachrs, indiv spoken of 10Cs time & again, what is there left to say?
- 3 perhaps true, as Kohel. said: "noth new under sun" bt, nevertheless, let us lk at what message might be fr, altho spoken in the past, still worth repeating

## BODY

## A MUTUAL RESPECT

- 1 most importnt pt of v expressed in majority of these basic laws is that there must be a mutuality of re- spect of person to person
- 2 the majority of the laws refer to ~~this~~ re Sabb, par, covetousness, murder, stealing, marriage vows:
- 3 all deal wth ~~relationship~~ of people to people and th ~~winning~~ ~~word~~ is very obvious, at least to me: that one is to regard ones neighbr wth concern, care, respect
- 4 he is to be trated in best of biblical trad: as hav- ing been creatd in image of Gd and there is no delini- ation as to race, creed, religion, place of origin or any of the othr design. which divide us today and we think are so important.
- 5 what we have before us in 10Cs is what was formalizd many centuries later by the Engl philo John Locke in what hs termd a "social contract"
- 6 that is to say, we will in order to assure viability and peace of community, act towrd you in certain manner bt, in retrn, expect same of you toward us
- 7 ths "mutuality of respect", as I call it, is basic & inherent in formulation of 10Cs and keystone to our understanding of place within our lives & tradition

## B GOD

- 1 human relations do nt, of & by themselves, make up the essence of 10cs; we know that there are othr set of these basic laws, notably in Deut bt in Lev also if wth slightly different emphasis. Schlrs have bec arguing abt essential of 10Cs fr generations
- 2 bt all are agreed that while relationships between people are majority concerns, ~~xx~~ thr rt = exist of Gd and, perhaps as nec corrlary in our trad: that Gd does something, is active, is involvd.

- 3 we have it in very begin. "I am ~~Yrd~~ yr Gd" which is immed follwd by what Gd has done: "brought u out of land of E, out of house of bondage".
- 4 ths has been basic to our faith, one of the pillars on which our faith rests and is sustained, ever since and I question whethr we could have survivd had ths nt bden the case, considering our past history.
- 5 it is a key point: 1st, that the existence of Gd is nevr to be in doubt, althou all othr aspects of His concern wth us as ~~indiv~~ indiv, wth us as Jews, wth us as human beings, might be calld into/question!
- 6 we can rail and rant and rave as much as we want bt, wth it all, He exists and of ths there is no doubt; it is axiomatic to our being Jewish
- 7 furthr, Gd does! we might nt like what, when, how bt he is nt some olympian deity who sits on mt far removed frm needs of people; He is present in our lives
- 8 bec we believe ths basic concept & corrolary, ramifications: efficacy of prayer, personal commitment, relevance of the indiv, sanctity of life fr @ man.
- 9 import to realize ths dual premise; fr some, Gds existence might have been suffic bt fr the Jews, nt so ~~fr they~~ <sup>we</sup> take it as pnt of life that Gd involvd & ths attitude cld ld to Job's cry: Yea though slay me...

## CONCLUSION

## A General

- 1 could, of c, spk of Decal fr many hrs & on endless stream of subject matter related to ths Revelation
- 2 bt her we have sufficient insight to cause us to reflect on ths Sabb day:
- 3 reciprocity of respect frm one indiv to anothr & Gds existence affirmatively coupld wth his involvement in life of man

## B Specific

- 1 cn sum up ths disc in one word: civilization; to believe in Gd as part of man's life, to ask man to live in such a manner as to care fr his fellow man =
- 2 ths essential of what civilizd beings are all about. When u think that ths written thousnds of yrs ago & still nt brought to full realiz, ~~indiv~~ <sup>what</sup> what task lies befere us
- 3 10Cs may be old bt not obsolete; message still nec. fr civ manner. to enter into hrts of every hum being.

Amen.

Heb. Tab., Nat A.M., Feb. 11, 1978



## JOB:I:INTRO THEMES

### INTRODUCT

#### A General

- 1 one of fctrs that has assrd survivr & respcct of Bibl lit is its human-ness, its humanity
- 2 unlike lit of othr cultrs or rel or peoples who en-shrine thr heroes or give them mystique of godliness, our biblicl heroes have survived, persevrd bec of thr humanity; they are so very much like you & me.
- 3 everyone of biblicl giants: Mos, Jere, Davd, Joseph has hs faults, his shortcomings; neithr they nr we are prfct, & thus we can identify wth them & thr cry

#### B Specific

- 1 it is in ths context that we can also apprec best on othr giant nt only in Jewish bt in world lit: Job; & ~~whethr~~ he a parable or did indeed exist, immaterial.
- 2 we all immed understand his questioning, his hurts, ~~he~~ cry into the drkness of night, his rebellion vs forces that be; we have all suffrd unjustly in r lif
- 3 bt Bk of Job takes on such dimensions bec world is div into those who feel & those who do nt feel torment of thr broth; I like to feel that we care ~~lect~~
- 4 & therefore, quest is, as we begin ths annual ~~xxxx~~ sermon series, do we believe in life, despite all th odds, in face of turmoil, even wth faith questioned?
- 5 that is issue athrt of an analysis of Bk of Job, a vol of 40 chapt we will examine in closer detail, once a month for the four months to follow.
- 6 we will examn Job frm J, X, humanist points of view bt we will always return to basics: do we believe in life which, as Archb MacLeish has phrased it, also ~~r~~ates to question "of the belief in the meaning, the justice, of the universe, which in ultimate terms, is a question of the belief in God". (p. 279)

### BODY

#### A THEOLOGY

- 1 therefore, as we come to grps wth intro themes, the very 1st theme is that of theology
- 2 wth all of the questioning within Bk of Job, wth his unexplained & severe suffering, wth death, desease, accusations, personal & spiritual hurt, the existence the presence of Gd goes unquestioned. This is key!
- 3 We ask: can man be perfect; or, is thr a perfect man? (for that was original design. of Job) & if so, why need he suffer? how cruel of Gd to ~~test~~ <sup>vindictive</sup> his faithful servant simply to please the ~~vindictive~~ whim of Satan
- 4 ~~we know the problem fr while we acknowl that we are surely nt perfect, still why do we nd to suffer, why such hurt & turmoil & unanswerd accusation in r own lives?~~
- 5 ths is called the problem of "theodicy": Gds Justice

and it is called into question & philo analyzd nt only by Job or us bt, over course of centuries by such diverse indiv as Gregory, Luthr, Calvn, Voltair, frm the Zohar to psychoanalyst Jung; from DHLawrence to Robt Frost; nt to spk of Dostoevsky & Kafka

6 thus, u can readily see that we are nt alone in search  
B PARALLELS *of man's life even in the injustice & man's impotence.*

1 bt let us go on; as we proceed to Job we must understand that ~~while~~ it is OK to quest & we are in gd co

nany, we are neither the 1st nor probably the last  
2 parallels <sup>conflict</sup> betw ~~us~~ <sup>man</sup> & Gd exist elsewhere; for example i Grdn of E can draw parall betw Eve/Serpnt & r Satan on 1 hand & Job & Adam on othr!

3 Goethe is said to have modeld his Mephistofoles on the Satn in the prologue of Job; in Grk tradition, the Prometheus legend also cause fr comparison as ths grt hero of past refuses to surrender hs integrity

4 (on othr hand,) entire structure of bk is open t. ques- tion & charactrs wthin it somewhat vague: fr example Jbs wife who at one pt plays very imp role, dissaprs frm narrative & her name nevr made known to us

5 and, perhaps strangest of all, Satn who is cause of all the furor & who challenges Gd directly fr integ of Jb also dissaprs frm story & the solution, if ths is a sol, achievd & accptd wthout "devil's advocte"

6 these <sup>questions</sup> situations famil<sup>r</sup> to us all in world lit, in all the classics, in all the languages of mankind.

7 we choose, therefr, to see Bk of Jb nt as issue of Gds sadism vs man/bt as man's attempt to <sup>stand</sup> ~~stand~~ <sup>struggle</sup> ~~struggle~~ to claim his rightfl place in Univ, to assess the reality of Pslm claim that we are, indeed, 'little lower than the angels'! *even tho we suffer as did Job*

8 & if that is the case, back to basics: is life worth living or, as said at beg, do we believe in life?

## CONCLUSION

### A General

1 we are using ths occas, at start of Lect-Sermn sers ~~merely~~ to pose "introductory themes". The specific, more parochial concerns will be dealt wth later on

2 however, can already project certain orientation frm a general pnt of view (rather than specif J or X or purely ethical humanist); that Bk of Job provides no answers bt, rather, reflects an experience

3 we are nt here concernd wth death, anger, expulsion frm a meaningfl existence into a fathomless void bt rather, we deal here wth knowledge, wisdom & understanding

4 man, as Jb, need nt nec. find an answer bt he must find a reason fr existence; he must believe in life, he must be permitted to "be"!

8 Specific

- 1 and, acc to Bk of Jb & what its theol implies, man must be, obviously, in rel to Gd; man's soul, spirit, life-juice does nt exist of & by itself, in a vacuum
- 2 whethr u accept idea of an "answr" or idea of an "experience" essence is that <sup>(2)</sup> detachment is nt allowd by Jb, nr by u or me. <sup>(1)</sup> Detachment is an impermissible state of mind fr the Jew; it is the greatest vice
- 3 thus, man relates to fellow man, to eth imper, to Gd and in ths relationship he finds life worthwhile, he believes in his existence.
- 4 ths is final message at end of Jb: ~~as~~ Gd speaks to hm out of the whirlwind; Jb nt isolated frm Gd, there is assurance of justification, man has made his way
- 5 as the ~~poet~~ poet HEALEY said: his head is "bloody bt unbowed"
- 6 these then the themes of Job; these the themes of mankind; the confrontation of life to man is the thm of you and me.

Amen.

Feb 10

Heb. Tab., Frid eve., ~~Jan. 13~~, 1978

(~~postponed~~ from Jan)

Lect-Sermn Series; Part I  
"intro themes"

Bk of Job, basd on Glatzers "Dimens of Jb"

## YISRO I

### INTRODUCT

#### A General

- 1 last wk rd frm Yisro, one of most import T port bec contains rev at S bt since we were behind did nt tch on theme then; nor ths AM bec must talk of othr ids
- 2 it does nt take much insight to realize that Rev did nt just simply occur; rather, all understd instinctivly that ths a majr episode in life of people; thus: preparation of phys as well as of a spirit nature
- 3 ths wk, then, let us spk of prep; next wk of 10 Cs

#### B Specific

- 1 anyone who rds 19th of Ex knows that prep a vital part of procedure & carefully organizd; nothing hpt fr those who at very beginning are characterized as "a kingdm of pr & a holy nation"
- 2 what must they do? wash garments, prepare fr two days in order to be ready for Rev on 3rd day; fence off the mt & no one may touch it on pain of d, the ram's horn to be heard, no sexual relations
- 3 on third day: thunder & lightning, thick cloud over mt & area, the horn = Shofar, to be exceedingly loud the earth, mt, area etc to see smoke, fire, quake & as a result, the people will tremble
- 4 it is, in short, a very special, unusual, unique exp fr the people & the setting is orchestrated fr that once-in-lifetime rev, for the Decalogue!
- 5 what are the lessons we can learn fr ths setting?

### BODY

#### A Distance

- 1 in the 1st place, made very clear fr very beginning that there is a distance placd between man & Deity; that as a pt of principle, the two nt the same, nt on same level, nt an interchangeable places
- 2 may appr obvious or self-understd bt needs to be emphasized bec on so many othr parallel levels nt obv: par/ch nt buddies or pals, teach/stud nt peers, Gd/Israel nt intimates
- 3 there is a difference & ths diff should never be minimized fr sake of indiv, fr sake of rel; we view Gd as Authority, Creator, 1st Cause, Frce & man nt same
- 4 in that spirit, we understand border set fr Israelts at ft of Sinai bec as they nt equal, so must there be a distance bwtween these two forces; modern termin: "familiarity breeds contempt"
- 5 idea of distance so grt & powerfl that Torah tells us that if breachd, death by stoning or to be shot trough; even as far as animals are concernd. Note also type of death to be admin: we do nt touch victim so as nt to fall into his catagory of misdeed



## B Awesomeness

- 1 distance, then, bec of difference, is one aspt of the prep bt there is anothr: sense of awe; we must be psychically prepared. Mod termin: "psy yrself up"...
- 2 on superficial level am referring to thund, lightn, quakes; sense of mysteriousness which surely made the people tremble and quake wth fear & awe & anticipn
- 3 can well imagine workings of anc mind which had nev exper such a phenom; aftr all, still with us today: we very much impressd by bigness, noise, volume as if these indications of worth and value!
- 4 the loudr or flashier the campaign fr man or product the more we are impressd & the more likely we to buy or accept; the "hard sell" workd then, why nt now or af the more so? now when man needs to be impressed/
- 5 Rudolf Otto a Germn philo already characterized ths phenom by couching it in Latin terms: "mysterium tremendum" and it refrrd to awe, reverence, loftiness which simply can nt be equalld in realm of ordinary.
- 6 it is ths very same concept we touch on at Rev at S altho our rel orientation in meantime changd to an apprec of quiet, soft, silent voice within to make us consc of our feelings, needs, rel yearnings.

## CONCLUSION

## A General

- 1 what we need then is to understand that Rev just the end product of our exper; prep as import as all else
- 2 what do we learn? that man/Gd nt same bt must ~~be~~ keep a distance so as to more deeply apprec the diff
- 3 and that the mysteriousness of Gd nt to be found only in noise & quaking of the past bt in hrt of today

## B Specific

- 1 lessons applic to each of us <sup>a) as</sup> ~~we~~ we strive to pull Gd down to our level as we bludgeon Him wth our demands; it can nt be done, it is not rel, nt Judaism
- 2 also, <sup>b)</sup> bigness, volume, power neithr in man ~~nor~~ Gd ~~nor~~ syn wth fulfillment, understanding, wholeness bt they do flow as well frm hrt, of spirit, frm within and these lessons are of the essence to life.
- 3 in short, fr whatever comes our way, prep ~~as~~ a 1st and inescapable step is nec, vital & good.

Amen.

*not only logical but*

Heb. Tab., Sat. A.M., Feb. 4, 1978

## INTRODUCT

## A Gen

- 1 in T port we rd ths AM, Isr already on thr 2nd day of freedm, having left Egypt. Last wk read that they c me as far as Succoth; today, to Etham
- 2 in short, must understand what is happening in our story: progress at hand
- 3 matter of fact, T port is overshadowd by Shir, which is majr port of ths wks reading; song of vict & prse by M & Miriam as they have crossd Sea & E d~~own~~

## B Specific

- 1 nt a pretty pict re our background or to fit into r preconceivd notion of our basic compassion bt was so
- 2 again, matter of fact, Midrsh comments: Gd upset by ths song of vict & praise bec He maintains that thes express. be kept to minimum or ~~be~~ low-key when His children dying, even tho they be Egyptians!
- 3 nt a favorite pt of view among our commentators bt it is real & it exists & tells grt deal abt ~~our~~ past.
- 4 bt, again, while Shir overshadows all else, want to disc wth u part of my philo of life as found in ths wks read & has noth to do wth Shir; rather in events leading up to it.

## BODY

## HISTORY

- 1 listen to what happens: Isr lv; I realize ths & pursue and suddenly Isr turn ar, see enemy behind & become petrified, panicky, are abt to lose faith bec fr dth
- 2 at ths point, M turns to people & in message I always found totally amusing says (14:11) "Fear nt, stand still & see salv of Lord...the Lord will fight fr u & ye shall hold yr peace"
- 3 find these lines "amusing" bec, even in retrospect, thes so totally unjewish! "Stand still", "Lord will fight fr u" are sentiments of a passive people & this characterization does nt fit Jews at all.
- 4 one of grt points in an analysis of Job refers to fct that disassoc betw Gd & man is contradict in terms fr the Jew; in process of survival, man does nt stand still, Gd does nt fight fr u bt, rather, unity of pur
- 5 and, of c, this precisely message of next v when Gd sees what is ha pening, also just cant quite believe His eyes and says "why cry unto Me? Go forward";
- 6 now that is a message and a word I can well understand and this type of philo ~~right~~ in keep wth essent of J.

## APPLICATION

- 1 ~~after~~ all, whethr it is study or prayer or whatever aspect of J life in which man to engage, theoretical concerns are totally unacceptable of & by themslvs
- 2 of course, they useful, valid, meaningful, acceptabl

- even bt without recourse to action, to involvement, to personal commitment, or whatever else it takes, all the beautiful words or resolutions=worthless.
- 3 that is the essence of a Jew and should be the essence of every person; personally, have very little sympathy or patience for & with those who plead fr "faith" or "fate" to solve all thr problems.
  - 4 on such a level, need hardly bestir myself in any direction & would really nt have accomplished anything of importance. Things happen bec make them happen
  - 5 Isr did nt cross over Sea & into wilderness to go to Sinai bec M told them to stand still & let Lord take care of things; contrary: happend bec God told them to move, go forward, engage destiny, make way.
  - 6 that is kind of orientation I approve, with which I can identify, appeals to my sense of life!

### Conclusion

#### A General

- 1 lessn nt only valid fr past bt fr today as well; so many would just as soon abdicate thr place in world & let others do whatever necessary fr immed survival
- 2 it is a <sup>passive</sup> way of life re rel, family oblig, personal advancement, national orientation; list is endless
- 3 I use word "abdic" in very real sense: let go of yr respons, choose nt to do yr duty, almost a cowardly orient and ths I suspect of M as well; let Gd do it

#### B Specific

- 1 up to us, in all our endeavrs, to take heart frm th lesson of today: do what we must, unpleas though it may be at times, engage task, see it through to conclusion, assume burden of concern bec then we know what will happen bec we ~~the indiv~~ <sup>took courage</sup> to dl wth it.
- 2 easy to cast burden on others, diffic to take them on ourselves; lesson says: go forward, do what u can & must, be yrself & u too will cross Sea to mt one day yr own destiny at Sinai.

Amen.

Heb. Tab., Sat A.M., Jan. 21, 1978

Beshalach



FROM THE DESK OF

*R. L. L.*

*43*  
*43*



# INTRODUCT

## A General

- 1 again, ask yr indulg as am<sup>sev.</sup> ~~am~~wk behind in T readings; would like to move frward wth weekly readings bt always something catches eye & calls fr comment
- 2 we are ths wk already ~~spring~~ <sup>reading</sup> of confront between Ph & M and we are ~~already~~ <sup>to</sup> begin. wth the plagues bt thr is so much ~~at~~ <sup>start</sup> of Ex, want to spend some time

## B Specific

- 1 last wk rd of birth of M, of diffic situation of ~~his~~ <sup>Israel</sup> of M and his confront wth fellow Jew, that he murder an Egypt overseer & finally has to flee
- 2 as if thsnt suffic, ~~goes~~ <sup>goes</sup> out into wilderness finds a wife & has an encountr wth a burning bush, a bush that will nt be consumed
- 3 a bush in which Gd dwells, a Gd who gives His name so that He becomes identifiable as Gd of Israel. In short, ths nt type of chapt, ~~or~~ <sup>Prasha</sup>, one can or ought easily ignore.

## BODY

### A Humble Origins

- 1 what we must note, at once in Chapt 3 of Ex, is the truly humble origins of all aspects of the story: a grt leader of people, M, born to humble parents ~~and~~ <sup>and</sup>
- 2 and ths nt only instance of such humble origins in either our or othr traditions: Isa or Jere were unwilling or felt unable to spk; "am bt a child"!
- 3 M was of a despisd people, drawn out of the water; Joan and Bernadette of Cath faith were visionaries in thr own time & place, also frm most humble beginn
- 4 all ths we could quite easily assim bt what is remarkable abt all this is that Gd appears under most humble circumstances as well
- 5 where? in grt splendor, wth much pomp & circumstnce. of c, not; in a very lowly thorn bush, a quite remarkable bush to be sure, bt ~~of~~ <sup>at</sup> lowest order of vegetation, lower than all the mighty trees of world
- 6 yet, it is in ths humble, lowly, thorn bush that Gd appears to Moses & tells him to remov shoes bec on holy ground.

### B WHERE APPEAR

- 1 it is something distinct and different; the concept of humble beginnings, of pain and simple origins continues; and is to be found in othr aspects also
- 2 where does Elijah, for ex, find God? amid the dance and shrieks of the prophets of Baal? As they cut and hurt themselves in thr frenzy? No; in one of most meaningfl phrases: in small still voice
- 3 a voice, of c, that spks within, that can only be hrd in silence, in stillness, in solitude of hrt.

- 4 where does the voice of Gd appear to Job? Amid the ranting and ravings of his "friends"? No! In whirlwind & we all know that at the hrt of the whirlwind, is a calm, a silence, a humility of spirit, stillness.
- 5 and finally, where does Deut say Gd or rel is to be found? In famous chapt: in sky so ca 't reach it, at depth of sea so can't attain it? No, in hrt & mouth that we may do it. In silence, quiet, humble spirit and devotion of each & every soul.

## CONCLUSION

### A General

- 1 where do we find Gd? is real question fr ths T port and we must know that nt in cathdrals, magnific musc in riches built to glory of Gd, altho all set mood
- 2 essence, however, is in us, in the daily, in the obvious, in the common, in the available
- 3 in the abil of a smile to affect an outcome, in the warmth of love to change lives, in the tear of gladness or the tear of sorrow that speaks of sharing
- 4 in the simple, daily occurrences that shape our existence; of c, reverse also possible: hurt & enmity in each one of us
- 5 bt at the heart of lesson lies belief that true man knows diff betw r & wr; that is where Gd dwells!

### B Specific

- 1 simple lesson: Gd in thorn bush & chosen out of all the grt trees of the earth; would u have placed Gd just in that place?
- 2 probably not & that is the point, that is the diff: Gd dwells in the simplest, the purest part of each of us & I like to think that is spot where we make decisions, distinctions, weigh alternatives.
- 3 Gd dwells when we do what is right, gd, source of blessing nt only to ourselves but all mankind.

Amen.

Heb. Tab., Sat. A.M., January 7, 1978

## INSTALLATION RESPONSE

### INTRO

Recently remarkable story: salesmen partic in surgery!  
nt knife actually bt technical equipment  
most of us: incredul; an insane situation  
We want sep of dsciplines and skills  
surgeon should do his work, fr which he is trained  
salesman: outside door & there explain to MD & staf

Most of us horrified bt I had mixd reaction & feelings:  
surgery, in most instances, a healing procedure  
if highly technical situation arises &/or equipmnt  
malfunctions & my life is at stake  
bring salesman into op room!

I do nt want to suggest ths aseveryday occur. bt, all  
things being =, under cert circumstncs, : OK!

Carry concept 1 stp furthr; analogy to our sit here:  
we proff, ~~we~~ skills, yrs of educ, constant & cont  
study, latest journals, never ending commt to trad  
bt, unlike med or othr proff, we welcome particip  
of laity

As matter of fact, Syn wthout partic of laity cld nt  
exist, cld hardly function well, cert cld nt succee  
We nd, we encourage, yr coming in & helping  
We need to open doors of healing procedure: fr calm  
ing, strengthening, building of spirit, of hrt,  
of faith

Ths true of all of us & of leadership<sup>w</sup> particular~~ly~~!

In his symp & understand address, & gracious comments,  
Mr. Wintr omitted due to his own modesty, one aspect  
of leadership I have been implying:

the burdens of leadership & they do exist

~~From~~ c nstant, daily probl which intrude upon the priv-  
ate & proff lives at all hrs

frm watr leakage to boiler pipes

frm budget considerations to affil concerns

frm PR in commun to lettrs & visits to congregatn

*Leadership has been easy: True*

There are always those who must take charge; they are  
on pulpt ths eve, rep laity who are our salesmen of  
faith & whom we invite into council chambrs of activ  
We want u to come in & give us yr strength, yr help,  
yr willingness to share, yr convictions & yr commit  
ments

especially the Pres, VPs, Ts, offic of this cong &  
~~to~~ all memb & offic of affil grps, as thr names are  
listed on mimeo paper in yr possession

Thus, we welcome to pulpit & install as Pres of grps  
& cong those ded & dev indiv who will lead us fr  
yr to come

Dr. Hamb <sup>7</sup> *Comp*

Mrs. Abrham <sup>Sist</sup> *Ren*

Mr Eisner

Mrs. Wertheimer, rep also Mrs. Hartg, fr PA

Shrn Lehmn fr Yth

we invite them to partic, we wish them well; <sup>but:</sup> to be a  
bless; we must 1st be blessed in words of our  
sacrd trad  
as we ask u all to rise...

Heb. Tab., Frid eve, Jan 6, 1978

Install Response to JW Address



*Review of* INSTALLATION RESPONSE

Gratefl to u, Justin, fr yr very meaningfl words;  
touched on three aspects of our reasn fr existence  
which I find pertinent and share:

a- coop between us all

b- sharing of r feel, drms, exper in life

c- we are all bound by Jud imp: to have hope fr fut

Yr words had just right balance ~~between~~ concern & con-  
fidence & we persnally apprec fr very grac commnts

Bt what Mr. W alluded to & what modesty frbids his ela-  
borating are the burdens of leadership

incumb upon him &, of c, our Pres & all offic

q- nt only re vocal clergy bt, seriously:

b- constant, daily probl which intrude upon the pri-  
vate & proff lives at all hrs

frm watr leakage to boiler pipes

frm budget consider to *affic* concerns

frm pr ~~to~~ commun to letters & visits to congreg

Of c, leadership never been easy; view expr in T port  
to be ~~nd~~ tomorrow AM

a-M fam phrase "uncircmcd lips (saying it twice) =  
who will listen to me? 6:12:30

earlier also: (4:10) slow of spch & slow of tong

b- Jeremiah 1:6 also refuses, at 1st, burdens imposd  
on him by Gd

c- in othr contexts & othr bks spk of closed hrts  
(Lev 26:41) and uncirmcsd ears (Jere 6:10) to

tell us of diffic of closed mth, hrt, ear

which is to say: that when one is engagd in work of

Gd, in whatever form-to whatever degree, one en-

gages the hrt, the head, the senses

it is, in short, an all-embracing, all-engaging task

*Salesmen in Surgery*

In ths context, we here have been fortunate indeed:

we know of the diffic, we know of the bless & we

know that our leadrs are dedic & dev to task at hnt

a- we have recognzd each othrs shortcom & transc t

b- we have always striven fr highr goals & grter

vision & have, in lit sense in Syn, heeded call

of Gd to frthr Hs work right here in r little

world bt a world of which we very proud

c- we have feeling that out of depth of our exper.

as Mr. W said of us: we are more than a remnant

cong, we can learn & we can teach

bec we have a very spec, a unique place in J

world of this generation

To make of all this what has been given us. something  
gd, vital, positive is our task

it is applic to Dr, Hamb our Pres, all offic of our  
cong, the heads of all affil grps: Sist, Men, PA &  
Yth

[and in spirit of ths eyes address we will succeed]

We share wth one anothr, we coop wth one anothr, we  
believe in each othr & in ths Syn fr a worthy futr

[To be a bless, we must ~~be~~ first be blessed in words of  
our sacred trad, as we ask u to rise...]

Heb. Tab., <sup>Sat 1107</sup> ~~Frid eve.~~, Jan 7, 1978

review } Install Response to JW Address

Don't be afraid when you see me standing here. This will not be another discussion of the budget, no talk about membership dues, no appeal for gifts, for donations or for contributions. This will just be a short talk to say "Thank You" for the confidence and the trust you have expressed last month to the Officers of the Tabernacle, so that we can serve you another year.

During the past five years, we went through ups and downs, we had our share of problems and tribulations, but finally we succeeded. We moved the Temple up here, we disposed of the old building, and I am sure you will agree with me that our Congregation is full of life and activities. The Officers and the Members of the Board have cooperated splendidly with our Rabbi and with the Cantor, and a great number of new ideas were developed and introduced during the past years. Let me say "Thank You" also to our affiliates, to the Sisterhood, to the Men's Club, for their understanding of our needs and for the wonderful help they give to the Tabernacle.

To me, the synagogue today, as in the past, is the very center of Jewish life, not only religiously and spritually, but also socially. It is not only the place where we pray and study, but it is a community home where we feel comfortable among friends, where we share joys and sorrows, where our needs in times of distress and pleasure are met, in normal and in critical days.

We change the appearance of our synagogue with the seasons, times of solemnity on the High Holidays, lighthearted times on Purim, on Succoth and on Chanukah, a complete reflection of our own life.

I hear it often said that we are a remnant congregation. To me, this means that we should acknowledge that we have a past but no future. I cannot at all agree with this feeling. I have a much more positive attitude. I think we are a viable congregation, full of life, full of ideas and with a future, not only for this generation but also for the generation to come.

We, the Officers, will work together with our religious leaders and I promise you that under the guidance of our Rabbi and our Cantor, we shall constantly develop new thoughts and new ideas for the benefit of the Tabernacle, and I hope that in the <sup>year just started, which will be my last year as Treasurer</sup> ~~coming year~~ the Hebrew Tabernacle will be even more meaningful to you than in the past.

I am sure that we will strengthen the religious and the social bonds that make us not only into a Congregation but into a family group that stands together in good and in difficult days. Your confidence will be a mandate to us to do our very best, and I am sure we will succeed.



AR 25598

5/8

SERMONS SEPT. 1978- DEC. 1978

ARCHIVES

## "ON THE NATURE OF DREAMS"

### INTRODUCT

#### A General

- 1 ths wk in our T read <sup>debre</sup> ~~come~~ ever deeper into story of Jos; ths complex, diffc young man whose exploits touch on last 13 chapt's of Genesis
- 2 we know that he was 2nd youngest son of Jacob, eldest of beloved Rachel, given coat of many clrs = sign of authority & distinction, at odds wth his brothers.
- 3 he runs gamut of human exper: frm favort of parent to ostracism by brth, sold into slavery, overcomes temptation, elevated to highest ranks in kingdom, able to harm his brthrs bt forgiving, reunited wth fathr
- 4 fr gen, Jos favorite of authrs, lit, psychologists &, in very specific context, psychoanalysts, as well as areas of rel speculation.

#### B Specific

- 1 why ths spec focus? bec Jos nt just all of these aspects of charactr we cited already bt, more, was a "dreamer" & thereby hangs ~~a story~~ an interp
- 2 today, in mod times, "dreamer" = one who daydreams, nt quite a person who lives within reality, a naive innocent, perhaps
- 3 bt in anc times, ths nt the proper ~~interp~~ designa fr "dreamer" was a very special kind of catagory; a dream usually came frm Gd & as import as dream itself was, of c, interp, meaning, message
- 4 it is on ths level that we understand Joseph best.

### BODY

#### A Men & Places

- 1 now, re anc times, biblical era, dreams nt strange & acceptd as part of life's experience; need to say ths bec nt quite the case later on in Mages when dreams & superstitions became intertwined
- 2 fr now, however, dreams carry weight of & by themslv the great men of our past dreamd vital messages & sought to convey them to us, to others:
- 3 Ave, Jacob, Joseph, Pharaoh, some of Judges, Samuel all had dreams and visions & all related in some way to thr families, to people, to acknowl of Gd
- 4 ~~problem was that~~ <sup>However,</sup> in our trad, only Jos & Daniel were able to interp dreams of others, ~~as Jos & Ph dream~~ & even then gave credit fr insight to God
- 5 bt others, of othr lands & races & creeds, needed special indiv to interp: magicians the most famous, & most often called upon to fulfill ths function. In ~~also a humorous, acronyms~~ most instances, were nt able to interp or did it, in correctly = anothr way to prove "credentials" of Gd
- 6 mattr went so far that in certain countries, Egypt &

Mesopot as primary examples, had dreambks; we have a record of such a volume where in 1300 BCE had 200 <sup>an</sup>interp of dreams <sup>listed</sup>

7 in our own trad, no bks bt Urim = <sup>crackles</sup> to which people came & askd fr interp; in our case IS 28

8 of c, ~~the~~ only men bt also certain places assoc wth dreams: people go to <sup>specific</sup> ~~cert~~ place in hope of dreams; or: Samuel at Shilo, Sol at Gibeon, & others; Talmud tells us that in Jerus have 24 proff interp of drms

9 in short, matter of drms nt to be taken lightly!

## B MEANINGS

1 we all fam with Freud's approach to dreams: that they are the unconsc or suppressed thoughts & yearnings of the day, which come into focus & are gratified at n

2 Talmud had same concept, only phrased diff: "What appears in a drm is what is suggest. by own thoughts"

3 rabbis knew then that they dealing wth an explosive subject which touchd on basic, underlying motivations of the people

4 so much so, some r askd whethr drms basis fr Response dur MAgas bt cld nt agree on uniformity here; we do know that among the Chassid & Kabbalists (Mystics) drms very big + much <sup>life regulated + arranged accordingly</sup>

5 partic in Zohar = bk of Kabb; angel in charge of dr was Gabriell!

6 <sup>diff</sup> issue was: what ~~to~~ do w bad dreams? how cope or how change? best was to seek out various interp & believe the one that was most pleasing to the individ

7 bt what it came to was fasting in order to circumvent or change the b<sub>a</sub>d dream; fast days weee instituted at slightest pretext; could even fast on Sabbath which was not usually allowd

8 bec had to fast on same day when dream occurd; if th bad dream on YK, fast a secnd day; even during Nisan usually a time of joy bec of Pesach & nt even Yahrzt fasting allowd, most r allowd fast due to bad dream

9 we might say that anc peoples terribly naive & perhaps ths the case; nevertheless, only way in which th people cld cope wth ths distressing phenom which lodgd in thr minds, & bec nt possible to explain, was a threat & a danger bec who knew if to be true or nt

## C MODERN DREAMS

1 what of us moderns, Jewish or not? studies re drms constantly made bec we know tht not only do people talk in thr sleep, they walk & move & act out as they are part of a dream sequence

2 smetimes dangerous; deepest involvement just before we awaken & thus bad mood & inherent protection is fact that we just "cant remember" in the conscious what was so vivid few minutes ago in subconscious

- 3 the very fact that we do dream, whether remember or not, indicates to us that we are more than we appear outwardly, perhaps that we are all at least 2 persons & far more important, that we deal with both aspects in <sup>cause & effect: 2 persons, who are entirely separated.</sup>
- 4 what we dream of is not always bad or lashing out vs forces that contain or restrain us in real world; we should use dreams to learn of ourselves and that is major part of what psychoanalysis all about.
- 5 it is a key to self understand, self-knowl & that is what serious, mature indiv all about.

## CONCLUSION

## A General

- 1 have then an insight into Jos & ~~his brethren~~ <sup>what his story represents</sup>: who bow down to whom & same with Pharaoh, with baker & cup-bearer (all in Genesis & other similar stories)
- 2 learn of hidden desires, of ambitious dreams, of confrontations & these are the same that concern us in our own time;
- 3 then: used to deal with dreams by way of fasting, today, after insights of Freud, a different orientation, a different world, and we know that we can cope best if we confront what is hidden.
- 4 ~~but~~ With uncertainties we insecure; with certainities we know where we stand, who we are, what our place and, above all, what that hidden aspect of our personality is trying to say, to teach, to influence

## B Specific

- 1 have come a long way from Urim of Sam, from Daniel & Jos, with whom we began our exposition on dreams; yet, on one level still the same: need interp for meaning
- 2 it is this area we continue to explore, it is the unknown, it is not outer but inner space, it is core of our being & therefore affects & influences our existence.
- 3 Jos & Dan credited Gd for expl & interp, we might well do the same; for sure, without wisdom, insight, perception which comes from Gd neither we nor Freud, nor any of scientists would be any closer to Truth.
- 4 some go to end of lifetime without ever seeing themselves <sup>fully</sup> with acknowledgment of seriousness & place of dreams may yet come to see one another, or oneself somewhat better, clearer, with more certainty.
- 5 to achieve this, is fulfillment of dreams, of hope, of life. That is in the nature of dreams.

Amen.

Heb. Tab., Friday, Dec. 22, 1978



RLV

DECEMBER 24th, 1978 5:00 P.M.

P. 286

Mah Tov

Resp. Reading

Borchu

Sh'ma

Mi Chomocho

Ovos

P. 89 - 90

Bottom of p. 90 - Silent Devotion + Oseh Sholom

Lighting of Candles - people come forward

3 Blessings + translation between each

Rock of Ages

Adoration

Kaddish

Announcements

Adon Olom

no Collection

Part 17 from  
Young Adults  
4th & 6th Groups  
Supper  
Car

HEBREW TABERNACLE CONGREGATION  
551 Fort Washington Avenue, New York City 10033

ANNOUNCES

SHABBOS CHANUKAH - DECEMBER 29, 1978



A SPECIAL FRIDAY EVENING SERVICE  
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\* \* \* \* \*

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YOU ARE INVITED TO JOIN US  
FOR A VERY SPECIAL EVENING!

"WHEN GOD WAS A WOMAN". Merlin Stone

INTRODUCT

A General

- 1 bk want to revv ths eve "When Gd was a Womn" was given to me as a gift by yng woman ~~whom I like~~ at whose m I officiated
- 2 she is unusually bright & very much a feminist; feel she gave me ths partic title wth tongue in cheek bt also to remind me that in our male-orientd rel, women play as well a majr part
- 3 am grateful to her fr bk & gesture altho <sup>am not partic</sup> ~~am not partic~~ enthralled by content of the volume

B Specific

- 1 will disc partic details re bk in few moments/bt before want to indic that in this cong, while male orientd, nt entirely anti-feminist either!
- 2 from begin. of my stay here have countd women as part of Minyan, wmen been on pulpit nt merely to sit bt to participate in service & often to deliver sermons
- 3 dur my tenure introduced Bat Mitvah 1st on Frid eve & later on had girls calld to T, both on Shabbat & on holiday mornings.
- 4 nt ~~meant~~ my doing bt, nt to be overlkd, espec the Bat Mitzv proceedings, <sup>changes accepted</sup> ~~passed through~~ Rit Com & Board/Trst so that in sense, cong shrd these advances of women's rights & thr place <sup>enhanced</sup> ~~at least~~ wthin our cong setting.

BODY

A GD AS WOMAN

- 1 now Merlin Stone, a teachr of art & sculptress, has written a bk, using archeolog & hist analysis to prv that in early stages of hist, Gd was a woman & nt ~~the~~ male-figure ~~we~~ we generally take fr granted
- 2 Ms. Stone nt only points to ~~central~~ role of woman in contemp rel world, such as Mary cult in Rom Cath Chrc bt takes us back to dawn of recorded hist when a mat society ruled supreme
- 3 logic, she insists, demands ~~ackno..ldgment~~ <sup>acknowledgment</sup> of womans role as Deity; aftr all: females are Creators of all existence, only women can bring forth thr own kind & at begin, man's role in ths process nt recognized!
- 4 ~~the central place of woman re life nt to be denied & matr...~~ <sup>which</sup> ~~also~~ explains female figurines found in early settle-ments; & concept of "mothr earth" familiar to us all
- 5 while all this recognzd & acceptd & while we acknowl that in many societies women lkd upon as gods, as a goddess, ths nt same as Ms. Stones thesis: that there was/is male conspiracy to hide central place of woman or to downgrade her position wthin ths frame of ref.

B MANS PLACE

- 1 antagonisms come into focus as man maintains that



accord to Script, only he was created in image of Gd <sup>this concept</sup> and ~~the~~ was carried forward by our ancestors & more so by Paul; that acc to process of Creation

- 2 female came frm man (his rib) & nt man frm woman! On issues such as ths, whole philos rest & <sup>because</sup> trad blt on such basis, womans place <sup>has become</sup> ~~always been~~ secondary.
- 3 Ms Stone maintains that mattr came to pt where in anc society, life was <sup>believed</sup> created artificially, outside the womb, thus elim need fr woman entirely. If keep in mind recent <sup>specialism</sup> ~~event~~ in Engl & the ~~ix~~ lack of med insight in early cent, thesis nt so startling at all.
- 4 bear in mind women playd vital role in anc religion; as liv beings <sup>they</sup> were in sacrd precincts as prostitutes (our own Amos & Hosea spk vs practice) ~~but~~ as idols <sup>bec</sup> worshpd & felt they cld influence or alter our lives

#### C WOMAN AS GD

- 1 Ms Stone makes <sup>the</sup> ~~her~~ case on sev levels that woman was gd; issue is one of degree. Acknowld & admit that females were part of deities bt was Gd of all, a woman
- 2 author cites Jere spking vs "queen of heavn" in Egypt & ths might have been a supreme deity; in Babyl the mothr is rep as "goddess of house" & Ishtar (linked to our own Estr) = a major source of power
- 3 there were <sup>major</sup> ~~supreme~~ deities among many anc peoples & men subordinate to them, so much so that in anc Egypt female god outrankd <sup>human</sup> king in power & honor. ~~but~~
- 4 ths a state of mind nt possible in latr western soc & it is just ths aspect of history that Ms Stone objects to, saying that male chauvenistic attitudes have hidden records <sup>which speak of</sup> ~~of~~ <sup>anc</sup> womans place of authority
- 5 in one instance, goes so far as to assert that consp to rebury artifacts so womans place of power nt known & she advoc revival of early feminist attempt to have a Woman's Bible to brk male domination & control <sup>issue</sup>

#### D ANTI JEWISH FORUM

- 1 one add aspect of ths bk: its anti-J basis; bec she recogn that ths only cultr where total male orient, no female priesthd ever & no queen allowd to rule <sup>and</sup>
- 2 bt more: Ms Stone partic antagon vs Levites as guardians of <sup>male</sup> priesthd, "invading" Pland nt as newly lib slv bt as "horde" out to destroy any signs of female relig
- 3 & finally, "how cld yng Hebrews honor thr mothrs when whole drift of teaching thus far has been to throw contempt on whole sex; how cld show moth honor? All laws & customs forbid it" (p. 233) <sup>serious biblical arg</sup>
- 4 nt only is author's prejudice obv and erroneous bt ~~X~~ was Episo bishop who stated in 1971 that "a priest = a Gd symbol... Bible rep Gd in masculine imagery... th sexuality of X is no accid nor his mascul incidental  
This is the divine choice" (IX)

altho no substantive said:  
most lively - destroy all foreign  
rel - never mind re make a friend!

## CONCLUSION

## A General

- 1 can argue abt merits of cause espoused by Ms Stone; no dbt that at times some gds were females bt whether they ever held supreme position is ~~always~~ <sup>still</sup> in doubt
- 2 bk does nt help cause, nt a balanced view & nt scholarly sound; some very wild statements, sensationalist!
- 3 uses "Goddess" wth cap "G" indiscrim; asks us to believe that <sup>we</sup> vs "othr gds" = female rel cult, altho no evid & cld just as well be othr male rel cults; states that no Heb name fr Goddess bt uses Elohim, altho in male gender
- 4 she plays down our regard fr woman bec Abes mothr nt ment & bec a mans wife = part of his possessions in 10 Cs, & she asserts wthout any docum proof that
- 5 "it has been arch confrmd that ~~the~~ earliest law, gvt med, agri, archit, ~~xxx~~ metallurgy, whld vehicles, ceramic textiles & writtn lang were initially developd in societies that worshpd the Goddess" (xxiv)

## B Specific

- 1 I do nt find ths thesis to be historic, scientif, religiously valid & it has noth to do wth male chauv or woman's liberation; just poor scholarship on ~~thdr~~
- 2 and a desire to cater to current vogue & sensationalism on the othr.
- 3 of c, women have place in rel life & always had, bt to write bk on ths flimsy concept & to assign place as supreme deity to woman without real evidence is female chauvenism at its worst.
- 4 womans movement in world at large & within Judaism deserv bettr than this volume. Issue is nt which of two sexes was supreme deity bt whether 1 or othr or bth can set image & convey purpose
- 5 which will make men & women come togethr to build a better way of life for all mankind.
- 6 it is in ths purpose that Ms Stone in her biased bk fails & it is in ths purpse that you & I must succeed

Amen.

Heb. Tab., Frid eve., Dec. 1, 1978

which superstitions do we know? List some *what, pull ear, sweat, and see, 1978*

what is the difference between Jewish superstition or magical practices/beliefs?

- a- mother/law to baptism Tracht 284 - *vow*
- b- Golem part of a Minyan? Tracht 288 - *17<sup>th</sup> cent*
- c- Mezuzah, amulets II Macc 12:40 J warriors wore amul frm idols under their tunics & ths forbidden - *(but not if amulet to own body?)*

how did Xian world see J magic? as vs them!

- a- Kol Nidre
  - b- Pesach: ritual murder fr blood; also desec of host; Tracht 7,8,9
  - c- black death, Tracht p. 6; Tuchman p 117, 118
  - d- X attitude toward magic = very neg. Tracht p. 16 & *Tuchman* EJ 704
- contradicted belief in Deity whose powers could not be swayed by magic or influenced by human means (basically, J attitude also later on)

"sophisticated" outlook as far as magic/superstition was concerned, by experts!

- M ben Israel, Tracht p. 14
- how demons were created, Tracht p. 29
- Mezuzot Tracht p. 146
- barches, Tracht 40, 280 note
- Mainz/Deut 28, Tracht p. 284

Deal here with folk religion/psych fear, dread and darkness and how to cope with these manifestations generally, lectures deal with 11-16th cent Medieval/Middle Ages followed by Mystics, Kaballah in 16th cent, Tracht p. 26; to be followed by Baalei Shem EJ 714 in 17.18 cent: practiced magic & popul med, amulets drove away demons & prophesied. Bec of power in Names, could discover thieves, retrieve lost articles, purify houses. Helpd spread Hassidism! Jews & X part of same process & concept; sometimes pos orient & others: neg

washing of hands: Jewish MD; Tuchman 107; on YK Tracht 32

Jews dealt in trade, money, spices = herbs=drugs/medicines

Names: knowledge & use of them already re Jacob at river, Tracht 16,

79f, 83; names of Gd 90, 93; sick, properly prepared, no women

Women never as important in magic see above Tracht p. 17

vs sorceress Ezek 13: 17-23;

vs them in Ex 22:17. & in close prox to grave offense of lying wth beast

and sac to other gods. Ex 22:18f

witchcraft is rebellion IS 15:23; *Simon & Shetach 80 with in Ashkelon in 1 day a emergency medicine*

Sorcery in Bible = punishable by d altho exists time & again

M & A re Egypt magicians and thr snakes, etc, plague, leprosy

Deut 18:10f those who do m by signs, those who actually do magic & prediction & magic as they raise spirits of dead (Sam) IS 28:4-20

Gen 41:8, 24 have wise men & magic summd to interp dreams

Daniel many times; *Moses, Aaron, Joseph*

bec of prohibitions & yet occurrences, allow "miracles" bt not magic! ✓✓

Talmud: as strictly vs it here as in Bible;

Mishnah = equates magic wth idolatry in Sanh 7:7

remedies are customs of Amorites in Shab 6:10

to pronounce magic formula over wound loses share in world to come

Sanh 10:1

sev catagories of magic, sev catagories of punishment, Tracht p. 19

a- produces disc effect, by performance of an act = without aid of demons and leads to punishment of death

b- illusion of an act, requires demons for assistance which is punishable as well as forbidden bt nt punishable by d

c- a magic permittd frm the start, uses Laws of Creation - Gd & angels which is being used by "higher" beings/

Rashi touched on it re Yetzer Tov & Yetzer Rah

Boaz & Ruth in Tracht p. 31

while J vs magic, OK in few instances, see EJ p. 707



special days: eve of ~~Xat~~ = F<sup>n</sup>id night  
 say & finish prayers together so not go home alone  
 spec prayers by Chazan so slow ~~xxxxxxx~~ can catch up p. 47  
 recite Ps 91 as anti-demonic Ps

NN 2078

Special numbers: 4 cups leads to 5 cups at Seder fr added strength as  
 protection vs demons p. 118; *if side a week*  
 2 of anything together nt good eg weddings, etc.  
 3 is good; 1st odd numbr: 3 gds, 3 festiv, 3 cities of refuge; 3 is  
 mentioned more often than any other number  
 anything said/done/thought 3x is magical  
 7 is secnd in popularity to #3; coffin 7x, bride ar gr 7x; circle idea  
 9 after Kabalah bec square of 3; "practical K is sorcery at its worst"  
 5 bec of letter  $\daleth$ =Gd; also 3x5 bec of hebrew lettering 2' n 16  
 see Zahlquadrat on page 142 - *for astrological purposes.*

special foods: apples, cider, liquids, love potions, p. 123  
 kashrut  
 saliva of fasting man = vs demons; see Rambam p. 121

special occasions: birth = special time  
 brit even at grave before 8th day p. 48 ✓  
 list for woman abt to give birth p. 169; key to Syn, even church!! ✓  
 death: limbs within bed or more susceptible  
 corpse is an object of fear  
 pour water out & no public announcement p. 57, see p. 176  
 cem = bet chayim  
 news of serious illness withheld 3 days so demons wont jump  
 set T scroll on coffin nt OK bt near body is OK, 175, *then bed*  
 burial: dont lv grave open overnight = opportunity for another death  
 pour water after burial nt mentioned till 13 th cent  
 reasons for water, p. 176; (wash corpse = silent testimony??)  
 precede or follow corpse? precede = obvious superstition, invited.  
 follow? yes bt throw dirt, etc to scare spirits away p. 178f

#### Medicine & Jews

change of name in Hebrew only bec angels speak it only; at sick bed  
 of extremely ill, spk Aramaic bec Gd present & He understands Aram p. 174  
 doctors p. 194  
 relies p. 200 questioning here about Xian relics ✓  
 taste of med p. 202, 203 ✓  
 psych 196, frighten a person  
 dreams 231, interp 236, fasting 245-247 ✓  
*I dream not final, just change*  
*of last same day, no prop or med*  
*you in N. can*  
*210 shaktis*  
*change 1248*  
*111111 0311*  
*21111*  
*17111*

#### defenses vs demons

light, water, salt, spittle, bread, see p. 159-62  
 religious defenses, p. 153 *shoyan*  
 study p. 155f *study*  
 amulets 134, 139, 140, 144 *charm*  
*repin*

good spirit = Elijah - open door  
 but also - offering of drops of blood/wine  
 & same re Hallelah } please not spirits in case they are looking

and  
 27/78

Lect I

what superst. acts do we know? List some  
that is The difference re sec or Jewish

a) Ruth / law  $\Rightarrow$  baptism - p. 284

b) Golem part of / SN? p. 288

c) SN; amulets / E 705 intro

What did the X world see as magic - or is there!!

a) SN 50

b) SN - rit murder; also desc of host! p. 289

c) Blood Dea Th p. 6; Trachtenberg 118, 119

d) X attitude toward magic - very neg p. 16; E 704

Sophist (?) outlook!

N. b. Israel - p. 14

how demons created - p. 29

SN - p. 146 2x

Barches - 40, 280

Dent 28 - p. 28 f - raising

Deal here with folk rel / psych

generally 11-16 Cent - Red / N Ages

followed by mystics = Kabbalah in 16th - p. 26; re SN = E 714

Jews & X part of N/S concept; at times were the same & others divergent.

specific: working of hands & J 112; YK 32

Jews dealt in trade, money, spices, & herbs = drugs / medicines.

Names - Knowledge of them - already: Jacob Striker 16, 79 f, 83

Women seen as impart re magic  $\Rightarrow$  witches among X Names of 90, 93

Story in Bible = punished by d

E 704  $\Rightarrow$  Talmud - sex catagories of magic: sex catag of punishment. 19

1107 - SN 23' r/C 23'

Booz & Ruth - p. 31

[Lilies - rural vs urban - 32, 145]

while J is magic, OK in few instances E 707

Spec day: day of weed  
day of salt

day of finish p together no net for home alone  
special prayers by chaz no shot catching } 47  
1591 = anti-demons

Spec # cups → 5 cups at Seder - p. 118

2 of anything = not good

3 = 1 st odd # = 3 gds, 3 put in, 3 citis of refuge } 118f  
#3 more than any other

anything done / said / thought 3 x = magic

7 = end in pop to 3; coffin 7 x; bride walk on fr 7 x → circle!

9 = sq of 3 but only after Koh! "vertical K is sorcery at its worst"

5 = her of letter 5 = 6d; also 15 = 15 or 15 etc.

see Zablun - 142

Spec food: apples, citron; liquids; the potting = 123  
x 100

but saliva of a fasting man = vs demons! - 1200 Rambam 121

Spec vac: birth special time

1100 - even at grave before 8<sup>th</sup> day } 48

key to 800 - even church! = 169!! List

Death - limbs within bed or more suspect.

corpse = only of year

from the 0 no public announcement - 50 - 176

cem = 1" 1" 1" view of various illuens withheld 3 days so spirits don't jump - 57

set + scroll near body - in coffin - 175

burial - coffin for year open overnight = opp for death } 176

from water after burial not went till 13<sup>th</sup>

reasons for water - 176 (wash corpse?)

precede or follow corpse? precede = disinfection

follow = yes but throw dirt etc to scare spirits away } 178f

avoid - danger name - Hebrew only! but in bedroom Han - 14

Red & Jews - MDS 194; relics 200

look of red - 202, 203; blood letting 196, 203

psych 196 - fight a person

dreams 231,interp 236; fasting 245-7

Rejurers eyes, H2O, salt, pills, bread, 155-162

rel def 153

study 155 - 156f

amulets - 134, 9, 40, 44

## FACTS ON JERUSALEM

### INTRODUCT

#### A General

- 1 seems we cant escape concept of J, any more or less than we can escape concept of Israel
- 2 city's presence makes itself felt by comission & by omission; Cartr just recently ~~spoke again~~ re Jerus as "occup territ" and omission: no ref at C David
- 3 bt we know that frm so many diff pnts of view, and aspects of our exist as indiv & as Jews, Jerus a concept that must be dealt wth, for us & fr world

#### B Specific

- 1 those of us who have been to Jerus lk at the city fr sentimentl pnt of view, we love its hist, aura of holiness, beauty of its anc & modern bldgs
- 2 bt, of c, ths is nt at all same <sup>when</sup> ~~as if~~ we lk at city frm objective pnt of view; even more so, depends on whethr we Jews or Arabs bec to bth our cultures, Jerus is important & in many ways central to r trad.
- 3 most of us famil wth J pnt of view re J; would like to spend ~~few min allotted to us~~ <sup>some time</sup> to spk of Jer frm othr pt of view & try to asses validity of thr claims
- 4 wth which, want to say ~~for once~~ <sup>at outst</sup>, I dont agree, of c. Want to pl, ce my prej on table to begin wth.

### BODY

#### A ARAB CLAIMS

- 1 claims to sovereignty basd on three factors: a- populatn: that at time of 6 day war, resident popul almost exclusively Arab

Answr: no Jews in E Jerus in 67 bec entire J popul driven off in 47-48 war, or killd; before, J majority frm mid-19th cent to 1948 & only time Jews nt in maj in 1844 if cnt Mosl & X pop together! in evry othr yr, even if cnt Mos & X pop togethr, we Jews still in majority

Thus, claims re pop status, not valid

- 2 b-geography: Arabs see Jerus as part of West Bank & therefore to be returnd undr total Israeli withdrawl as mandatd, acc to Arab interp, UN Resol 242.

Answr: no internatl precednt fr considering J part of West Bank. Contrary, all plans for dividing territ of Mandate Palestine, frm 1937 Peel Comm to 47 Parti tion Resol = Jerus as a "special", sep, status.

Nov 47 resol: Jerus internatl enclave admin by Truste ship council & accept by Jewish Agency then but since A rejectd entire partit plan, Jews felt nt bnd Eastn sectr nt <sup>occupied</sup> ~~taken over~~ till 1948 when, as British retreatd, Jordanians took over; ths recogn by Grt B, bt they the only nation to do so.

- 3 c-hist & rel: Jer centrality to Islm thought preclde non-Islamic sovereignty



Answer: Jerus, of c, import to Islm bt never central; ths place belongs to Mecca & then Medina & then Jerus; visit never a true pilgrim (hajj) bt sojourn (ziara); if nt able to come to Mecca, Jerus OK as substitute. politically or historically: Jerus as centr of pol act, rankd behind Damasc & Bagdahd; only once, frm 7th to 11th cent, true Moslm sov over city of Jerus. 4 thus, frm all three pnts of view, arab claims lv a lot to be desired. *not, just hist*

#### B JORDANIAN JERUS

- 1 JJ lastd frm 1948 to 67 and was an action not endorsed by othr internatl states, except Grt Brtain, nor by UN or other Arab states!
- 2 had sev attempts to restate & impose internatlization of J bt no success bec of various reasons &, nt the least, bec Jordan did nt honor agreement of 1949 re
- 3 free access to holy places, use of J cem on Mt Olivs access to cult institutions such as hospital; rather:
- 4 in 19 yrs of Jord rule, efforts made to elim J past, 58 Syn destroyd, W Wall & othr holy places cut off, betw 30-50,000 tombstones on Mt. O torn up fr road-work, and even Xian citz of Israel denied access
- 5 in short, it was a checkered & trying time in histy of this city which nt helpd by lack of concern on th part of Jordanians fr what we considered holy, as to ths day, we kept thr places holy.

#### C PRESENT DAY JERUSALEM

- 1 in June 67, Knesset passd legisl incorp East Jer int one unit wth the westrn sector; Kolleck mayor of all
- 2 access to holy places allowd to all Arabs, even if thr country still in state of war wth Israel - all!
- 3 E & W Jerus retain thr own identify as those who hav been there know only too well; sectors treated equal frm commercial, community pnts of view bt resentment still part of the situation
- 4 of c, Israel regards Jerus as one, indivisible city, capital of State bt ths not acceptd by majr powers, inclu US.
- 5 more accept by Sadat when he came to Jerus; pointedl did nt go to meet Begin in TAviv & doubtful if Begin would have met him there; meet in Jerus no accident.
- 6 Jerus has been central to Jews, Judaism & Israel frm the very beginning & no chance of ths being altered; status is non-negotiable & I doubt whether any polit in Israel cld survive if he permittd change of statu
- 7 Jerus part of our trad since time of David & before & since partition of Judea into N & S c 1000 BCE, Jerus always the centr & the capital, long aftr we had become Jews & othrs were wth us part of Semitic tradition. Jerusalem belongd to our people, our fth

## CONCLUSION

## A General

- 1 all of ths a factr nt only bec of Carters st<sup>a</sup>tements  
bt bec of pointd omission of the subject at Cap Davd  
we know was nt disc altho pnts of view exahangd in a  
series of lettrs circulated
- 2 how resolve question? Kollect: 4 quartrs, @ indeptnd  
re council & mayor bt one over-all head = possible?!  
also, which flag to fly over Jerus? A or Israeli?
- 3 in cont ast, Arabs maintain Jerus to be capital of  
future indep Palestinia<sup>M</sup> Arab State & they do nt mak  
distinctn between E or W Jerus!
- 4 frm sev pnts of view, last consider<sup>a</sup>tion untenable  
re security, access bt also re trad, sanctity, etc

## B Specific

- 1 one more issue inclosing, what some Jews advanced: a  
belief that ths a theol concern: Jer balances Auschw
- 2 am nt one to follow ths trend of thught bec raises  
diffic, dangerous & unanswerable issues; such as: do  
we or did we need then or now an Auschwitz to get a  
State, a Jerus, a measure of lasting peace?
- 3 that nt a viable rel, nor a valid concept of God.
- 4 Jerus an issue & will come into focus sōner or later  
& we ought to know & be aware
- 5 frm 3 approaches: popul, geogr, religious Arabs belv  
they have right to Jerus; nt so, frm our pnt of view  
wth as much right, conviction, historical precedence
- 6 dont know what final status will be bt fr now: Jer =  
Jewish, capt of State, central to our faith, & shld  
surely remains in ths framework fr us & fr gen fo cm

Amen.

Heb. Tab., Frid eve., Nov. 17, 1978

Bushy  
Columbia

## JERUSALEM: SOME ESSENTIAL BACKGROUND

By Rabbi Ira S. Youdovin  
Executive Director, ARZA

For 19 years (1948-1967), Jerusalem was divided by barbed wire and concrete barriers separating Jews from access to the Western Wall and scores of historic synagogues and yeshivot in the Old City. Since June 8, 1967, the day Israeli paratroopers toppled these barriers, Jerusalem has been an open city; Jews, Moslems, and Christians may move about freely, visit and work anywhere they choose, and enjoy unimpeded access to their Holy Places. Any discussion of sovereignty must be conducted against this background.

### I. Arab Claims to Sovereignty are based on three factors:

A. Population---at the time of the Six Day War, the resident population was almost entirely Arab.

B. Geo-politics---the Arabs regard the area as part of the West Bank and demand its return as part of a total Israeli withdrawal mandated (in the Arab view) by U.N. Resolution 242.

C. History and Religion---that Jerusalem's centrality in Islamic thought precludes non-Islamic sovereignty.

### II. Arab Claims Examined

A. Population. There were no Jews living in East Jerusalem in 1967 simply because the entire Jewish population had been either killed or driven off in 1947-48. Prior to that time, there had been a Jewish majority in Jerusalem, a situation that pre-dates the rise of modern Zionism:

<u>Year</u>	<u>Jews</u>	<u>Moslems</u>	<u>Christians</u>	<u>Source</u>
1844	7,120	5,000	3,390	Encyclopedia Britannica
1896	28,112	8,560	8,748	Calendar of Palestine
1905	40,000	7,000	13,000	Encyclopedia Britannica
1922	33,971	13,413	14,699	Chambers Encyclopedia
1939	80,850	27,000	26,000	Colliers Encyclopedia
1944	97,000	29,000	31,000	Chambers Encyclopedia
1948	100,000	40,000	25,000	Z. Vilnay--"Jerusalem, the Old City," 1962

B. Geography. There is no international precedent for regarding Jerusalem as part of the West Bank. On the contrary, all plans for dividing the territory of Mandated Palestine into Jewish and Arab states---from the 1937 Peel Commission Report to the 1947 U.N. Partition Resolution---envisage Jerusalem as having a special status, separate from Judea and Samaria.

Under the Partition plan adopted by the U.N. General Assembly in November, 1947, Jerusalem and its environs was to be an international enclave administered by the Trusteeship Council. This was reluctantly accepted by the Jewish Agency as a price of Statehood. The Arabs rejected the entire Partition plan and launched an all-out attack to drive the Jews into the sea. When the British retreated from Jerusalem in May, 1948, Jordan's Arab Legion, under a British commander, seized the eastern sector. Jordanian occupation of East Jerusalem was recognized only by Great Britain



and Pakistan, even after her formal annexation of the entire West Bank in 1950, over the strenuous objections of her sister Arab states and in defiance of U.N. resolutions.

C. History and Religion. In the flow of post-1967 rhetoric, the significance of Jerusalem in Arab history and Islamic tradition has been extravagantly overdrawn. While this critique in no way denies the legitimate aspirations of Jerusalem's Arab population, it does correct the erroneous impression that Jerusalem holds the same place in Arab-Islamic culture as it does in Jewish life.

As an Islamic religious center, Jerusalem is third in importance to Mecca and Medina. It is, however, a distant third. Visiting Jerusalem was never regarded as a true pilgrimage (hajj), but a brief sojourn (ziara); pilgrims would call in at Jerusalem on their way back from a true pilgrimage to Mecca. When the faithful were unable to reach Mecca for various reasons, a visit to Jerusalem compensated somewhat for the disappointment.

As a political entity, Jerusalem has held even less importance in Arab history. Moslem Arab sovereignty over the city extended for only 460 years (688 C.E. - 1099 C.E.). Subsequently, Jerusalem knew other Arab rulers, but they were generally Kurds, Mamluks, Turks, and others---not Arabs. More significantly, at no time did any Moslem Arab authority seek to make Jerusalem anything more than a provincial capital, far subordinate to the Arab centers of Damascus and Baghdad. Indeed, the Caliph Suleiman (715-717) went so far as to build a new city, Ramla, to be the administrative capital of the district to which Jerusalem belonged. In contrast, whenever there has been a Jewish national entity in Palestine, Jerusalem has been its capital.

### III. Jordanian Jerusalem (1948-1967)

As noted above, Jordan captured East Jerusalem in a war she initiated (1948) and incorporated the territory into the Hashemite Kingdom over the objections of the other Arab States and the United Nations (1950). Prior to that, various attempts had been made at the U.N. to resurrect the concept of internationalization, the last being a December, 1949 resolution passed by a surprise coalition of Arab, Catholic, and Communists States. A year later, after the Trusteeship Council had been unsuccessful in formulating a workable plan for implementation and Jordan had enacted its unilateral annexation, a resolution calling for internationalization failed to gain the necessary two-thirds majority and the concept passed forever from the General Assembly.

Anticipating that the status quo would continue for the foreseeable future, Israel had written into its 1949 Armistice Agreement with Jordan guarantees of "free access to the Holy Places and to cultural institutions, and the use of the Jewish cemetery on the Mount of Olives." The Jordanian government never honored its undertaking.

Under nineteen years of Jordanian rule:

---No Jew was knowingly allowed access to Jewish Holy Places.

---Efforts were made to eliminate every trace of the city's Jewish past. The Jewish Quarter was laid waste. Fifty-eight synagogues, some of the great antiquity, were destroyed or desecrated.

✓ ---38,000 of the 50,000 tombstones on the Mount of Olives were torn up to pave roads, build fences, and install latrines.

... ---Arab and Christian citizens of Israel were denied entry to visit families and/or Holy Places.

#### IV. United Jerusalem (1967- )

Despite this barbarous record, Israel communicated to King Hussein its willingness to leave East Jerusalem in Jordanian hands if Jordan would stay out of the 1967 War. When artillery fire erupted from the Jordanian sector, Israeli paratroopers broke through the St. Stephen's Gate and into the Old City. They limited their attack to small arms and hand-to-hand combat, incurring heavy losses, lest Holy Places be bombarded.

✓ On June 22, 1967, the Knesset passed legislation bringing East Jerusalem within the framework of a united city under Israeli sovereignty. A week later, East Jerusalem officially became part of Israel, but not until the "Protection of Holy Places Law" was enacted by the Knesset and announced by Prime Minister Eshkol in a statement that officially opened the Holy Places "to members of all religions, without discrimination." On November 29, 1968, this right was extended to citizens of all Arab states still formally at war with Israel. More than a million non-Israeli Arabs have availed themselves of the opportunity to pray in Jerusalem, and also to travel throughout Israel.

Under the leadership of Mayor Teddy Kollek, strenuous efforts have been made to integrate the resident Arab population into the city's economic, cultural, and political life. While these measures have admittedly failed to still Arab resentment over what is perceived as foreign rule, there has been dramatic improvement in all indices measuring a population's standard of living.

#### V. After Camp David

The Camp David accords make no mention of Jerusalem, a tacit acknowledgment that the stated Egyptian and Israeli positions are, for the moment, too divergent for inclusion even in a broad framework. These positions, plus the American view, were contained in letters exchanged after the summit adjourned.

A. Israel regards Jerusalem as "one city indivisible, the capital of the State of Israel."

B. Egypt regards "Arab Jerusalem" as being "an integral part of the West Bank [which] should be under Arab sovereignty." Mr. Sadat's letter suggests that "essential functions of the city should be undivided and a joint municipal council composed of an equal number of Arab and Israeli members can supervise the carrying out of these functions. In this way, the city shall be undivided."

C. The United States' letter reiterates statements made by Ambassador Arthur Goldberg to the U.N. General Assembly (July 14, 1967) and by Ambassador Charles Yost to the Security Council (July 1, 1968).

Ambassador Goldberg stated: "With regard to the specific measures undertaken by the government of Israel on June 28, 1967, I wish to make it clear that the United States does not accept or recognize those measures as altering the status of Jerusalem." Ambassador Yost restated this position and added, "the status of Jerusalem is not an isolated problem but, rather, an integral part of a whole complex of issues in the current Middle Eastern conflict which must be resolved."

It should be pointed out that the United States could move its embassy from Tel Aviv to Jerusalem without retreating from the Goldberg-Yost position reiterated by Presi-

dent Carter simply by locating it within the western sector which served as Israel's capital before 1967. American refusal to recognize Jerusalem is rooted not in the post-1967 territorial conflict but in the 1947 Partition resolution which is no longer relevant.

Ironically, President Sadat has demonstrated more flexibility in this matter than has the American government. He had no reluctance about making an official trip to the city last November when he addressed the Knesset, and then visited East Jerusalem.

→ There is reason to believe that Mr. Sadat would be willing to establish his country's embassy---the first Arab embassy in Israel---in Jerusalem, providing the United States establishes a precedent.

#### VI. Jerusalem: Its "Final Status"

Stripped of political rhetoric, the question of Jerusalem emerges as being more susceptible of solution than other issues regarding territories taken in the 1967 War. Unlike the West Bank, which remains an almost entirely Arab area governed by an Israeli occupational force, Jerusalem since 1967 has been a united city in which officials have been working on the problem of integrating its Jewish and Arab populations. This experience has fostered broad areas of agreement concerning Jerusalem's future.

In an interview with a Ma'ariv correspondent in Rabat, Egyptian Deputy Prime Minister Hassan el Tohami suggested that two separate municipal councils---one Arab and one Jewish---govern the city. In response, Mayor Kollek said "For almost ten years I have believed that the solution for Jerusalem rests in dividing the city into quarters, each of which would be managed independently. Each could have its own council and own regional mayor."

The point of disagreement separating the two men---whether an Israeli or Arab flag flies over the Arab sections of Jerusalem---is certainly not trivial. But they do share a basic approach: seeking a solution which would keep Jerusalem as a united city with free access and a sense of belonging for all its inhabitants.

→ In stark contrast are the demands of intransigents who will settle for nothing less than an Arab Jerusalem serving as the capital of an independent Palestinian Arab state. Continuing American refusal to reverse a thirty-year-old and woefully obsolete policy unwittingly encourages those who harbor this goal which is destructive to all efforts toward peace. By transferring our embassy now, while good will prevails and the groundwork for future negotiations is being finalized, the United States will be issuing a signal that the future lies with those who seek alternatives to uncompromising, discredited positions.

*These concerns: Jerusalem balances Auschwitz.  
East Jerusalem = occupied territory? Carter  
Baghdad: capital of Iraq is undivided!*



FORTY YEARS AGO, ON THE NIGHT OF NOVEMBER 9th, MANY OF YOU WHO ARE PRESENT HERE TONIGHT, WITNESSED THE EVENTS IN GERMANY WHICH HISTORY HAS COME TO CALL KRISTALLNACHT.

FORTY YEARS AGO, TODAY, A 13 YEAR OLD BOY WHO LIVED IN DORTMUND, WAS SUMMONED FROM THE JEWISH SCHOOL WHICH HE ATTENDED AND WITH THE REST OF HIS CLASS AND HIS TEACHER, WENT TO THE MAJOR SYNAGOGUE IN DORTMUND. AS HE ENTERED THE SYNAGOGUE WHICH HAD BEEN DESTROYED DURING THE NIGHT, THE LARGE STONE TABLETS INSCRIBED WITH THE 10 COMMANDEMENTS CRASHED DOWN TO THE FLOOR AND BROKE. THE JEWISH CHILDREN WERE ORDERED TO CLEAN UP THE DEBRIS IN WHAT HAD BEEN THEIR RELIGIOUS HOME. THIS BOY IS SITTING IN THIS SYNAGOGUE TONIGHT.

FORTY YEARS AGO, DURING THE NIGHT, THE NAZIS CAME TO THE APARTMENT OF A FAMILY WHO LIVED ABOVE THEIR STORE ON THE MARKET SQUARE IN THEMAR, A SMALL TOWN IN THURINGIA. THE FAMILY WAS TERRIFIED. THE GRANDMOTHER SCREAMED FOR HELP WHILE THE THREE YEAR OLD CHILD CLUNG TO HER MOTHER WHO WAS STILL IN HER NIGHTGOWN. THE FATHER WAS ORDERED TO DRESS AND THEN TAKEN TO THE LOCAL PRISON. THE NEXT MORNING, THE JEWISH MEN OF THEMAR WHO HAD BEEN ARRESTED DURING THE NIGHT WERE MARCHED TO THE SQUARE IN THE CENTER OF TOWN. ALL THE TOWNSPEOPLE WERE GATHERED IN THE SQUARE - FORMER FRIENDS, EMPLOYEES, CUSTOMERS - PEOPLE THEY HAD KNOWN FOR A LIFETIME. THE MEN WERE LOADED ONTO A TRUCK AND TAKEN TO BUCHENWALD. THIS COUPLE, MEMBERS OF OUR CONGREGATION, <sup>IS</sup> ~~ARE~~ HERE TONIGHT.

FORTY YEARS AGO TODAY, AT 7 O'CLOCK IN THE MORNING, A YOUNG BUSINESSMAN RECEIVED A TELEPHONE CALL INFORMING HIM THAT THERE WERE TREMENDOUS CROWDS IN FRONT OF HIS FAMILY OWNED FURNITURE STORE IN COLOGNE. THE MAN TOLD



HIS FATHER, WHO HAD ESTABLISHED THE BUSINESS, AND TOGETHER THEY WENT TO THE STORE. THE UPHOLSTERED FURNITURE HAD BEEN SLASHED WITH HUGE KNIVES, THE WOODEN FURNITURE WAS BROKEN INTO PIECES AND THE CRYSTAL CHANDELIERS AND PLATE GLASS WINDOWS WERE SHATTERED. WHEN THE FATHER VIEWED THE DAMAGE, HE BECAME BEWILDERED. HE COULD NO LONGER GRASP THE REALITY OF WHAT WAS GOING ON IN GERMANY. THE SON IS ALSO HERE TONIGHT.

FORTY YEARS AGO TODAY, TWO WOMEN IN BERLIN PASSED THE SYNAGOGUE IN WHICH THEY HAD GROWN UP AND STARTED TO CRY. ALL THAT REMAINED OF THE SYNAGOGUE ~~WAS~~ <sup>WERE</sup> BARE CHARRED WALLS, A BURNT OUT SHELL. THERE WAS NO ARK: NO TORAHS. FOR THEM, THAT ONE DESTROYED BUILDING SYMBOLIZED WHAT IT MEANT TO BE JEWISH IN GERMANY IN 1938. THEY, TOO, ARE ~~HERE~~ <sup>SITTING AMONG US</sup> TONIGHT.

THE PURPOSE OF MY BOOK, "REFLECTIONS ON THE HOLOCAUST", WHICH I PRESENT TO YOU THIS EVENING, IS TO PRESERVE, AS A RECORD FOR FUTURE GENERATIONS, THE EXPERIENCES OF OUR PEOPLE, THE MEMBERS OF OUR CONGREGATION, MANY OF WHOM LIVED THROUGH THE NAZI PERSECUTIONS IN EUROPE AND MANY OF WHOM WERE FORCED TO FLEE TO THE FOUR CORNERS OF THE EARTH - TO AFRICA, TO THE FAR EAST, TO SOUTH AMERICA, TO CENTRAL AMERICA, TO PALESTINE AND TO THE UNITED STATES - IN AN ATTEMPT TO FIND REFUGE. WITHIN OUR OWN CONGREGATION, THERE ARE PEOPLE WHO LIVED UNDERGROUND, PEOPLE WHO WERE SAVED BY THE KINDNESS OF CHRISTIAN FAMILIES AND ORGANIZATIONS, PEOPLE WHO LIVED AS PRISONERS IN FOREIGN LANDS BECAUSE THEY WERE CONSIDERED ENEMY ALIENS AND PEOPLE WHO SUFFERED THE UNSPEAKABLE HORRORS OF SUCH PLACES AS GURS, RIGA, THERESIENSTADT, AND AUSCHWITZ. ALL THESE EXPERIENCES ARE REFLECTED IN THIS BOOK.

IT IS FITTING THAT THIS PUBLICATION MARKS THE 40th ANNIVERSARY OF KRISTALLNACHT. FORTY YEARS LATER, THOSE WHO WERE MARKED FOR ANNIHILATION HAVE GATHERED HERE TONIGHT, TO REMEMBER OUR PAST AND TO RECONFIRM OUR FAITH IN THE FUTURE. IT HAS GIVEN ME GREAT PERSONAL SATISFACTION

TO COMPILE THIS RECORD AND TO PRESENT THIS STORY OF OUR PEOPLE TO THE HEBREW TABERNACLE CONGREGATION WHICH HAS ALWAYS BEEN AND STILL IS VERY CLOSE TO ME. I WOULD LIKE TO TAKE THIS OPPORTUNITY TO THANK THE OFFICERS AND MEMBERS OF THE CONGREGATION FOR MAKING THIS PUBLICATION POSSIBLE. I AM ALSO MOST GRATEFUL TO THE 150 MEMBERS OF THE CONGREGATION WHO RESPONDED TO THE ORIGINAL QUESTIONNAIRES FROM WHICH I CHOSE OVER 60 PERSONS TO INTERVIEW.

IT HAS BEEN A PRIVILEGE TO WORK WITH RABBI LEHMAN WHOSE INSIGHT AND UNDERSTANDING THAT OUR STORY MUST BE TOLD NOW PROVIDED THE IMPETUS TO CONDUCT THIS ORAL HISTORY PROJECT. HIS SUGGESTIONS, SUPPORT AND GUIDANCE HAVE BEEN INVALUABLE IN BRINGING THIS UNDERTAKING TO FRUITION AS A WRITTEN AND PUBLISHED TESTIMONY OF OUR EXPERIENCE.

MY GREATEST DEBT, HOWEVER, IS TO THOSE WHOM I INTERVIEWED. EACH ONE OF THESE PEOPLE EXPANDED MY KNOWLEDGE AND UNDERSTANDING OF THE TIME. [AND] EACH ONE OF THEM EXTENDED TO ME COMPLETE COOPERATION AND HONESTY IN RELATING EXPERIENCES OFTEN UNDERSTANDABLY PAINFUL TO RECALL. TO ALL OF YOU, THANK YOU.

*Hebrew Tabernacle Congregation*

551 FT. WASHINGTON AVE., N.Y.C.

INVITES YOU TO WORSHIP WITH US  
AT A SPECIAL SABBATH EVENING SERVICE  
ON FRIDAY, NOVEMBER 10, 1978 AT 8:15 P.M.  
TO MARK THE 40TH ANNIVERSARY OF "KRISTALLNACHT"

AND TO PRESENT THE BOOK

*"Reflections on the Holocaust"*

AUTHORED BY ROSALYN MANOWITZ  
AND PUBLISHED BY HEBREW TABERNACLE

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THE AMERICAN FEDERATION OF JEWS  
FROM CENTRAL EUROPE HAS INVITED  
ITS MEMBERS AND FRIENDS  
TO PARTICIPATE IN OUR COMMEMORATION

SERMON BY RABBI LEHMAN

---

DR. MAX HAMBURGH AND DR. CURT C. SILBERMAN  
WILL EXTEND GREETINGS

## NEW WRLD CLUB: 1978

Spkn to u ovr dec at ths gathn  
& usually spk in gen terms; a  
few times persnl, as when A!  
Today, persnl & share wth u 2  
obsrv gaind past summr; we hv  
teen-age d, wantd show her r  
place of orig, our roots. 1st  
trp back & nt easy decision.  
Lovely country, sights, food &  
drink; dont nd me fr trv agnt  
bt trp spoild fr us bec we of  
ths gen of Jews "burdnd" by r  
past, as people, esp as Jews.  
Cant get out frm under & in  
ths connect: 2 observ mentnd.  
a-Germns are efficient; every-  
thng ran, went, came on time  
nevr a wavering, unfailingly  
smile, courtesy, correctness  
of manner; men & womn were  
well-oild machines doing thr  
task & system did nt brk down  
Remarkable display: no one 1st  
tempr, always mvd right direc  
maps, diagrms exactly right &  
any deviatn non-existent. Gd?  
Yes/no bec we burdnd; now knw  
and apprec effic of destructr



NW WORLD CLB: 1978 2

our people didnt have a chance  
if ths ppl unleasht again, an  
internatl disaster!

b-took RR, bags & baggage, 3 o  
us & quite accumul; again, we  
burdnd by past: could nt escape  
image of my relatw standing at  
very spot, wth thr b & b, wait  
ing fr train, as refugees, fr  
deportation to somewhere.

A dreadfl feel, desre to run, a  
resolve that ths is no place  
fr me & while nt nec a mistke  
to go back, nd ths catharsis,  
shall nt ever return again. A  
persnl pnt of v bt need to sh  
it bec u involvd in yr own way  
as well; none of us isolated!

What is message? on persnl lev:  
up to u bt in gen terms: if  
we frget, bt fr a moment, we  
do nt desrv to live! Harsh?

Dont think so bec that essence  
of our being here: he who frgt  
is spirit. lost, spirit dead, &  
those who exp holo ~~& lvd ths~~  
it deserve better at our hand  
and minds & hearts.

NW WORLD CLUB: 1978 p.3

That is essence. Last Frid in  
Syn obs 40th anniv of KNacht  
= beginning. Make sure this  
type of observ not the end.

Teach & tell to yr ch & gr ch,  
thru ograniz, clubs, newspaper  
in whatever manner open to u  
spk of past despite reprove of  
yr neighbors & fr who would  
rather nt hr of sadness.

I say: spk of it every day, it  
is nec, let us nt frget & let  
them nt forget eithr bec so  
monstrous a crime was unique.

By means of ths resolve, can  
dedicate ourselves to life, t  
remembr, to continuity and on  
ths level can cope wth past  
in order to meet the future.

CH & I wish u well fr yr to cm  
AMEN.

New World Club; Cedar Park  
Observance; Sunday, Nov  
12, 1978

# **The American Federation of Jews from Central Europe**

joins the Jewish Community of Washington Heights  
in commemorating the

## **40th ANNIVERSARY OF "KRISTALLNACHT"**

to be held at Hebrew Tabernacle Congregation,  
551 Fort Washington Avenue, New York City,  
on Friday, November 10th, 1978, at 8:15 p.m.

**Members, friends and their families are cordially invited to  
attend this special commemorative service.**

Nov. 10, 78

## INTRODUCT

### A General

- 1 since 1945 generally, & since the fright of 1967 specifically, there has been a theol of the holocaust
- 2 no Jew can reflect on his Jud today without this very real & ever-present consideration
- 3 ~~so much so, ent J calendar with annual observance of Yom HaShoah, generally in spring-time of the year~~

### B Specific

- 1 nt to detract frm signifc of ths fact fr even one moment, submit to u: emph ths eve shld be otherwise
- 2 Nov 10 = devastating on many levels, true; it is prt of holoc theol bec markd the beginning
- 3 bec of Syn destruct, BM celebr in living rms, cellrs or postpone rather than held in magnif Syn & one can imagine psych effect of ths on BM class of post 38!
- 4 191 syn set afire, 76 addit totally destroyed; 30,000 arrest in Germ & Austr, Dachau & Buchenwald became household words
- 5 bt ths eve let us nt dwell on ths aspect of the past. We are familiar wth it; I know that u know & u know that I know; seeing ths grt cong & respecting its reasons fr coming here, let us nt dwell on the obv!
- 6 nt anothr sermn on d & destruct bt, rather, let us spk of that which is ~~given~~ <sup>far</sup> more important, what is central to Judaism

## RODLIFE

### A LIFE

- 1 what is central, what is most important? Life! we are here; we are the living, we are the survivors, we are the present and the future, & if anything at all takes preced in Jud, even more than <sup>memorable</sup> those who d "al k Hashem", it is emph on Life!
- 2 we have made new ~~lives~~ <sup>presence</sup> fr ourselves and we can be proud of our achievements; we have never been a burden & we have surely made our contrib to Am society
- 3 the list of recent Nobel Prize winners testifies to this as do the lists of other, lesser contrib <sup>by</sup> the generation of immig Jews to Am & the world? <sup>is like</sup>
- 4 more than that, so many have come back from the dept of despair that marked 1945; they have pulled themselves together, they have restated thr claim to a place of decency & honor, gained str & flourished
- 5 the whole emph of the past '45 generation has been on life & living; we have redeemed thr faith in lett ing us enter, we have earned the right to be here!
- 6 on ths occas of remeb & commemoration especially we ought to take note of belief that more than the bur of the past, signif of Nov 10 lies in life we live today & tomorrow.



## BOOK

- 1 secnd most imp part of Jud, ths day & every othr day is symb by ths bk; we a people of the Bk! <sup>we</sup> have seen bks brnd, desecratd, its pages usd fr vile purposes
- 2 <sup>but</sup> we of ths cong have nt std idly by, ~~to let the happen;~~ Rathr, by virtue of our work, effrt & lit: by virtue of our lives, we have added anew to the treasury of J books <sup>the front & equal</sup>
- 3 Heb Tab done its share that J bks nt be diminshed!
- 4 ths bk, lit & fig, is u & me; it is history of our very special generation; it is intended nt merely to record, altho ~~tho~~ <sup>as</sup> herculean achievement <sup>is O.H. project</sup>
- 5 it is intended also to teach, <sup>in a basic thought</sup> ~~to be a record~~, to mak the next gen & those who come thereaftr, aware of wh and what they are, why they in America & when, & how it all came to pass in a supposedly civ world
- 6 <sup>part</sup> specif ths a story of our cong, memb in HT is thread that links it all togethr; bt even if u nt membr ~~or~~ ~~at ment~~ & find story familiar, even same, as u,
- 7 do nt be surprised bec more than spec being product of HT, story of ths bk touches life of us all. It is theol of holoc, nt in lurid detail bt in affirmation of life & in behalf of the living
- 8 it is in ths context <sup>wanting pos. content</sup> want to mentn MRS. MANOWITZ fr she is responsible fr taking story of her rel & personal fam (& they are one & the same) & placing it between covers of ths bk
- 9 task tk almost 2 yrs, pos & neg aspects to ths creat bt of one ~~concept~~ <sup>fact</sup> no doubt ever: worthiness of task fr us & when old enough fr her 3 childrn here ths ev
- 0 tell Michele, Rbt/Lisa prd of yr m, as well as to u David & M/M Michel. To u, ROZ, our prfnd thanks.

## C SYNAGOGUE

- 1 have spokn of 2 aspcts of J ~~if~~ <sup>life</sup> exist: life & bk, ~~but~~ <sup>but</sup> more import than recital of destruct, 1 more: obv
- 2 Syn itself. Ths only viable lib cong in n Manx, betw 80s and Riverdale; variety of programs, enorm potent
- 3 <sup>gilded box</sup> bt more imp even than fact that ths could be & is a haven fr community on variety of levels of human experience, is plain simple realization
- 4 that ths Hs of Gd, ths HT Syn, is a continuation, a successor to ~~them~~ <sup>The Syn.</sup> of the past, espec to those which suffrd just 40 yrs ago ths very night of Nov 9/10, 3
- 5 say to us, if u <sup>can decide</sup> ~~recognize~~ this connectn, ths link, & u want to commemorate the past, then make use of ths Syn, let it nt stand idle, do nt harm it by yr own neglect, do nt cause its contemp destruction bec of yr own apathy
- 6 line which links past to future comes togethr right here; u grantd choice to be a part of it

38 = no choice,

## CONCLUSION

## A General

- 1 Solzhenitzin in his Harvard address ths past June: "hastiness & superfic = psycho disease of 20th cent
- 2 perhaps, bt nt as far as Jews are concernd; psych dis of a whole nation some 40 yrs ago was very deliberate and anything but superficial as enorm & thoroughness of the destruction indicates
- 3 fr us, history in 20th cent nt something abstract; we lvd it as we experience it to ths very day & hr.

## B Specific

- 1 u want to talk abt <sup>with</sup> the hurt & the tears & the horror of Nov 10th? There is little need, we all fam wth it
- 2 instead, here is a Syn, in ths day, in ths land, in ths spot, in midst of our people;; if u want to commemorate, make use of it!
- 3 here is a bk; read it, think abt it, treat it with honor & respect; teach it to yr children & grandchildren; nt bec classic or majr wrk of ~~art~~ <sup>lit</sup> bt bec it speaks of our existence & ~~our being~~ <sup>why we are</sup> here today
- 4 here is Life! We owe it to all those who d ~~in~~ <sup>to</sup> respect ~~for~~ <sup>forwards</sup> their memory bt then: vitality, <sup>vision</sup> fr today & tomorrow nt d but life, nt tears bt faith, nt hate bt commitm
- 5 & let this & every Syn throughout world stand as a symb1 ~~that we survive~~ <sup>continuity</sup>, that we grow in strength, that thru our creative work we, ~~ths~~ <sup>survive</sup> faith, will ~~live~~
- 6 that is our hope, our prayer, that must be our way of life.

Amen.

Heb. Tab., Friday eve, Nov. 10, 1978

40th anniv of Kristallnacht;  
 ded of Ros Manow bk: reflectionson holod  
 lib of Cong card: # 78 - 65610

## KOHELETH

### INTRODUCT

#### A General

- 1 want to stress that ths sermn originally intended fr diff wk altogethr; orig sched fr wk of Succot & ~~sub~~ <sup>just</sup> bec of my report on Schindler briefing
- 2 Koh belongs in ~~diff~~ <sup>just</sup> time-slot, in diff setting bec it is identified, by trad, wth Succot & nt with any othr time on J calendar
- 3 some bks of Tanach rd sev times dur yr bt nt ths bk; by virtue of its message it belongs to Succot festiv

#### B General

- 1 reasons are sev: 1) bec it speaks of changing seasons  
2) bec it is intended to serve as balance to Awe & almost blind faith of HH, since K a bk of scepticism  
and 3) bec it was assigned to ths period by rabbis
- 2 in that it is one of 5 Meg & fr reasons already cited belongs (here)
- 3 as othrs belong at diff times: Est fr Pur; Sof S fr Pes; Lament fr 9 Av; and Ruth fr Shev
- 4 punctuating J yr, these 5 Meg are more than minor bks of Tanach; each has message pertaing to season, mean. and signif of that partic occasion.
- 5 ours, fr ex, has 2 lengthy discourses, a prol & an epilogue bt its essence in perhaps 18 diff sections of misc Thoughts, proverbs, concepts, ideas <sup>like midah</sup>
- 6 which makes the authr a teacher & links him wth Strh that most festive & joyfl occas of teaching when Tor completd & begun again, in that endless cycle of learning which is symb of best teach technique in J relig

### BODY

#### A HISTORY

- 1 bt befme we come to hrt of message, let us understnd the background of the bk & the problems relating to it
- 2 it is ~~known as having~~ <sup>believed to have</sup> been written by son of David = Solomon bt this presents immediate difficulties & in a spirit of sc inquiry, ought to be noted.
- 3 name of Sol never ment in entire 12 chapt of bk; &, also, content of volume re: words, ideas make it a much later composition, probably ar 3rd cent BCE = some 700 yrs later than Sol lvd & reignd
- 4 know ths bec find words which are Aramaic and some r Persian = two languages nt spoken during Sol time & really nt even known; also, some thoughts which are purely Hellenistic, Grk, & surely nt part of Sol cult
- 5 what name of Sol or idea of Sol does? a lit device to gain attention; same as Ps = David bt nt lit ~~so~~ bt bec of association are read, honored, even revered much more so than if written by ordinary mortal <sup>author</sup>
- 6 same fr Koh; in final analysis, author is unknown.

B TWO THOUGHTS

- 1 bk is known fr its scept, fr its negativism almost, & on ths level surely out of ordinary re Biblio lit.
- 2 it spks ~~almost~~ of a futility of life bec of all being foreordained: sun, moon & stars move in specifid circuits, rivrs flow into sea & it retains level, th wind encircles the earth without cecassion
- 3 and man is cought up in a weariness of toil from whc there is no surcease; no possible change, no alteration of course of life, all a striving aftr the wind
- 4 famous passages: noth new under sun, all is vanity, man gains nothing fr his toil.
- 5 it is a theme again sonnded in 3rd chapt: a time fr everything & again a sign of dissatisfaction bec no way out, as if life a prison; as matter of fact, K: knowledge increases sorrow, wisdom = vexation.
- 6 an appalling honesty, a highly critical view of life ~~and a deep insight~~ that r placd ths bk so close to HH so we gain perspective & balance: highly emotional "blind" ft wth insight, into life; quite diff & even original fr that time & place
- 7 tk grt courage fr our teachrs to allow ths inclusion bt surely fr gd of the people, frthr mental frame of *ref.*

C TEACHING

- 1 of c, scept & neg appraisal nt entirety; even in ths critical assessment see some pos aspectx: most vital a belief in Gd & His exist which never questioned!
- 2 Koh, whoever he might have been, a teacher above all else; he set up the situation as would a "Dev Adv" & then begins to reverse the situation, teaching in a very positive & meaningful manner in terms of the obv. which the ordinary human being tends to take fr grntd
- 3 thus, sev basic sections on human & rel conduct: on a kings power, the sage & fool, highest gd, house of gd, life & youth, a gd name & contrary to neg assess of wisdom earlier: "Wisdm is a stronghold to ths wise man, more than 10 rulers that are in a city" 7:19
- 4 and one of most famous: "bett'r the end of a thing thn the beginning" (7:8) which gave rise to Midrash interpretation of ship sailing away amidst silence bt comes home to rejoicing: why? as wth man: at beg of life dont know what will be bt when comes home, at end, know & rejoice
- 5 in short, a brief message of critical evaluation & it is nt incorrect; still, pos as a teacher must be, in language people will recognize as thr own & never questioning basic assumption: Gd exists & influences our lives fr gd/bad, joy & trial, achieve/desp
- 6 there may be arbitrariness, there is arb, bt we know & deal wth fact that nth in life, nth in Jud, is perfection. To recogn ths fact of life, = process of growth



## KOHELETH

### CONCLUSION

#### A General

- 1 ths then is our assessment of K, also known as the "Preacher" & reasons fr this design. = obvious; it is nt the type of voice we hear most frequently in trad
  - 2 by ths mean: nt the voice of the prophet who calls forth in stirring command, ~~and~~ always in name of Gd; "ths saith the Lord," is a battle cry fr prophet
  - 3 ths not at all the case wth K; Gd not usually invokd and there is nt the ~~usual~~ <sup>domin</sup> call to <sup>inve</sup> action wth which w familiar via readings frm Isa, Jere, Amos
  - 4 we have here a teacher, <sup>one</sup> who is man of depth & wisdom, a wisdom of the mind, & ~~action~~, wisdom that is practical and theoretical, wisdom affects you & m
- B Specific <sup>x shape, words character.</sup>

- 1 the very last v of K refers to the "whole" man & ths portion of the key to our understanding: nt only the scept but also the depth of commitment, not only the despair of being engulfd by irresolute fate bt also hope and yearning to extricate oneself & go alone <sup>for</sup>
- 2 there is a prologue and there is an <sup>lit</sup> ~~an~~ epilogue bt the best or most signif epilogue of all is our manner of listening and obeying and caring
- 3 fr this man spks to us as well, in our time; is all vanity, is there noth new under sun, is all strving aftr wind? nt in extrm cases cited, nt in gen sense
- 4 bec each man an exception if he will it & that messa of K as it appears to me: "one man among a thousand have I found...behold, this only have I found: that God made man upright" 7:28f

Amen.

Heb. Tab., Frid Eve., ~~Qxxx~~ Nov. 3, 1978

(postpond frm Oct. 20, 78)

NEW YORK POST, MONDAY, OCTOBER 16, 1978

Page 2

# The secret deal Carter has made with Sadat

President Carter and Egyptian President Anwar Sadat reached a series of secret verbal agreements at last month's Camp David summit, which will result in a more decisive role for the U.S. in the Middle East.

The report of a secret pact - none of which is in writing - is made by Newsweek chief correspondent Arnaud de Borchgrave. The key points include:

✓ ●THE STRATEGIC redeployment of Egyptian armor from the Sinai front to the Western military district on the Libyan border.

✓ ●THE SECRET cooperation between the Egyptian and Israeli intelligence services, which began at the

time of the Libyan-Soviet buildup against Egypt at the end of 1976, will be expanded.

●THE EGYPTIAN army will be streamlined and reconstructed to protect Egypt and its friends from the Soviet Union and its surrogates.

✓ The revamped army will require a large number of U.S. personnel carriers, anti-aircraft missiles and other sophisticated equipment — all to be paid for, presumably by Saudi Arabia and the U.S.

●CARTER and Sadat agreed that the deliveries of the military hardware would be linked to progress in carrying out the Camp David accords, including the framework for settling the West Bank issue.

●ONCE EGYPT and Israel implement their peace treaty, U.S. economic

and military aid to the two nations will be roughly equal.

De Borchgrave writes that this is a private statement of Carter's intentions, rather than a specific commitment at this point.

What was pledged at the summit, however, was that any Arab aid to Egypt that is reduced or cut off in retaliation for the Camp David accords would be replaced by a consortium of Western nations organized by the U.S.

●ISRAEL, for its part, will receive the necessary U.S. technology to build up its own advanced armaments industry and thus lessen its dependence on Washington. In addition, Israel will be allowed to purchase all the F-15 and F-16 jet fighters that it has requested.

## LOGIC FR PEACE

- 1 ME # 10. local bt ths time more than indiv leaders mak peace; all were extremely vulnerable & fr diff reasn
- 2 confluence of natl interests: eco, budgetary, milit
- 3 impracticability of a comprehensive settlement; ths indio conflict wthin US gvt: Brezh fr comp settlemt bt outvoted bec if all present, spoilers also
- 4 no need of spoilers: PLO, Russians at Geneva, Syrian and so took route of piece-meal, step by step as by K E did nt want Russ bec rememb interf by them in own country & no love fr them; obv fr Isr & also fr US
- 5 thus, central to CD was side-stepping of Geneva Conf.

## C Futute Steps

- 1 disassemble Sinai settlements & ths done at grt polit cost; conflict wthin K; did Begin know how tough it would be? Grt display of power by B; lesser proposals nt accept; E demanded this sac Sad talks tough fr pan-A world; Beg fr rightists
- 2 sep peace betw I & E = sharpening of div wthin A wor they bec more vitriolic: PLO, Syria, Iraq, Lybia & they all vs Sadat
- 3 Rabat Conf: Jordan no place at WB, only PLO WB solution? perhaps partition betw Jordan & Israel to squeeze out PLO; bt, who will support new area? emph on Saudis, they give 1 billion a yr; they power
- 4 Saudis: fought betw two trends: a) Isl ideol which that Israelis are aliens; b) pol & eco need stabili & outlet of people & markets toward West; Isr fits
- 5 No quest that Saudis knew of CD & kept informd more terrorism in offing; many bombs fnd bt not expl bec Isr better at finding them
- 6 US role fr E: promises of mil & eco aid; OK to take over Lybia & rearrange balance of power; ths best advantage fr E re oil; now rearranging army staff Israel: eco & mil aid, air base, land rights fr US planes; incl voice & consult re Lebanon

See Post: item

## CONCLUSIONS

## A US role at CD

- 1 generally only as mediator & nt imposition; Begin comment re concentr camp de-lux was inappropriate
- 2 Dayan role nt fully appreo; Weizman majr figure wth Carter taking on substance at discussions bec he concernd bt also bec of dive in polls
- 3 advisors: reaffirm ties wth trad wings of Dem Party: blacks, labor & the Jews, espec in cities. The exposure wth Begin, etc certainly did C no harm & if treaty is /s/ only 2 years frm elect & 1 yr frm start of elect campaign - just comp

## B BEGIN

- 1 stagecraft vs statecraft; where does 1 begin & othr end?

# REPORT ON SCHINDLER BRIEFING

## INTRODUCT

### A General

- 1 have been on roller coaster of emotions, 77 - 1978
- 2 Israel praised & chastized all over world, UN
- 3 we alternatd betw highs/lows re our feelings fr Isr and its leaders, becoming confused by prop of media and its vested interest or gnat influences
- 4 one of majr figurs in channeling info to Am J comm. was Alex Sch, pres of UAHC bt, in ths instance, the Chairman of Pres of majr Am Jewish organizations
- 5 ths an "umbrella" ~~term~~ grp; orig to <sup>avert</sup> duplicate ~~work~~ of protecting J agencies; Chairman usually 2 yrs bt bec of extraord situation, Sch = 3 yrs

### B Specific

- 1 betwn RH & YK a special briefing session fr spec selectd grp of NY Fed of Ref Syn
- 2 wth partic ref to events bth spoken & unspoken at Camp David
- 3 my report ths eve, nt my thinking, altho sometimes coincides ths just a report; obv nt entire story either bec surely Sch knows grt deal nt permttd to say
- 4 suffice it to say, he respectd spokesman fr J comm & one of spec attrib & advant of UAHC

## BODY

### A Understanding

- 1 for var reasons, more later, Isr realizd that need sep peace wth Egypt to establ general peace
- 2 CDavd nt a peace treaty; rather, an agreement to reach an agreement!
- 3 issue of Jerus side-steppd altogethr bt mentioned in sep notes/lettrs exch between Begn & C, Sad & C bt not between Begin & Sadat
- 4 concepts vary & are diff understood: Kruschev felt his a vict re Cuban Crisis bec by pulling back ships frm confront wth our blockade, he avoided WW; here: results of 73 war, altho defeat fr E, considered a notable victory by Sadat for mil, pol, propag reasons

### B STUMBLING BLOCKS

- 1 demand on Is by E & US to /S/ docum re "inadmissabl of obtain foreign territ by force" = admiss of guilt & aggression; Ths re Sinai bt if so, what of GH & WB Begin refusd & refusal acceptd & diff lang used. idea: defense, if u win = aggression? issue still in US courts re whites' attack vs Indians; whose territ
- 2 a demand by E that arab flag be implantd on Mt Zion which is just behind W Wall & above it. Dayan: perhaps flag over Knesset? on almost last day if 1 flag, why nt 15 others? over Jerusalem, over Isr? issue so ludicrous that d natural d bt grt discusson that ths matter even brought up fr serious consider considered an insult.



2 no G convention, no PLO partic, Russ out, voice in Leb & all this + more bec Begin obstinate, obdurate quest is: what makes a statesman, in add to stagecraft? when to hold fast & when to give in, when able to endure pressure of world views

3 Begin'sides wth view that if Jews not perceivd as a pol force in US, Israel wou~~ld~~ be much worse off; so he encouraged Sch & othr partic in high councils & ths gaind broader base fr his concerns, at the top!

#### C FUTURE?

1 sched of elect & withdrawals 3 to 5 yrs; what then? essential problems will be global interests of US & little to do wth Isr or Saudis or E

2 issues: oil, m~~g~~g, shipping, routes, OPEC, mil needs

3 Gol Hts? = last & most diffic issue bec Syria most aggressive & also has best fighting force.

Sinai settlements = a test; rebuild if peace?

Golan settle = give them up bec diffic to dfend & loss of life = staggering whereas ths nt case AreSin

4 Israel may find itself in trad uncomf position: in N Syria & Iraq & parts of Leb, supportd by whom (Russ? as us E/Lybia<sup>us</sup> = two blocks wth Isr in middle. Where loyalty of Saudis? West or East, West or Arab, If E has L, no nd fr S; S to Syria etc & Russ influence? stakes enorm & full of ambiguities.

5 we: contrib to well-being of life in Israel

shore up our own institutions & manner of J life here

and, might add, little prayer fr sake of State, gd!

Amen.

Heb. Tab., Frid eve., Oct. 20, 1978

# HARLEM SAVINGS BANK

*Jewish Community Council of  
Washington Heights & Inwood*

*Washington Heights & Inwood  
Preservation & Restoration Corporation*

.. . Schindler briefing on  
Camp David - at UATC  
~~Sept~~ Oct 5, 78

roller-coaster of emotions  
need sep peace ~~to~~ to create peace  
in agreement to reach an agreement!

For: 2 structural blocks

① Demand by E & US, <sup>to/5/</sup> "inadmiss. of foreign  
territory by force" = express of guilt & was  
of aggression. If OK for S, Then they not  
G-H & WB; ultimately to no territory.  
Begin's refusal accepted & diff long.  
used.

Defense = aggression? US could re Indians  
② Demand by E That flag be <sup>and</sup> implanted  
on Mt Zion - just by Western Wall & almost  
This side checked by Begin  
Rabin - over Knesset?

③ (I know of) Begin's side-slepped in  
rep. notes to Carter

a on almost last day - if flag, they  
not 15 others? Over Jer - over 100

Sabat no obj to Capid in Jcr but US  
not willing

Little chance to scuttle peace altho nothing  
is certain; yet optimism

May 78 - reiterated camp by us just  
to supply Def in

Logic for peace: NE ~~is~~ ≠ logic quite then  
but more than <sup>indiv</sup> leaders to make peace

(at C David all were vulnerable!)

Confluence of natl interests, socio-eco,  
budgetary

④ impracticability of a comprehensive settle-  
ment. Break for this full settlement:  
piece-meal so much better. If all  
are present, need spoilers too: spoil

your personal need for victory; neither

I nor E wanted Russians re Geneva

73 when E = victory  
Krushchev vict re JFK Cuba!

∴ piece-meal



Russian interference for effect on Sadat  
is all one consequence of nat'l interest...  
signing of peace.

Next! ① Dissemble him in the moment & this  
done at grt pol. cost within Knesset. Did  
Begin know how tough it would be? Great  
display of pol. power by Begin  
Sadat really tough in pen. Arab world  
Begin also - far rightist wing in his party  
Settlements a tough decision & grt point;  
Israel proposals not accept & remember  
this sacrifice.

Later perhaps re-establish with peace  
② happening ÷ in Arab world, they  
becoming more vitriolic: PLO, Syria  
& Iraq - all vs Sadat  
Jordan should come in  
Rabat Conf: Jordan no place at

West Bank - only PLO. Jordan for us

a buffer: partition

Solution:  $\frac{1}{2}$  of W Bank for Jordan & Israel.  
squeeze out PLO.

Who supports new man?

Sadat: needs support of Arab world -  
enough for Saudis - give c. 1 bill a yr  
they the real power but they caught  
ideal: Islamic world: no alien  
powers: need state & outlet of people  
who are oriented to West

Saudi probably knew of CD earlier

⑧ more terrorism in Africa.

new bonds for - In getting better  
role re CD - only mediator & no

imposition: promises made to

E: military & eco aid - not offic yet

OK to take over Libya & rearm

...  
many now = for best adv of E - oil  
Isr - \$200 mil aid for future; new  
air-base; landing rights for US planes;  
the voice - Officially - re Lebanon.

Keep sep security from sovereignty - <sup>Keep</sup>  
Dagan role not fully appreciated by public

Begin: State Craft vs state Craft

no to Confront, let PLO partic, Russians in,  
! only, State etc = all bec the "obdurate"

states in - then to hold / at other fire in

US com - should not have fought battle  
of planes to Saudis

① highway then 67 Sen / 51 later  
3 yrs ago - but later 87 Sen  
now then airplanes

② if we not perceived as pol force  
much worse off; Brogh down  
Polls & → advisors: reaffirm

in fits with the Dead Seas: blacks,  
labor, Jews

Optim = 3-5 yrs after /S/ = gd & peaceful  
Thereafter: essential problem = global  
US interest & not in Iran or Saudi, etc  
oil, much power, wff, shipping, routes, etc  
OPEC is vital; can US forces break it?

How util. years of peace?

Contribute to well-being of life there

Show up our own institutions

Q: WB state - few really want it  
• Caught in a bind - how present it  
or reach a solution. Jordan the  
factor has most modulate & can be  
controlled.

Given the settlements can be given  
up also; more diff. to defend  
them than merely the heights



## SUCCOT A.M. 1978

### INTRODUCT

#### A GENERAL

- 1 five days since YK & see how the mood has changed; last eve had marvellous celebration; many people, fruit & wine, good spirits
- 2 what is really happening is that we are in process of change which will take us from the seriousness & solemnity of Days of Awe toward Simchat Torah
- 3 ~~this~~ is a way-station of joy and light, brightness and cheer; S.T. one of 2x a yr when Jew can get drunk!

#### B Specific

- 1 bt what we turn to <sup>(is 2 part) energy & wisdom: where</sup> ~~particularly~~ is the Succah; the booth which sheltered our people on thr sojourn thru desert wilderness, the Sinai so much in news today
- 2 ~~more~~ the emphasis is on the vegetation; the festival relates ~~even more~~ to the forces of Nature: nt only the lvs and fruits we see before us
- 3 also, the Lulav and its components and the Esrog: all speak of the harvest character of the season ~~of the yr~~ and would seem to me that ths Nature theme dominates
- 4 nt unusual bec we began wth concern fr Nature when our people in its earliest history; all of our occas relate to Nature & only later historical aspects add
- 5 Pesach wth its greens bt one more example wth Matzo added ~~be~~ referring to diff concept entirely. Thus, Succot can be seen as a Nature festival & therein lies a particular lesson fr us of our time.

### BODY

- 1 LAW OF NATURE what do we mean by Laws of Nature? that things fall into a pattern which is Universal & applies always
- 2 for example: day follows n & n follows d, the four seasons follow @ othr, stars are in thr courses, law of Gravity knows no exdeptions
- 3 they are independent of human endeavors, we have no control over their implementation and the order is immutable: tomato seeds do nt produce oranges, cows do nt give birth to chickens; there is order
- 4 bt these laws of nature also have thr application to each & every one of us; for example: as day foll n & n follws day so do we recognize that life goes on & no matt'r what happens, always a tomorrow
- 5 import fr us to understand, espec when time of personal crisis & when we in depths of despair: life does go on & man can draw import lesson: he must be optimistic, hopeful, forward looking, anticipatory
- 6 in short, while no man knows day of his death, we can nt livd in fear of death; we ~~know~~ <sup>put</sup> that life goes <sup>on</sup> more

~~or~~ & that everything we are asserts that we must be a part of ~~the~~ bec that is law of Nature <sup>which</sup>, whether we want or not, carries us forward.

7 there is order, then; we go on bec we part of procs  
B Laws of MAN

1 bt when we dwell in S we know that there is more to ~~it~~ than Nature; it is the family that lvs ~~to it~~ <sup>there</sup>

2 that brings us to Laws of Man and there essence is: concept of social contract; we live in mutuality wth one another, we care fr one another; in ths fam setting we are responsible fr one another.

3 have it on large scale as well as on local, personal level; obey traffic laws so u dont get hurt, parnts care fr their children, homes are heated so inhab are warm; car is inspectd so no obv default fr accident

4 as nations take care of thr people, so fam take to ~~th~~ own; principle is the same & valid re laws of Man & all those who dwell in Succah

5 what we have, then, is a series of dos & donts, can & cants, yes & nos and the implementation is within our range of possibilities. ~~bec no matter what, we have a choice~~

6 already ment. on holydays bt point keeps repeating: we are constrained by certain obvious mortal limitations & must live wthin cert frame of ref bt within can do everything & can fulfill ourselves as we can fr one another & as we aware of Laws of Man, which <sup>very</sup> much complement Laws of Nature.

7 in ths inst<sup>a</sup>nce & in all others, these two types of Law focus on our needs; complement each othr, run on parallel tracks & enhance man's place on earth.

# C CRITIQUE

1 bt, of c, while what we say seems valid, not the entirety of the answer. & call attention to this bec of construction of Succah: open on top

2 mean? open to change, expansion, widening horizons: laws of Nature being used for discovery of new ideas as seen in terms of space travel, most pert example

3 or re med: virus which does damage to man also used for developmnt of vaccine to help him in crisis; in music, lit, dance there are constantly new forms of expression & these part of picture as well.

4 so it is wth every new discovery in whatever field bec it is all based on what is known bt manner of application is diff & remade from gen to gen, as mankind progresses or, as some say, regresses

5 bt whatever, whethr call it progress or reverse, it is bth law of man & law of nature that noth stands

stands still bt in some small measure, always renews itself, fr gd & fr meaning if we bt are able to apply what presents itself to us

6 perhaps that is meaning of old saying: the more things change, the more they are the same.

## CONCLUSION

### A General

- 1 have then the symbol of the Succah before us once again, in all of its many meanings & manifestations
- 2 laws of Nature are implied bec of what we see: the leaves, greens and fruits & these laws remains the same to guide and sustain us
- 3 there is the fam living in S & we have laws of Man to care & be responsible for one another and these two types of law do not stand in contrast or conflict
- 4 but where do we draw the lesson as individuals?

### B Specific

- 1 in the open sky that is visible: that we expand our horizons all the time, that we take care to do what is in our power as long as we are able
- 2 that we make use of gifts and adv given us for good and for meaning of one and all.
- 3 Succot, in short, applies to our persons and our place in world at large, acknowledging what we are bt seeking ways to progress, to enlarge ourselves, to widen scope of our participation in life.
- 4 if S teaches us to ths extent, most meaningful and memorable holiday observance.

Amen.

Heb. Tab., Monday, Oct. 16, 1978; Succot, 1st day A.M.

# AKEIDAH RECONSIDERED

Sacrifice

the idea!

based on actuality-

another instance: Jephtha & his daughter

2 characters: Abraham & Isaac

*Isaac; Isaac, Esau; Abe: argument  
re: G, here silent*

*what it does to him - Beethoven: uses of Enchantment -  
sensitive of picture*

Abe: what he did to Hagar & Ishmael  
dominant, aggressive, vital  
willing to respond & meet the test

Isa: submissive, calm, passive  
the man in-between, no real personality  
Wiesel made him into "survivor"

Sarah: Where is she in all this?

*Is: tell her she's safe!*

## TWO MEN

left behind as A & I go up to Mt for sac  
who are they?

trad: Ishmael: evil, vengeful, coarse, brute  
Ezekiel: servant of Abe, gd, helpful, just  
all this acc to Rashi & Midrash  
no basis in fact, men never identified

our possible interp: force for life & for death  
choice, a way of life, how to go  
not phys life or d bt emotional, psych, spirit

those untouched by life remain behind  
lack of sensitivity, concern

last: a third interp of who these two men are: we  
idea of letting others be involved  
our own apathy, lethargy, refusal to be invol

want to see things from a distance (not in  
perspective) bt removed & thus, nt part of i

ANSWER: a happy ending; yes, in text re ram & Shofar  
we: make our own interp, how & where we fit in  
manner of interp found in trad  
manner of life is up to each one of us.  
a quest & answer re two men open to us all.

Amen.

Heb. Tab., Frid eve., Oct. 13, 1978



## YOM KIPPUR: YISKOR 1978

### INTRODUCT

#### A General

- 1 dont ~~like~~ Yiskr services *Comfortable*
- 2 too much sadness, pain, tears
- 3 too many seats are empty
- 4 too many families are bereft
- 5 fr many, & fr me, ths observ an ordeal; real pain

#### B Specific

- 1 death an awful/awesome fact of life & oftn unreal
- 2 big accident, explosion: unreal
- 3 warfare, murder, crime: unreal
- 4 nat disasters,  $\frac{1}{2}$  mill d : unreal
- 5 all ths at least bearable bec we removd
- 6 yet, here nt impersonal, nt remvd; = personal!

#### C Death in families

- 1 ~~and~~ have seen u react bec we have shared
- 2 daughters: sitting wth mother, taking care, meeting every need
- 3 husb: wife is stricken, dread disease, care, concern, search fr cures, dev, love
- 4 son: fathrs' old age, senility, deterioration to the pt of death
- 5 wife: sudden d, home, office, street; what<sup>n</sup> to do, *say*, where to turn, no chance to say gd-bye.
- 6 siblings ~~do~~ call fr each othr till d interrupts thr depth of understanding & comprehension = grt sadness
- 7 how sad you cant imagine; these are real experiences bec I know them all
- 8 question: how to cope; how to derive strength, not only fr yrself ~~x~~ bt fr myself?

### BODY

#### A REMEMB ALWAYS

- 1 one solution is to take word Yiskr nt lit at ths 1 time; nt to rememb just now bt at all times
- 2 do we nd ths special day, ths spec occas or other similar occas on J calendar fr rememb?
- 3 recall that told priest: not day passes when dont think of six mill; might have ment othrs, closer to me who at my side daily in some measure, in some special context
- 4 how sad it would be if I wld rememb only sporadically or on command that I product of the past, that I shapd by antecedents, that I have a place bec of links to who & what part of my being; *with in all times!*
- 5 ~~whether any memb of fam, all the same~~; pt is: if we rememb throughout yr, intensity fr today is lessend and we can cope wth Yskor more meaningfully

#### B SAY THANKS

- 1 bt there is a secnd manner of deal wth ths occasn t

- make death more bearable
- 2 instead of intense mourning, heavy tears, grief which bows and sometimes even destroys, learn to say Thnx
  - 3 how much was given to us  
how long we had them  
how deeply we affected by thr presence, all these are reasons fr the giving of thanks, rather than trs alone
  - 4 thnx fr the courage given us by a fathr, & his strngt  
thankx to a mothr fr her warmth, concern, belief  
thanks to husb fr security, strength, stature, sense of purpose  
thanks to a wife fr making home place of refuge, a place of warmth, care, sharing, children
  - 5 all these balance the terrible loss & we learn to concentrate on what we had & are grateful rather than that which had to be given up in course of time.

## C LIFE

- 1 finally, cope wth Yskr by doing as much as u can whil prson is still alive; make it count fr lvd ones now
- 2 nt always possible bec of human condition / hum natur  
bt try, that we do ask; enmities, petty jealousies intervene bt try: *every family to be 1, work toward unity*
- 3 recall son refusd Shev & Miny fr fathr & recall many in cong upset; he felt did all while fathr alive
- 4 to ths day dont agree fully bec ought to be sense of discipline bt understand, feel more deeply fr his pt of view, apprec his feelings
- 5 if he can say, in life did best fr his fwthr, I accp and I will nt allow pettiness of neighbors to saw me and I know his dedic as something to be valued.
- 6 thus, do while life among us to those nr & dr to u; if nt, if already gone, rememb at all times, say thx

## CONCLUSION

## A General

- 1 on these terms Yiskr more accept bec shold nt be jst occas of mourning & counting of empty seats
- 2 feelings of intensity can be tempered bec gd feelin arise out of sense of loss & observ as well
- 3 whence we came, opport to say thanks, promise for now to apprec the living

## B Specific

- 1 thus, when u spk of Yiskr dont be all sad
- 2 make of yr life, now empty of someone u love, nt onl an expression & experience of sorrow
- 3 bt also opport fr renewal of strength, usefulness of purpose, belief in future, peace of the spirit.

Amen.

Yom Kipur; Wed., Oct. 11, 78; Yiskor S<sub>erv</sub>; Heb Tab.

YOM KIPPUR: 1978 - Kol Nidre

Friends, In the May 1978 issue of Commentary magazine there appeared an article which <sup>made</sup> ~~left~~ a profound impression on me. It was entitled "Why Auschw. was never bombed" and in <sup>it</sup> ~~the~~ approximately ten pages it touched on one of the very sensitive issues of <sup>modern</sup> Jewish history. ~~during the period of the Holocaust.~~ Why was Auschw. never bombed, <sup>2</sup> ~~in order to save thousands of prisoners from the gas chamber?~~ Because, as Dr. David S. Wyman, Prof of American History at the U. of Mass., tells us and substantiates with 5 pages of single spaced, <sup>became</sup> ~~slovely~~ typed documentation, <sup>defracted</sup> ~~the~~ allies felt that this type of action would ~~take away~~ from the total war effort. ~~and in order to strengthen~~ <sup>concept stated</sup> the basic ~~hypothesis~~ that to win the general war was of primary <sup>importance</sup> ~~relevance~~ for in the achievement of that one overriding goal, <sup>many</sup> ~~all~~ other ends would be achieved. These requests for the bombing of the <sup>Camp</sup> ~~gas ovens and furnace~~ installations were made in the spring of 1944 when a combination of two developments focused attention on this area: a) the allies had developed <sup>long range</sup> ~~bombers~~ which could <sup>fly</sup> ~~range~~ from England into Poland and find a safe haven for landing after the bombing run, and b) two Slovak Jews had escaped from the ~~concentration~~ camp in April of 1944, had reached the underground and were able to sound the alarm as to what Auschwitz was, <sup>perhaps</sup> ~~one of~~ the first times this had been brought out into the open by eye-witnesses. [All this at the time when the Nazis, as it was known to western authorities, were massing more than 760,000 Hungarian Jews ready for <sup>deportation</sup> ~~shipment to the death camp~~. In short, with the <sup>bombing</sup> ~~destruction~~ of the <sup>Camp</sup> ~~ovens~~ the killing would stop, at least for a while.

All of this is history and can be <sup>checked</sup> ~~learned~~ by anyone who is interested. ~~in the time and the episodes~~, we need not spend time on the obvious. What is, however, crucial in this matter is the fact that the argument of the allies against interfering and against bombing the Auschw. installations, was a figment of their imagination at best and an outright lie at worst. Prof. Wyman points out, very conclusively, that not only would the bombing <sup>have</sup> ~~stop~~ the slaughter of the innocents, <sup>but it</sup> ~~and~~ would permit some ~~or many~~ to escape in the confusion perhaps then to join the resistance and also help the war effort. ~~but, far~~ <sup>Further!</sup> ~~more vital and devastating to the argument:~~ the allies had good cause to bomb



the Auschwitz area for military reasons and, in fact, contrary to their vocal ~~protestations~~ <sup>arguments</sup>, actually did bomb not more than 30 miles from the camp. What they refused to do is to ~~bomb~~ <sup>destroy</sup> the camp itself! Auschwitz was in an industrial area, there were oil refineries nearby, synthetic rubber installations were on the route the bombers took and from July 1944 on extensive air strikes were carried ~~forward~~ <sup>out</sup>, some passing no more than 13 miles from the ~~gas ovens~~ <sup>camp</sup>. ~~All this might easily have helped to~~ <sup>being so near the allies might</sup> cut the rail lines ~~to Auschwitz~~ <sup>at the very least</sup> but again, this never occurred. If you say that it would have been difficult to hit the precise death camp area and so many innocents would have been killed we can only answer that the <sup>340 ft</sup> chimneys could easily be identified ~~when you~~ <sup>point</sup> consider that two of them were 340 feet long and the second ~~argument~~ <sup>point</sup> is ~~swampy ironic~~ <sup>irony personified</sup> for those people would have and did die anyway. ~~Further,~~ <sup>Now,</sup> ~~to argue that exceptions could not be made to the rule that individual~~ <sup>The allies there are no</sup> peoples could not be helped at the expense of the war effort. Again, it was a lie: at least five different exceptions were made just at that time. And, ~~to add insult to injury,~~ <sup>The reverse situation occurred:</sup> at the personal intervention of Sect. of War Stimson and Gen. McCloy, ~~later high commissioner for Germany,~~ <sup>spared after St. Louis bombing</sup> two cities were specifically ~~omitted from bombings~~ because these men liked them and had fond memories of them: one was Kyoto in Japan and the other was Rothenburgh ob der Tauber, ~~15th century medieval city.~~ <sup>In summation:</sup> As the article points out, at the time when the industrial area of Auschwitz was hit twice the War Dept persisted in rejecting each new request to bomb the ~~death~~ camp because such proposals were "impractical" and would require "diversion of considerable air support". ~~which~~ <sup>this</sup> the allies <sup>could not afford in view of the war effort + for</sup> were not willing to grant ~~to the suffering~~ <sup>in order to</sup> ~~rescue the~~ <sup>rescue the</sup> Jews. Dr. Wyman's last sentence deserves to be ~~quoted~~ <sup>cited</sup> in full and ought to be ~~inscribed as a question on our hearts and minds for always~~ <sup>noted specially on an occasion such as this:</sup> "That the terrible plight of the Jews did not merit any active response remains a source of wonder, and a lesson, even today".

My friends, I could continue to quote from the unusual article ad nauseum but it really would serve little purpose; I think the lesson is quite clear and, as the author implies, has ~~a lesson~~ <sup>application</sup> for us in our time as well.



The original question posed by the article and echoed by us was: why <sup>the camp</sup> Auschwitz was never bombed. The answer is, quite simply, because the world did not care sufficiently about us, about the Jews, to lend ~~their~~ resources and weapons in order to save our people. <sup>confer</sup> A response to this outrageous situation might well be the 2000 year old saying of Hillel: if I am not for myself, who will be for me? In terms of his question we can also set the tone and theme for this <sup>the</sup> day and <sup>This Year.</sup> ~~the~~.

Let us take the lesson one step further, with specific reference to the survival of the State of Israel. A number of subtle and not so subtle shifts in emphasis have occurred ~~and are taking place~~ which will have a profound influence on our people both in Israel and here. Keeping the Commentary article in mind, I wonder and marvel at the world's concern with and for the Palestinians <sup>refugees</sup> ~~new synonymous in an organized sense with the P.L.O.~~, especially when I contrast it with the world's concern for the plight of the Jews <sup>refugees & internees</sup> some 40 years ago. If the world's ~~armed forces and its~~ leaders had just spent a fraction of their time in caring for our incarcerated people, and would have raised their voices in our behalf as is the case now with the refugees, many of our people would surely have been saved. And our people were not terrorists who blew up planes, gunned down inno-

cent people and openly vowed to drive Israelis into the sea! But Mr. Begin

<sup>who lived thru the war. British occupation</sup> understands the principle enunciated by Hillel: If I am not for myself <sup>who</sup>

will be for me, because he knows that great, dark and complicated forces

are at work which threaten the very survival of the State. I am personally

appalled <sup>by</sup> the many American Jews who are becoming ever more <sup>sympathetic to</sup> ~~drawn into~~ <sup>an attitude of</sup> ~~the picture drawn by well financed propaganda forces and vested interests.~~

<sup>So solidifying of certain leaders</sup> of the news media: they contrast the intransigent, stubborn and opinionated Prime Minister with the benign, calm and charming Mr. Sadat. <sup>Religion</sup> ~~No~~ <sup>the men are not at issue</sup> personality

~~division is that clearcut~~ and anyone who believes it is terribly naive.

We are here dealing on a level of international power politics where the stakes are enormous. The issues are oil, spheres of influence, <sup>economics</sup> ~~control~~

and access of land and sea routes for the transportation of strategic

Russia, conflict within each Admin, Saudis

weapons and while the limited effort at Camp David makes all the headlines the results may be seen in far more subtle ways in areas of concern of which we now know little or nothing. Assumptions are being made which have no basis in reality. The Sinai, where I have been, has little to offer except as a buffer <sup>zone</sup> and I can not judge its value from that perspective, not being a military analyst. <sup>on other hand,</sup> ~~but~~ those of us who have stood on the West Bank, have seen Jordan on the one side and could smell the sea water of the Medit. on the other, can only reaffirm the statement of Hillel and now perhaps of Mr. Begin: for the sake of survival, if I, the Jew, am not for myself, who will be for me. The lesson remains the same: the world cares little about us, let there be no mistake <sup>about I!</sup> ~~in this assumption~~. Therefore, as a necessary corollary, it is incumbent upon us that we care, first and foremost, for ourselves. ~~And~~ let no one feel guilty about this type of selfishness!

But we have been placing this dictum of Hillel into a negative setting so far; it can be viewed from a positive perspective as well. If I am not for myself, then who will be for me? <sup>2</sup> ~~and this~~ means: that as an individual I <sup>participate actively</sup> ~~have a share~~ in the shaping of my own destiny. True, circumstances of birth place me into a certain setting and, again true, I cannot circumvent the laws of nature but within that framework of reference, I can certainly strive to make my way; I am the master of my fate, I am the captain of my soul. <sup>2</sup> ~~I~~ believe that I have a voice in the shaping of my own destiny; I do not believe in fate. <sup>1</sup> Some say that man is <sup>confined</sup> ~~in~~ bound within certain boundaries and that therefore his life, his work, his beliefs even are circumscribed. ~~but everywhere we turn we know that this concept is a straw-man to be knocked down at every opportunity.~~ The boundaries of man's knowledge <sup>have</sup> are constantly being enlarged, the ~~very~~ area of space is being invaded as we begin interstellar travel, and only a few weeks ago preliminary ~~tests~~ <sup>published</sup> ~~related~~ in the press, <sup>that</sup> of a husband-wife research team, refugees incidentally from Nazi Germany in the 1930s and now doing their work at Temple University in Philadelphia, <sup>have successfully isolated</sup> ~~which documents in substance~~ for the first time the link of cancer to a virus in man. <sup>comes</sup> With this knowledge, of course, the practical cer-

tainty that certain cancers will soon be <sup>dealt with</sup> ~~confined~~. This is not a matter of fate, this is man's <sup>initiative</sup> ~~initiative~~ which says over and over again: I am for myself and I am able to make my way. Give me a chance within the scheme of things and you will not find me wanting.

As this is true of the world and life in general, it seems all the more valid for us on this particular evening. Kol Nidre, to me, has always signified that one special moment <sup>in time</sup> when man can freely stand before his God in that most basic, selfish manner of a penitent seeking acceptance of his plea. This is the opportunity for us to <sup>open up - if only</sup> ~~cry~~ within the silence of our hearts: O Lord, listen to me, I need help. There <sup>is in me an outpouring of feeling</sup> ~~is a cry in me~~ which needs to be voiced and to which someone, somewhere should listen "and if not now, when?" Strange as it may seem, there are many who will not place themselves into this kind of situation; some are <sup>actually</sup> ~~too~~ proud ~~even~~ to bow in humility before God; others simply do not know how to ask for something; still others spend their entire lifetime caring for others <sup>and</sup> ~~that they~~ are simply incapable of asking for themselves. To plead for themselves seems almost a sin and the feeling of guilt lies heavy upon this group. Professional counselors have their files packed with data relating to men and women who spend their lives caring for sick brothers and sisters, for infirm mothers and aged fathers without ever assuming their own independent rightful place in society. It is not wrong for man to be of service to others but it is not right either if he sacrifices so much of himself that he loses cognizance of his own needs and yearnings. Nothing need restrain me, there are no ~~limitations~~ to my potential, each new day offers countless opportunities for fulfillment and if that be an attitude of selfishness, so be it. The Jew has a right to be heard, this degree of selfishness is permitted ~~and~~ as a consequence, his beliefs are reinforced and the sanctity of his life is reaffirmed. If I am not for myself, who will be for me, and if not now, when, and what better hour than this Kol Nidre?

~~but~~ This is contrary to the saying of Hillel the Lesser "I am for myself."

I don't want to be selfish - I want to be for myself.



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Thus, we have come full cycle. The world is not interested in us as a people as was readily demonstrated in the Commentary article. We are well aware of the situation in Israel where, again, very few seem to care about the survival of our heroes and our surrogate pride. As a consequence, we have had to learn the hard way that if we are to accomplish anything of substance, either as a people or as individuals, we must rely first and foremost on ourselves. It is a selfish, chauvenistic attitude but the scholarship of Dr. Wyman ~~and~~ as well as our own observations about the human condition prove the point. On this Kol Nidre, more so than at any other time of the Jewish year, I maintain: we are entitled, and this is the moment of personal fulfillment. The guilt decreases, the defenses are down, the perspective increases. We plead for ourselves, voice our yearnings, ask fulfillment of our dreams ~~be-~~ cause we know that as the horizon knows no limits our prayers reach the ends of the earth, to the heaven of Heavens.

Once the soul and heart have given expression to that deep and lonely cry of personal need we can return to the normalcy of daily living. First, then, ourselves, <sup>as Jews,</sup> without shame or hesitancy, ~~as Jews~~ but then back to society. That is our historic, our prophetic task: to lift up the fallen, heal the sick of mind, and loosen the bonds of those oppressed by suspicion, hatred and enmity. If I am not for myself, who will be for me; and if now now, when; <sup>אני לא בשבילי</sup> but if I am for myself alone, what am I?

That has been the question throughout these holydays; it is incumbent upon us all to provide the answer.

Amen.

YOM KIPPUR: A.M.

Friends, this past summer my family and I travelled in the southern part of France and in the course of that journey came to one of the most <sup>unusual</sup> ~~famous~~ cities in that part of the Europe: Carcassonne. In my judgement it is not only one of the most famous cities in Europe but also one of the most interesting: it dates back to the 13th century, it has ~~some~~ furnishings dating <sup>further</sup> ~~back to the~~ 14th and it is maintained in the architectural style of that early medieval period. It is a city of double walls, with more than <sup>30</sup> ~~twenty~~ turrets, there are pathways, passageways and moats, there are heavy doors and drawbridges; in short, all of the visible signs of <sup>medieval</sup> history. ~~as we read about it in the books describing the past except that here~~ It is history as it was and is because a goodly number of people still live within the old city. Carcassonne is not just a museum ~~piece~~ but a place of habitation! However, there is a problem: these magnificent walls and fortifications which make the city interesting today, and a mecca for tourists, and which served to keep out the invaders some 500 years ago, at the same time kept the city and its inhabitants isolated, <sup>presence</sup> "insulated", if you will, ~~and~~ as a result the very <sup>presence</sup> strength of the walls kept the city from expanding and progressing. In other words, as the great walls kept the enemy out so did it serve the purpose of keeping the people in, and in that ironic twist of fate lies our story. The wall proved to be a double-edged sword: ~~and~~ while it saved the people in the short-run it defeated them in the long-run. These brilliant architects, these strong warriors, these untiring planners and strategists were forced to stay within their walls as a result of their own expertise and convictions, failing to understand that life continued on the outside and, <sup>in due course</sup> ~~to be brutally frank~~, simply passed them by. A new world took shape outside, a new city was born and developed, new people came and settled and if you go to the area today you will <sup>see</sup> ~~readily come into~~ contact with two cities of Carcassonne: the old and the new; the "old" lovely and interesting as a tourist attraction with a few hardy inhabitants while on the outside there is the "new" city full of dynamic energy, a thriving business center, centrally located on the highway which leads from the Med to the Atlantic with the center of France to the north and the Pyrenees to the south. In short, a city with enormous potential.

Now, you have the right to ask: why this sudden concern with French history and geography, especially on so meaningful an occasion? Because, I can not help but see a parallel between our situation as a congregation and ourselves, in this location and on this awesome day, and the city I referred to. Consider our situation in terms of this Temple structure. More than four years ago we moved to this location because of the vision, strength and ingenuity of a few of our lay leaders. Our previous existence at 161 street had seen its best days (for years <sup>earlier</sup> prior to our move) but due to a series of circumstances and attitudes we could not bring ourselves to consider a move. We built a wall around ourselves so as not to be touched by the forces that moved outside our doors not realizing that the world out there was expanding no matter how insulated and isolated we tried to be. When I attempted <sup>my</sup> to explore the "other" community and introduced a series of <sup>reports</sup> ~~discussion~~ when I reported having spent a major part of the day with the police department, <sup>or</sup> ~~the fire engine~~, <sup>The local</sup> ~~the me-~~ thadone clinic on 163 ~~rd~~ street people of the congregation <sup>snickered</sup> ~~laughed at me~~ and considered the effort a waste of time. While my attempt at crossing the lines may well have been a feeble one, in the light of the immense explosion of other cultures outside our doors which I could not hope to comprehend due to <sup>my</sup> lack of knowledge, insight and experience, the attitude of the laity ~~of the congregation~~ <sup>in</sup> sitting fast behind the walls of the structure, was just as naive. ~~that~~ They hoped that the forces <sup>active</sup> ~~unleashed~~ outside would go away or could be ignored as long as they did not touch us directly. In short, we built our own walls and as we successfully kept the others out, so did we restrict our movements within. ~~and~~, As a result, <sup>we</sup> were faced with lack of activity, ~~and~~ dwindling attendance and, to put it kindly, lackadaisical membership. Our move to this location, of course, opened up a whole new world of opportunity and we have made the most of it in many instances. Still, the point at issue is <sup>especially since</sup> that we can not, we dare not, repeat the mistakes of the past ~~eventhough~~ we are in so much better a geographical location. At the precise center between the major artery of the G.W. Bridge and the cultural center of this area: the Cloisters, and again <sup>mid-way</sup> ~~central~~ between Castle Village and Broadway our institution.



ought to touch the lives of all and be touched by those in our area. We can not, and dare not, build a wall around us or else we stifle <sup>the</sup> ~~our~~ creative process and we stifle ourselves. In order to find out what is <sup>going</sup> on and how it all will affect us, we must be a part of the Jewish and general community organizations, we should be familiar with plans for the Coliseum theater on 181 street, we should be aware of new and young families moving in, we ought to be familiar with the Russian Jewish migration to this area, and we should also realistically deal with all the rumors, and that is what they are, which has every major white and Jewish organization moving to New Jersey leaving us of the Hebrew Tabernacle behind in a sea of Hispanic citizens. It is simply not true and the thicker and higher the wall we build to protect ourselves the more isolated we become, ~~the~~ less we hear, the more we will be cut off from the vital forces that are generating life all around us. This institution has <sup>to place</sup> ~~a right to be~~ here, our people can live a good life here and no one can get in unless and until we go out. The lesson of the city of Caracaconne and 161 Street ought to be a constant reminder to us all: these walls can work both ways to keep others out and ~~to~~ keep us "safe" but also, to cut us off from life and at that point we are beyond help.

The same pattern, the same conflicts, can apply to ourselves in terms of our own lives: we can ~~be~~ walled in, retreating from ~~the~~ forces that be, <sup>isolate</sup> ~~isolate~~ ing ourselves because of real or imagined slights and hurts, ~~we~~ we can put up a barrier so high and thick and impenetrable that no amount of life on the outside will ever or can ever make a dent in the armor with which we surround ourselves. Or, on the other hand, we can reach out and enter life and ~~allow~~ others to touch <sup>us.</sup> ~~our lives~~ <sup>and</sup> ~~in doing so~~ <sup>we</sup> merge our interests and concerns with those of our family and friends, and fellows of the community, in order to live not only a better but a fuller life. It is this <sup>duality</sup> ~~ambivalent~~ attitude which is perhaps central to our concept of Yom Kippur: man must reach out to others before he can <sup>approach</sup> God and only if he has made his peace with his fellow man can he reach ~~that~~ understanding where he ~~has~~ made peace with himself. It is not an easy task by any means, as everyone of us knows only



too well. The forces of pessimism, of distrust (~~especially in a city such as this~~) the impersonal attitudes of many; all conspire to discourage. ~~and I who know so many people know~~ <sup>There are</sup> only a few <sup>people</sup> who are truly of a happy nature with no major defenses built into their system, with an openness that charms and enlightens us as it ennoble them. Yom Kippur is that kind of day where we must examine our own attitudes and ~~perhaps~~, if necessary, dismantle some of the walls, some of the defenses, which constrict and isolate us as individuals. <sup>Consequently,</sup> ~~so that~~ we can be on better terms with the world outside ourselves, <sup>perhaps</sup> ~~that "outside world" being synonymous with the person immediately to our right and our left.~~ I am reminded of a situation which came to my attention some months after the holidays last year: it appears that one member complained about the actions of another. This is a situation we can accept but what made it unusual ~~and worthy of citing now~~ <sup>a number of</sup> was the fact that although these two families had been sitting next to each other for years, ~~in the old Temple and in the present one,~~ the one did not know the name of the other! There is no <sup>reason</sup> ~~need~~ for such a wall to be built by anyone of ~~us~~ us; under such circumstances how can we possibly survive emotionally, spiritually, religiously ~~and~~ in a setting such as this! There is more than living physically, the citizens of Carcassonne can testify to that. Their homes are seven hundred years old but they are cut off from life, ~~as~~ the new city thrives outside; our individual lives can be lived in isolation from one another also but think of the <sup>consequences</sup> ~~consequences~~ of loneliness, fear, ~~hesitation~~ <sup>desperation</sup> and all these often lead to ~~despair~~. Again, Yom Kippur comes to tell us, on an individual basis, ~~as we brought out in discussion last evening, that man must find himself, must stand for himself and his own personal needs for only in that setting can he make his way and only in that setting can he relate finally to others for the good of all.~~ <sup>That</sup> Those who live exclusively of and for themselves can not hope to survive but <sup>or then</sup> ~~those who~~ <sup>if they</sup> know themselves ~~and then~~ reach out and permit others to touch their lives, they will find fulfillment and stability and an inner peace.

There is a beautiful Midrash which highlights this lesson: when Adam had spent the first day he saw night coming on. He <sup>cried out in</sup> ~~cried out in~~ fear: it is cold.

it is dark, I am alone, the sun is disappearing. "Is my life over already, is this the entirety of life? And he was answered: No! rub two stones together until you get a spark, that spark will bring light as well as warmth, and these will help you pass the darkness ~~of night~~ until the sun and daytime again make their appearance. You see, ours is not a Promethean kind of mythology where fire needs to be brought down from Heaven; in our tradition, each man makes his own sparks, brings his own warmth and light into existence and in so doing <sup>brings security</sup> ~~warmth and heat and shelters~~ not only <sup>to</sup> himself but all those who are near and dear to him. We are speaking here of each man's effort, of each man's hope, of each man's responsibility <sup>but</sup> in the setting of our world.

On Yom Kippur, ~~and~~ we can learn a vital lesson from a medieval city for our congregation and for ourselves: do not isolate yourselves but reach out and permit others to touch you. Reach out to your family, friends and neighbors and permit them to touch you; reach out to God and permit Him to touch you; ~~complete yourselves on an individual basis and approach the new year with hope and understanding, with compassion and sensitivity and let it make an impression on you and your needs.~~ <sup>holiness</sup> Let the wall of Carcassonne <sup>lead us to life</sup> be a lesson also: if we have one around us in this Temple, let us break it down so that we are part of others, <sup>so that</sup> ~~and~~ they can see and feel and appreciate us and our needs. If there is a wall about us as individuals, let that barrier be dismantled and let us be approachable, let us be visible, let us no longer be afraid, ~~but let us all, as did Adam, make the spark come alive~~ <sup>with</sup> ~~let there be~~ to provide warmth and light and a feeling of security to our existence. Truly, we need <sup>isolated</sup> ~~not be alone~~, there are people who care, there are people in need of us as we are of them; <sup>that is necessary</sup> ~~all we need to do is to take a chance, to reach out our hand, and I am certain that someone will take hold of our hand~~ <sup>create</sup> and say: I will help you with that spark and we can be safe and sheltered together. Having attained that level of communication, having broken down our real and imaginary walls, we are now ready for God. ~~and in that setting we can~~ <sup>and</sup> with peace of mind, place our lives into His <sup>safe</sup> ~~safe~~ keeping for the days and year to come.

Amen.

Safe and sound  
11/18

SS-1978

THE RETURN

Rabbi Norman R. Patz

Reading  
"on turning" p. 372?

Intro: This is a story by the Nobel Prize winning author Shmuel Yosef Agnon:

"על החזרה"

Text: I was tired and too weak to get up. My hands and feet had ceased to obey me, and my other organs acted as if my jurisdiction over them had lapsed. Two or three times I attempted to get up, but I couldn't.

In the room adjacent to mine some Sefardic Jews met for minyan. I was accustomed, out of love for their order and fondness for their forms of prayer, to pray with them, although I myself am an Ashkenazi, and there is an Ashkenazic synagogue in my neighborhood. But for a number of months I hadn't gone there, because of my feverish illness.

That particular day was Shabbat Shuvah, and they had advanced the hour of their prayer in order to go to the city afterwards to hear the hakham's sermon.

From the phrases that I heard, I realized that they were standing to take out the Torah and read the weekly portion. The rhythmic voice of Yedidiah Refael Hai, the Gabbai, blended with theirs. His is the steady, hoarse voice which sounds like parchment being rolled.

Mr. Yedidiah Refael Hai, the Gabbai, had quarreled with me, because I had dared to compare the poets of today to our great poets Rabbi Solomon Ibn Gabirol and Rabbi Yehudah HaLevi. Nevertheless, he did not bear me a

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grudge. What's more, many's the time he called me for the second aliyah, even though another Levi was present.

My heart yearned for him to call me to the Torah this very day, after so many months of lying ill away from public prayer and Torah. I concentrated on drawing his mind to me, so that he would be reminded of me and call upon me. As I was lying there, I heard him inquire about me and I heard them answer: **אדם זה כבר מת**. That man has died.

I stood up and shouted from my bed: **אני חי, אני חי, מיד אני בא**. I'm alive, I'm alive, I'll be there right away. I knew there wasn't enough time to get dressed, especially since my clothes were scattered about in various places. Despite that I again shouted: I'll be right there.

How wretched the person who scatters his clothes before he goes to sleep. Many a time I had resolved to arrange them when I took them off, so I wouldn't be delayed when I dressed. But every time I got undressed, I'd forget about having to get dressed again.

There wasn't enough time for me to put on all my clothes; just enough for me to cover myself up with my coat. I asked myself which one should I wear, my summer coat? But that had been stolen by Arabs; my raincoat? But that one's heavy, and the prayer hall is small, with many men in it -- and it's certain to be hot there.

But I didn't let my thoughts slow me down. I steadied myself and jumped

out of bed, and pulled open the clothes closet and I said whichever coat I chance upon first I will wear. I happened upon the short coat. And since it was so short that it didn't reach my knees, over it I put my heavy black coat, my cold weather coat that covers my whole body and keeps it warm, and I hastily entered the synagogue. On seeing me, Mr. Yedidiah Refael Hai, the Gabbai, called me up to take the honor.

[ I kissed the Torah and recited the blessing, all the while thinking that when they summon a living man to the Torah in a minyan of the dead, it is a sign that he is fated to die, and when then is the destiny of one about whom it was said in a minyan of the living that he was dead?

Before I arrived at a satisfactory answer, the reader finished the portion with the phrase, "The Lord alone did guide him" (Deut. 32:12). I kissed the scroll and I recited the blessing, "who has implanted within us eternal life." Then I said the Gomel-benediction -- my gratitude for deliverance from mortal peril -- as is incumbent upon one who has recovered from an illness. And Yedidiah Refael Hai, the Gabbai, and the whole congregation with him, answered: "May He who has shown you kindness deal kindly with you forever. Selah."

Exeg:

man = ill

isolated

This brief story conveys a powerful message to us. (1) The narrator of the story is ill; whatever the reason for his sickness, his limbs are unresponsive; he is totally lethargic. He seems to have no responsibilities which impel him to move, yet as it develops, his illness is surmounted by an effort of his will power. (2) He is also isolated.

He has had no contact with the community, neither his own, the Ashkenazic, nor his adopted one, the Sephardic, for some time. He has gone without public prayer and Torah for months. According to פרקי אבות, we are forbidden to separate ourselves from the community, אל תפרוש מן הצבור.

→ We know that a Jew without Torah is like a body without a soul כגוף בלי נשמה.

Thus his condition is very poor. He is spiritually dead.

His only contact with religion is the muffled prayer coming through the wall -- which his room has in common with a Sephardic synagogue -- a very tenuous hold indeed. (3) On this day, Shabbat Shuvah, between Rosh Hashana and Yom Kippur, a time given over to the emphasis on repentance, or to put it in the terms of the haftorah from Moses which gives the name to the Shabbat -- a time for turning - - שובה ישראל. Return O Israel

unto the Lord your God. He yearns to return. He wants at least to be missed. It doesn't occur to him that they think he's dead. When, through the walls he hears the prayers for taking the Torah from the Ark, he desperately wants to be called for an aliyah. He focuses his mental energy on the Gabbai to "draw his mind" to him, so that he would remember him and call on him. It works. The Gabbai inquires -- only to discover that

that man is already dead. Now that could be a humorous moment. I think it was Mark Twain who, upon reading his own obituary in a newspaper, said "The reports of my death have been greatly exaggerated." But for our man there is no humor here. (4) The announcement, the death notice, galvanizes him into action אני חי. I'm alive. I'll be right there. And he be-

gins to get dressed. At that point we discover another aspect of his condition -- he is totally disorganized. No matter how many times he's made resolutions, he can't organize his clothing -- or any other aspect of his

disorg' ✓

life, we suspect. His argument with the Gabbai, in which he tried to equate the current fad poets with the poets of the tradition, a kind of flightiness of thought, prefigures his total disorganization -- an intimation of spiritual collapse. His inability to lay out his clothes tells us about his inability to prepare for living. He might as well be dead. (5) The call to take the aliyah is the moment of truth. It is a summons to renewed life and its symbol: if he doesn't make it, then he's really dead. So he protests -- I'm alive -- all appearances to the contrary notwithstanding. He is frantic. He panics. He knows that he has not enough time to get properly dressed. Since he's a Levi, he'll be called for the second aliyah -- and the פרשה is העזינן. Moses' poetic discourse in Deut. 32 is only six verses; this first aliyah is very short. He has time for a coat -- the most external of garments. He attempts to make a mental selection but for every coat there's an excuse for not being able to wear it -- stolen by Arabs, too warm. But he must appear, so he must cover up, all excuses notwithstanding. He wears not one but two coats, having grabbed the first one in the closet only to discover that it didn't cover his knees. (6) He rushes into the synagogue. The Gabbai spots him and calls him -- with no apparent surprise -- for the aliyah -- that life-giving act of his redemption. The Gabbai is fittingly named for his role: Yedidiah -- Friend of God/Refael/God is Healing Hai/Life/Gabbai = Shemash shepherd of his flock. While the portion of the Torah is being read, our man tries to sort out the meaning of the experience he is having. The tradition tells us that if a person dreams of being called to the Torah by a minyan of the dead, he will soon die. However, the reverse has happened to him. One who was spiritually dead has been called by a living minyan. While he is still struggling with this profound problem, the answer is thrust upon him by the reader, who finishes the

no prep for life

never enough time

most external garment



Torah - answer for DDL

aliya with the phrase; The Lord alone did guide him ...

Suddenly he is given to see what he couldn't see before. He had argued with the Gabbai about values. Now he learns where to find guidance -- how to set priorities and determine values and distinguish the transitory from the permanent. The Lord alone must guide him. There is the organizing principle, there is the "root above." (7) He realizes also what a close call he's had, what mortal danger he's been in. He therefore "benches gomayl" i.e., recites the public prayer of gratitude traditionally said by one who has recovered from a grave illness: His failure of the spirit has threatened his very life. Having returned to Torah, he is returned by Torah to the community of the living. He has been rescued. The congregation seconds his prayer of thanksgiving and the story ends. But, of course, it doesn't end for us.

Bless  
Thank

#### Application

Don't we all see some of ourselves in Agnon's man? How often are we isolated from others? We cut ourselves off from our community for long

- ① stretches, we involve ourselves only sporadically. We further cut ourselves off from our roots, by being בלי הורה, without knowledge
- ② of our tradition. Without the anchor, our lives tend to be disorganized. We get disoriented and can't tell what's good and what's bad. That's a serious illness of the spirit. When our dangerous condition is revealed to us -- when we are confronted with the threat to our beings, we panic. We don't know what to do. We search for something to cover ourselves up
- ③ with. We try on various life styles. We feverishly try to appropriate an identity, to prepare a face to meet the faces that we meet (tsolist). We run after fads -- none is authentic. We are false to ourselves -- we
- ④ are spiritually dead. The Talmud lists four kinds of people who are considered to be dead: (Nedarin 646) -- One who is poor, a leper,

a blind person and a childless person. For each, it gives a spiritual application -- Poor - in spirit; a leper in the community. Blind - one who lives in darkness; childless -- one who makes no impact on the community and contributes nothing to its vitality or continuity. Those who withdraw, even temporarily, with every good intention of returning, find themselves reported as dead. Life moves forward without them. Agnon's

5 man returns on שבת טובה . And his return, epitomized in the prayer of thanksgiving, is validated by the Jewish community -- the agency that authenticates the identity and worth of the individual Jew.

In the Kol Nidre, it says מיום כפורים זה עד יום כפורים הבא --From this Yom Kippur to the next, this is the span of our year. May we be alive to the opportunity it presents to us.

May 1978

# Why Auschwitz Was Never Bombed

David S. Wyman

A RECURRING question since World War II has been why the United States rejected requests to bomb the gas chambers and crematoria at Auschwitz, or the railroads leading to Auschwitz.

Such requests began to be numerous in the spring of 1944. At that time, three circumstances combined to make bombing the Auschwitz death machinery and the railways leading to it from Hungary critically important and militarily possible. In mid-April, the Nazis began concentrating the 760,000 Jews of Hungary for deportation to the killing center at Auschwitz. Late in April, two escapees from Auschwitz revealed the full details of the mass murder taking place there, thus making completely clear the fate awaiting the Hungarian Jews. And by May, the U.S. Fifteenth Air Force, which had been operating from southern Italy since December 1943, reached full authorized strength and started pounding Nazi industrial complexes in Central and East Central Europe. For the first time, Allied bombers had the capacity to strike Auschwitz, located in the southwestern corner of Poland. The rail lines to Auschwitz from Hungary also lay within range of these aircraft.

The two escapees from Auschwitz were young Slovak Jews, Rudolf Vrba and Alfred Wetzler, who fled on April 10, 1944. Toward the end of April, they reached the Jewish underground in Slovakia and sounded the alarm that preparations were under way at Auschwitz for exterminating the Hungarian Jews. They then dictated a thirty-page report on the murder of approximately 1,750,000 Jews who had been deported to Auschwitz during the previous two years. Their account detailed the camp's geographical layout, internal conditions, and gassing and cremation techniques, and offered a statistical record of the long months of systematic slaughter. The precision that characterized the entire report is seen in this passage describing the operation of one of the four large gas chambers:

DAVID S. WYMAN is a professor of American history at the University of Massachusetts (Amherst) and the author of *Paper Walls: America and the Refugee Crisis, 1938-1941*. He is currently at work on a sequel, dealing with America's response to the Holocaust, which will be published by Pantheon. In preparing the present essay, Mr. Wyman had access to previously unexamined government documents, many of which have only recently become declassified.

It holds 2,000 people. . . . When everybody is inside, the heavy doors are closed. Then there is a short pause, presumably to allow the room temperature to rise to a certain level, after which SS men with gas masks climb on the roof, open the traps, and shake down a preparation in powder form out of tin cans, . . . a "cyanide" mixture of some sort which turns into gas at a certain temperature. After three minutes everyone in the chamber is dead. . . . The chamber is then opened, aired, and the "special squad" [of slave laborers] carts the bodies on flat trucks to the furnace rooms where the burning takes place.

A copy of the Vrba-Wetzler statement, dispatched to the Hungarian Jewish leadership, arrived in Budapest by early May. By mid-June, the Slovak underground had smuggled the report to Switzerland, where it was passed to the American legation and found to be consistent with earlier trustworthy but fragmentary information that had filtered out concerning the Auschwitz death camp. The disclosures of a non-Jewish Polish military officer, also recently escaped from Auschwitz, further corroborated the Vrba-Wetzler account.

During June, this information spread to the Allied governments and began to appear in the Swiss, British, and American press. By late June, then, the truth about Auschwitz, along with descriptions of its geographical location and layout, was known to the outside world.

In mid-May, as deportation from the eastern provinces of Hungary started (under the direct supervision of Adolf Eichmann), Jewish leaders in Budapest sent out a plea for the bombing of key points on the rail route to Poland. The message specified the junction cities of Kosice (Kassa or Kaschau) and Presov, and the single-track rail line between them, and added that Kosice was a main junction for Axis military transportation as well. Dispatched via the Jewish underground in Bratislava, Slovakia, the request was telegraphed in code to Isaac Sternbuch, representative in Switzerland of the American Orthodox Jewish rescue committee (*Vaad Hahatzala*). It reached him about May 17.

Sternbuch immediately rewrote the telegram for transmission to the headquarters of the Union of Orthodox Rabbis in New York and submitted it to the military attaché of the U.S. legation in Bern, requesting that it be telegraphed to the



United States through diplomatic lines. Three days later, a similar but more urgent telegram arrived from Bratislava. That appeal also went to the U.S. military attaché for delivery to New York. The pleas kept coming every two or three days for the next month, and Sternbuch continued to relay them to the military attaché. Yet by June 22, Sternbuch had received neither reply nor acknowledgment from New York. For unknown reasons, the messages had been blocked, either in Bern or in Washington.

In Jerusalem, Jewish leaders had received appeals similar to those that had reached Sternbuch. On June 2, Yitzchak Gruenbaum, chairman of the Jewish Agency's rescue committee, arranged for the American consul general in Jerusalem to telegraph a message to the War Refugee Board in Washington. Gruenbaum's request for bombing the deportation railroads reached the War Refugee Board, but nothing came of it.

Meanwhile, during the third week of May, Rabbi Michael Weissmandel and Mrs. Gisi Fleischmann, both leaders of the Slovak Jewish underground, wrote a long letter pleading with the outside world for help. They described the first deportations from Hungary and stressed the fate awaiting the deportees on arrival at Auschwitz. Their stark account revealed that four forty-five-car trains were leaving daily, each train carrying about 3,000 people. During the two-to-three-day trip to Auschwitz, the victims were pressed together, standing, in closed freight cars without food, water, or sanitary facilities. Many died on the way. After describing the plight of these Hungarian Jews, Rabbi Weissmandel and Mrs. Fleischmann appealed strenuously for immediate bombing of the main deportation routes, especially the Kosice-Presov railway. They also cried to the outside world to "bombard the death halls in Auschwitz." Writing in anguish, the two asked: "And you, our brothers in all free countries; and you, governments of all free lands, where are you? What are you doing to hinder the carnage that is now going on?" Smuggled out of Slovakia, the plea, accompanied by copies of the Auschwitz escapees' reports, reached Switzerland, but not until late June.\*

Some days earlier, about June 15, other copies of the escapees' reports had come via the Slovak underground to Jaromir Kopecky, the Czechoslovak minister in Geneva. He immediately showed them to Gerhart Riegner of the World Jewish Congress. Riegner summarized the reports for delivery to the American and British governments and the Czech exile government in London. To the summaries, Kopecky and Riegner added appeals for bombing the Auschwitz gas chambers and the rail lines from Hungary to Auschwitz.

By that time, though, one of the earlier pleas for railway bombing, probably sent by Sternbuch and possibly transmitted through Polish diplomatic auspices, had at last broken through to American Jewish circles. On June 18, Jacob Rosen-

heim of the New York office of the Agudath Israel World Organization addressed letters to high American government officials, informing them of the ongoing deportations. He submitted that paralysis of rail traffic from Hungary to Poland could at least slow the annihilation process, and implored them to take immediate action to bomb the rail junctions of Kosice and Presov.

**R**OSENHEIM's appeals to Washington were first relayed to the War Refugee Board (WRB), an agency that President Roosevelt had established by executive order five months earlier, on January 22, 1944. The President had charged the board with carrying out

all measures within its [the government's] power to rescue the victims of enemy oppression who are in imminent danger of death and otherwise to afford such victims all possible relief and assistance consistent with the successful prosecution of the war.

Although Roosevelt had named the Secretaries of State, Treasury, and War as equal members of the War Refugee Board, in actuality Henry Morgenthau's Treasury Department was the real force behind the agency. While technically a joint operation, the WRB was physically located in Treasury offices and had as its executive director John W. Pehle, a career Treasury official. Its other top staff members were also drawn from Treasury personnel, and the Board worked closely with Morgenthau himself throughout its existence. Nonetheless, the President's mandate had clearly specified that "it shall be the duty" of all three Cabinet departments, "within their respective spheres, to execute, at the request of the Board, the plans and programs" developed by the Board, and to supply such "assistance and facilities as the Board may require in carrying out the provisions of this Order."

On June 21, Pehle transmitted Rosenheim's request to the War Department, and on Saturday, June 24, he conferred about it with Assistant Secretary of War John J. McCloy. In the discussion, Pehle himself expressed doubts about the proposal to bomb the Kosice-Presov link, but he asked that the War Department explore the idea. McCloy agreed to look into it.

In fact, the War Department had started the matter through its channels the day before, and on Saturday afternoon, June 24, the bombing request arrived at the Operations Division (OPD), the arm of the War Department charged with strategic planning and direction of operations. On Monday, June 26, OPD ruled against the proposed bombing, stating that the suggestion was "impracticable" because "it could be executed

\* Mrs. Fleischmann and Rabbi Weissmandel were deported to Auschwitz, at different times, during the fall of 1944. She was gassed there; he escaped from the train and survived the war.



only by diversion of considerable air support essential to the success of our forces now engaged in decisive operations." Actually, the decision against bombing the railways was not based on any specific study of its feasibility in light of current Air Force operations in Europe. Rather, the negative decision rested on an internal War Department policy which had been arrived at in Washington nearly five months earlier.

In late January 1944, in one of its first steps, the War Refugee Board had requested the British government's help in carrying out its program of rescue. The British government, which throughout the war showed little inclination to rescue European Jews, was reluctant to cooperate because the presence of the Secretary of War on the Board implied that the armed forces would be used in rescuing refugees. The War Department, moving to reassure the British on this count, quietly set down the following policy:

It is not contemplated that units of the armed forces will be employed for the purpose of rescuing victims of enemy oppression unless such rescues are the direct result of military operations conducted with the objective of defeating the armed forces of the enemy.

This policy effectively removed the War Department from participation in rescue efforts, except as they might arise incidental to regularly planned military operations.

Another of the War Refugee Board's earliest moves was to try to arrange for a degree of cooperation from United States military commanders in the war theaters. In late January 1944, the Board proposed through McCloy that the War Department send a message to war-theater commanders instructing them to do what was possible, consistent with the successful prosecution of the war, to assist the United States government's policy of rescue. Although such cooperation was specifically mandated by the executive order which established the War Refugee Board, the military leadership in Washington balked at dispatching the message. McCloy referred the proposal to the Office of the Chief of Staff after jotting on it: "I am very chary of getting the Army involved in this while the war is on." The War Department's decision crystallized in February in an internal memorandum which maintained that:

We must constantly bear in mind . . . that the most effective relief which can be given victims of enemy persecution is to insure the speedy defeat of the Axis.

In concrete terms, this position meant that the military had decided to concentrate strictly on the war and avoid the diversion of resources into rescue or relief activities.

WHEN in late June 1944, therefore, the Operations Division dealt with Rosenheim's proposal to bomb rail points

between Hungary and Auschwitz, it turned back to these two earlier pronouncements as the basis for its decision and stated that:

The War Department is of the opinion that the suggested air operation is impracticable for the reason that it could be executed only by diversion of considerable air support essential to the success of our forces now engaged in decisive operations.

The War Department fully appreciates the humanitarian importance of the suggested operation. However, after due consideration of the problem, it is considered that the most effective relief to victims of enemy persecution is the early defeat of the Axis, an undertaking to which we must devote every resource at our disposal.

Before McCloy could advise Pehle of the negative decision, another request reached the War Refugee Board in Washington. Roswell McClelland, the Board's representative in Switzerland, had sent a cablegram on June 24 which summarized much of the information that had come into Switzerland during the preceding weeks concerning the brutal deportations from Hungary. He reported that beyond any doubt some 335,000 Hungarian Jews from east of the Danube had already been deported and that the concentration of 350,000 more Jews had recently been completed in Budapest and its environs. McClelland listed the five main railroad deportation routes and pointed out that

it is urged by all sources of this information in Slovakia and Hungary that vital sections of these lines, especially bridges along ONE [the Csap, Kosice, Presov route] be bombed as the only possible means of slowing down or stopping future deportations.

Pehle sent a copy of the cablegram to McCloy on June 29, with a note emphasizing the reference to bombing deportation railroads. Pehle and the Board were unaware of the fact that the War Department had already decided against Rosenheim's request to strike the Kosice and Presov junctions.

The chance for approval of a proposition to bomb five rail systems was minute; indeed, this latest suggestion received no separate consideration. Colonel Harrison A. Gerhardt, McCloy's executive assistant, forwarded McClelland's cablegram and Pehle's covering note to McCloy, accompanied by a draft of a response to Pehle. Gerhardt also included the following two-sentence memorandum:

I know you told me to "kill" this but since those instructions, we have received the attached letter from Mr. Pehle.

I suggest that the attached reply be sent.

The reply to Pehle simply adapted the Operations Division's language rejecting the earlier Rosenheim proposal to fit the new expanded bombing request. McCloy signed it on July 4.

CALLS for bombing the deportation rail lines continued to come to Washington throughout the summer of 1944. But starting early in July, the appeals for Air Force action to impede the mass murders increasingly centered on the destruction of the death factory at Auschwitz. At the very end of June, before any proposals for striking Auschwitz reached Washington, Benjamin Akzin of the WRB staff argued within the Board for bombing the killing facilities at Auschwitz. He held that destruction of those installations would, at least for a time, appreciably slow the slaughter, and he also pointed out that Auschwitz could be bombed in conjunction with an attack on Katowice, an important industrial center about seventeen miles from the death camp.

Shortly afterward, the London-based Czech government-in-exile forwarded to Washington the summary of the Vrba-Wetzler death-camp report that Riegner and Kopecky had sent out of Switzerland about two weeks before. The plea that Riegner and Kopecky had included for bombing the Auschwitz crematoria stimulated further discussion of that possibility at the War Refugee Board. By July 13, Pehle and the Board had decided to press the military authorities on the question of destroying the death camp. But a careful plan to do so apparently went awry, for no formal approach took place, though Pehle and McCloy did discuss the issue some time during the summer of 1944. That conversation must have dampened Pehle's interest in the project, because he informed Morgenthau in September that the Board had decided not to refer the proposal to the War Department.

Late in July, the Emergency Committee to Save the Jewish People of Europe wrote President Roosevelt calling for bombing the deportation railways and the gas chambers. The letter emphasized that the railroads were also used for military traffic, and that an attack on Auschwitz could open the way for inmates to escape and join the resistance forces. Thus both proposed actions would assist, not hamper, the war effort. Nothing at all came of this overture.

The next proposal issued from the World Jewish Congress in New York and went directly to the War Department. It drew the usual response. On August 9, 1944, A. Leon Kubowitzki wrote McCloy submitting for consideration a message recently received from Ernest Frischer, a member of the Czech government-in-exile. Frischer called for bombing the Auschwitz gas chambers and crematoria to halt the mass killings. Almost as an afterthought, he also proposed bombing the railways.

The reply, drawn up in McCloy's office and approved by Gerhardt, was dated August 14, 1944. It followed a by-now familiar pattern:

Dear Mr. Kubowitzki:

I refer to your letter of August 9 in which you request consideration of a proposal made by Mr.

Ernest Frischer that certain installations and railroad centers be bombed.

The War Department has been approached by the War Refugee Board, which raised the question of the practicability of this suggestion. After a study it became apparent that such an operation could be executed only by the diversion of considerable air support essential to the success of our forces now engaged in decisive operations elsewhere and would in any case be of such doubtful efficacy that it would not warrant the use of our resources. There has been considerable opinion to the effect that such an effort, even if practicable, might provoke even more vindictive action [!] by the Germans.

The War Department fully appreciates the humanitarian motives which prompted the suggested operation, but for the reasons stated above, it has not been felt that it can or should be undertaken, at least at this time.

Sincerely,  
John J. McCloy  
Assistant Secretary  
of War

At the beginning of September, pressure built once more on the War Refugee Board for bombing rail lines, this time the lines between Auschwitz and Budapest, where the last large enclave of Hungarian Jews was threatened with deportation. These entreaties came from the Orthodox rescue committee in New York. Rabbi Abraham Kalmanowitz, anxious for the appeal to reach the WRB as soon as possible, placed a night phone call to Benjamin Akzin, who relayed the plea to Pehle the next day. Akzin took advantage of the opportunity to spell out to Pehle, in polite terms, his dissatisfaction with the inaction of the War Department regarding the bombing requests. He maintained that the WRB had been "created precisely in order to overcome the inertia and—in some cases—the insufficient interest of the old-established agencies" concerning rescue of Jews. Akzin, pointing to the Allies' current air superiority, pressed for going directly to the President to seek orders for immediate bombing of the deportation rail lines. But the Board did not move on the appeal.

On the other crucial bombing issue, the question of air strikes on Auschwitz, the War Refugee Board did act, but with hesitation. Near the end of September, members of the Polish exile government and British Jewish groups came to James Mann, the WRB representative in London, with information that the Nazis were stepping up the pace of extermination in the camps in Poland. They urged the Board to explore again the possibility of bombing the killing chambers. Mann cabled their plea to Washington. Anguished messages then reaching the Board were also reporting Nazi threats to exterminate the thousands of prisoners in the camps in Poland as the Germans retreated before the Red Army. Influenced by these accounts, Pehle decided to raise the issue with McCloy once more, though not forcibly. On



October 3, he transmitted to McCloy the substance of Mann's dispatch, "for such consideration as it may be worth."

McCloy's office thought it worth too little consideration to trouble the Operations Division with it, or even to write a reply to the War Refugee Board. Gerhardt, McCloy's executive assistant, recommended to his chief that "no action be taken on this, since the matter has been fully presented several times previously."

McCloy let Gerhardt's recommendation of "no action" stand and the matter was dropped. Meanwhile, Mann's dispatch had independently caught the attention of the Operations Division which discussed it briefly with the Air Force Operational Plans Division on October 4, and arranged for the Air Force to radio a message to England to Lieutenant General Carl Spaatz, commander in chief of all United States Strategic Air Forces (USSTAF) in Europe. This was the only time the War Department sent a rescue-oriented bombing proposal to operational forces in Europe for consideration. The telegram asked Spaatz to consult Mann's original dispatch and informed him that "this is entirely your affair." But the message pointedly advised that military necessity was the basic requirement. That admonition scarcely needed to be included, for Spaatz's staff was no more inclined to take on extraneous assignments, or to look carefully into the workability of the bombing proposal, than were the OPD or the Assistant Secretary of War's office. The next day, October 5, Spaatz's deputy commander, Major General Frederick L. Anderson, assigned his director of operations to attend to the matter. That same day, in a message to Spaatz summarizing the conclusion that emerged from the desks of the USSTAF in England, Anderson put an end to the proposal:

I do not consider that the unfortunate Poles herded in these concentration camps would have their status improved by the destruction of the extermination chambers. There is also the possibility of some of the bombs landing on the prisoners as well, and in that event, the Germans would be provided with a fine alibi for any wholesale massacre that they might perpetrate. I therefore recommend that no encouragement be given to this project.

Although Spaatz's officers had read Mann's message reporting acceleration of extermination activities in the camps in Poland, they could perceive no advantage to the victims in smashing the killing machinery. Nor did they seem to understand, despite Mann's statement that "the Germans are increasing their extermination activities," that wholesale massacres had already been perpetrated without any need for an alibi. Yet if the officers had wished clarification, they could readily have telephoned Mann or members of the Polish government in nearby London.

The last attempt to convince the War Department to bomb Auschwitz came in November. The

complete reports made by the Auschwitz escapees finally reached the War Refugee Board in Washington on November 1. Their story of horror jolted the Board. A shocked John Pehle wrote a strong letter on November 8 pressing McCloy to arrange for bombing the Auschwitz killing machinery. He also pointed out the military advantage that would result from simultaneously bombing the Auschwitz industrial area.

Pehle's appeal went from McCloy's office to the War Department's Operations Division which, true to form, turned it down on the grounds that it would divert air power from vital industrial targets. McCloy wrote to Pehle on November 18, relaying the objections put forth by OPD. The letter also explained that Auschwitz could be hit only by heavy bombers based in Britain, which "would necessitate a hazardous round trip flight unescorted of approximately 2,000 miles over enemy territory."

No further requests were made for bombing Auschwitz or the rail lines to it. Unknown to the outside world, SS Chief Heinrich Himmler in late November ordered the destruction of the killing machinery—a process that was completed in December. A month later, on January 27, 1945, the Russian army liberated the camp.

## II

THUS the proposals to bomb Auschwitz and the rail lines leading from Hungary to Auschwitz were consistently turned down by the War Department. The chief military reason given for this refusal was that such proposals were "impracticable" because they would require the "diversion of considerable air support essential to the success of our forces now engaged in decisive operations." Was this reason valid? The answer is no.

From March 1944 on, the Allies controlled the skies of Europe. Official U.S. Air Force historians have stated that "by 1 April 1944 the GAF [German Air Force] was a defeated force." Allied air power had "wrecked Hitler's fighter [plane] force by the spring of 1944. After this . . . U.S. bombers were never deterred from bombing a target because of probable losses."

From early May 1944 on, the Fifteenth Air Force based in Italy had the range and capability to strike the relevant targets. Moreover, neither the Normandy invasion of June 6 nor the ensuing Allied drive across France drew on the resources of the Fifteenth Air Force. The August invasion of southern France only very briefly took a small amount of Fifteenth Air Force power. The Twelfth Air Force, a tactical arm also based in Italy, assumed most of that responsibility. The War Department's repeated concern about diversion of air power essential to decisive operations could not have referred to those invasions, at least not with regard to the Fifteenth Air Force. And,

in fact, during the same late June days that the War Department was refusing the requests to bomb railways, a fleet of Fifteenth Air Force bombers was waiting for proper flying conditions to attack oil refineries near Auschwitz. This mission, which took place on July 7, saw 452 bombers travel along and across two of the five deportation railroads. On June 26, 71 Flying Fortresses on another bomb run passed by the other three railroads, crossing one and coming within thirty miles of the other two.

As for the area of Auschwitz, as early as January 1944, Allied bombing strategists were analyzing it as a potential target because of the synthetic oil and rubber installations not far from the camp. Two months later, the huge Blechhammer oil-refining complex, forty-seven miles from Auschwitz, came under careful study. Then, in late April, USSTAF headquarters in England wrote Lieutenant General Ira C. Eaker, commander of the Allied air forces in Italy, inquiring about the feasibility of a Fifteenth Air Force attack on Blechhammer. Eaker replied on May 8 that not only were strikes on Blechhammer possible, but that war industries at Auschwitz and Odertal "might also be attacked simultaneously."

By May 1944, the Fifteenth Air Force had indeed turned its primary attention to oil targets. Throughout the summer, as involvement with the invasion of France lessened, the British-based U.S. Eighth Air Force and the Royal Air Force increasingly joined the Fifteenth Air Force in fighting the "oil war." Most observers, then and now, agree that the high attention given to oil in 1944 and 1945 was one of the most decisive factors in Germany's defeat. Loss of oil gradually strangled the Third Reich's military operations.

In late June, the "oil war" was about to move into Upper Silesia, where Germany had created a major synthetic oil industry based on the vast Silesian coal resources. At least eight important oil targets were clustered there within a rough half-circle, thirty-five miles in radius, with Auschwitz near the northeast end of the arc and Blechhammer near the northwest. Blechhammer was the main target—fleets of from 102 to 357 heavy bombers hit it on ten occasions between July 7 and November 20—but it was not the only one. No fewer than six additional plants shook under the impact of tons of high explosives, including the industrial section of Auschwitz itself.

On Sunday, August 20, late in the morning, 127 Flying Fortresses, escorted by 100 Mustang fighters, dropped 1,336 500-pound high-explosive bombs on the factory areas of Auschwitz, *less than five miles* to the east of the gas chambers. Conditions that day were nearly ideal for accurate visual bombing. The weather was excellent. Anti-aircraft fire and the 19 German fighter planes there were ineffective. Only one American bomber went down; no Mustangs were hit. All five bomber groups reported success in striking the target area.

Again on September 13, a force of heavy bombers rained destruction on the factory areas of Auschwitz. The 96 Liberators which struck encountered no German aircraft, but ground fire was heavy and brought three of the bombers down. As before, no attempt was made to hit the killing installations which stood about five miles to the west.

On December 18 and also on December 26, American bombers again struck Auschwitz as an industrial target.

Beginning in early July, then, air strikes in the area were extensive. For example, two days after the first raid on Auschwitz, 261 Flying Fortresses and Liberators bombed the Blechhammer and Odertal oil refineries. Many of them passed within forty miles of Auschwitz soon after leaving their targets. On August 27, another 350 heavy bombers struck Blechhammer. Two days after that, 218 heavies hit Moravska-Ostrava and Oderberg (Bohumin), both within forty-five miles of Auschwitz. Not long before, on August 7, heavy bombers had carried out attacks on both sides of Auschwitz on the same day: 357 had bombed Blechhammer, and 55 had hit Trzebinia, only thirteen miles northeast of Auschwitz.

It would be no exaggeration, therefore, to characterize the area around Auschwitz, including Auschwitz itself, as a hotbed of United States bombing activity from August 7 to August 29. Yet on August 14 the War Department could write that bombing Auschwitz would be possible only by the diversion of airpower from "decisive operations elsewhere."

### III

**B**UT a further question remains: Would the proposed bombing raids have been, as the War Department maintained, of "doubtful efficacy"?

In the case of the railroad lines, the answer is not clear-cut. Railroad bombing had its problems, and was the subject of long-lasting disputes within the Allied military. A main argument centered on the relative effectiveness of interdiction (bombing to cut rail lines and destroy bridges) and attrition (bombing to smash rail centers and marshaling yards, thereby hurting operations as well as repair facilities). With time, close observers concluded that successful blockage of enemy transport required both interdiction and attrition.

Attrition, however, would not have stopped the deportation of Jews. Bombing oil or munitions cars in marshaling yards was very effective, but blowing up trains containing deportees would have been absurd, and striking the deportation trains before loading would have required an impossibly detailed knowledge of German transportation orders.

Successful interdiction, on the other hand, would have necessitated close observation of the



severed lines and frequent re-bombing, since repairs took only a few days. Even bridges, which were costly to hit, were often back in operation in three or four days. Nonetheless, bridge bombing was pressed throughout the war, including strikes from high altitudes by heavy bombers. And interdiction of both rail lines and railroad bridges constituted a significant part of the Fifteenth Air Force's efforts, especially during September and October 1944 when it assisted the Russian advance into Hungary by cutting and re-cutting railways running from Budapest to the southeastern front. Interdiction could be very effective, then, for targets assigned a heavy and continuing commitment of airpower. But in the midst of the war, no one proposed or expected diversion of that kind of military force for rescue purposes.

It might also be argued with some validity that railroad bombing would not have helped after July 8, 1944—the day on which the last mass deportations from Hungary to Auschwitz took place. The argument is convincing with regard to the three deportation railways farthest from Budapest, because most Jews outside Budapest were gone by then. The Nazis, with astounding speed, had moved 450,000 Jews to Auschwitz in fifty-five days. The deportations were suspended after July 8 mainly because an immense buildup of world pressure, most notably from the Pope and the King of Sweden, persuaded the Hungarian Regent, Miklos Horthy, belatedly to stand up to the Nazis on this issue.

Some 230,000 Jews still remained in Budapest, however, constantly threatened throughout the summer and fall by the very real possibility that the transports to Auschwitz might be resumed. Horthy's control of the situation was shaky. Some deportations did occur, and through the summer Eichmann kept attempting to reestablish his operation. Because of the continuing threat, the other two deportation railways, since they would have been used to carry Jews from Budapest to the gas chambers, remained critically important.

Deportation of the Budapest Jews would have taken roughly three weeks, in addition to several days of preparations. An alarm might well have reached the outside world in time for cuts in those railroads to have been of some help, even if the bombing had to be sporadic. In this situation, the United States could readily have demonstrated concern for the plight of the Jews. Without risking more than minute cost to the war effort, the War Department could have agreed to stand ready, if deportations had resumed, to spare some bomb tonnage for those two railroads, provided bombers were already scheduled to fly near them on regular war missions. And, as it happened, on ten different days from July through October, a total of 2,700 bombers carrying 6,600 tons of bombs traveled along or within easy reach of both the rail lines on the way to oil targets in the Blechhammer-Auschwitz region.

WHILE the ending of mass deportations from Hungary on July 8 has some bearing on the question of railroad bombing, it has little relevance to the issue of the bombing of Auschwitz. There is no question that bombing the gas chambers and crematoria would have saved many lives. Mass murder continued at Auschwitz until the gas chambers closed down in late November. Throughout the summer and fall, transports kept coming from many parts of Europe, carrying tens of thousands of Jews to their death.

Could the death factories have been located from the air? The four huge gassing-cremation installations stood in two pairs, spaced along the westernmost edge of the Auschwitz complex, just outside the Birkenau section of the camp. Four chimneys towered over the extermination buildings, two of which were 340 feet long, the others two-thirds that length. As we have seen, descriptions of the structures and of the camp's layout, supplied by escapees, were in Washington by early July 1944.

Heavy bombers flying at their normal 20,000 to 26,000 feet could have knocked out the mass-murder apparatus. The question would have been whether sufficient precision was possible to do it with only a few bombers, or whether a larger-scale saturation bombing mission would have been required. The answer could have emerged from the results of an initial attempt at precision bombing.

The main obstacles to accurate bombing were night, clouds, smoke, extreme altitudes, enemy fighter opposition, and heavy flak. The last two hindered aiming by making straight, level flight difficult. Except for one small experimental night raid on Blechhammer, all missions to Upper Silesia took place in daylight.

Weather conditions in the region were excellent for air operations throughout August and most of September; October was a time of poor weather. The September attack on Auschwitz ran into some smokescreening, but the one in August did not. Because the industrial area was nearly five miles from the killing installations, it is unlikely the latter would have been enveloped in smoke in any case. Unusually high-altitude flight was not a problem; the missions into Upper Silesia operated at normal altitudes for heavy bombers. Enemy fighter opposition was negligible at the Silesian targets between July and November, except for Blechhammer, and there it dwindled sharply after July. At Auschwitz, 19 German fighters appeared on August 20 to challenge 100 Mustang fighters and 127 Flying Fortresses. No German planes were encountered over Auschwitz on September 13. Flak resistance at Auschwitz was moderate and ineffective on August 20, but intense and accurate on September 13. In sum, the only real obstacle to precision bombing of the death machinery would have been flak, which might or might not have been intense and accurate enough to have in-

terfered with aerial action on the gas-chamber side of the Auschwitz complex. Before August, Auschwitz had little flak defense; and only after the August 20 raid were heavy guns added.

A useful indicator of the chances for precise bombing of the death installations is the actual outcome of the two attacks on the Auschwitz industries. The August strike left three great fires and was described by General Eaker, commenting on photographs of it, as "a remarkable piece of bombing." The September raid was less accurate, yet Auschwitz records show that it did considerable damage.

If a precision bombing effort had failed, analysis of the results would have shed light on the prospects of a second attempt. If those prospects looked doubtful, a larger force could have smashed the crematoria in a saturation-bombing operation. Or a few Mitchell medium bombers, which struck with surer accuracy from lower altitudes, could have flown with one of the bomb runs into the area. The Mitchell had sufficient range to attack Auschwitz, since refueling was available on the Adriatic island of Vis, 110 miles before reaching the home base in Italy. The Vis airstrip, available by May 1944, was on the direct route to Auschwitz.

It was also entirely possible for Lightning (P-38) dive-bombers to have attacked the Auschwitz killing installations. On June 10, 1944, P-38's based in Italy dive-bombed oil refineries at Ploesti, making a round trip of 1,255 miles. The trip to Auschwitz and back was 1,240 miles, but stopping at Vis shortened that to 1,130. It is true that the Ploesti mission was near the limit for P-38 dive-bombers—4 landed at closer fields in Italy, thus cutting their distance to 1,185 miles. Yet almost all the returning dive-bombers completed the 1,255-mile trip. In addition, the flight into and out of Ploesti, then the third most heavily-defended target on the continent, necessitated more fuel-consuming maneuvering than an attack on Auschwitz would have required. And the P-38's had sufficient fuel to conduct strafing missions on the way back from Ploesti. Furthermore, in an emergency, Lightnings returning from Auschwitz could have landed at Partisan-held airfields in Yugoslavia.

OPPORTUNITIES for bombing the gas chambers were not limited to the August 20 and September 13 raids on Auschwitz. Bombers assigned to smash the death factory could have flown with any of the many missions to the nearby Silesian targets. Auschwitz could also have been scheduled as an alternative objective when poor bombing conditions prevailed at other targets.

If the killing installations had been destroyed at this stage of the war, it would have been practically impossible for the hard-pressed Germans to have rebuilt them. At the very least, the death machinery could not have operated for many months. (Original construction of the gas chambers and crematoria, carried out in a time of more readily

available labor, transportation, and materials, had taken eight months.) Without gas chambers and crematoria, the Nazis would have been forced to reassess the extermination program in light of the need to commit new and virtually nonexistent manpower resources to mass killing. Gas was a far more efficient means of mass murder than shooting, and it caused much less of a psychological problem to the killers. The operation of the gas chambers, which killed 2,000 people in less than half an hour, required only a limited number of SS men. Killing tens of thousands by gunfire would have tied down a military force. The Nazis would also have again faced the body-disposal problem, an obstacle that had caused serious difficulty until the huge crematoria were built.

Available figures, which are incomplete because the Germans destroyed many of the pertinent records, indicate that 100,000 Jews were gassed at Auschwitz in the weeks after the August 20, 1944, air raid on the camp's industrial sector. If the date is set back to July 7, the time of the first attack on Blechhammer, the number increases by some 50,000. Unfortunately, requests for bombing Auschwitz did not arrive in Washington until July. If, instead, the earliest pleas for bombing the gas chambers had moved swiftly to the United States, and if they had drawn a positive and rapid response, the movement of the 450,000 Jews who were deported from Hungary to Auschwitz would most likely have been broken off and additional lives in the hundreds of thousands might have been saved. Much more significant, though, than attempts to calculate particular numbers is the fact that no one could tell during the summer of 1944 how many hundreds of thousands more would die at Auschwitz before the Nazis ceased their mass murder.\*

THUS, there should have been no doubt as to the "efficacy" of bombing Auschwitz. But those who called for such bombing themselves faced an anguishing moral problem: they were taking responsibility for the deaths of camp inmates who would be killed if an attack were made. Though the murder installations stood at the edge of the Auschwitz complex, about two miles from the main camp, they were located very near Birkenau, itself a heavily populated concentration camp.

Jewish leaders in Europe and the United States

\* Incidentally, if the gas chambers had been destroyed on August 20 or earlier, Anne Frank might possibly have survived the war. Arrested on August 4, she and her family were deported to Auschwitz from a camp in Holland on September 2. They went on the last deportation train from Holland. Later, Anne and her sister were transferred to the camp at Bergen-Belsen, Germany, where both died of typhus, Anne in March 1945. If the Auschwitz mass-killing machinery had been destroyed by August 20, the train very likely would not have left Holland, because most of its captive Jews were bound for the Auschwitz gas chambers.



wrestled with the problem. Most concluded that loss of life under the circumstances was justifiable.\*

They realized that about 90 per cent of the Jews deported to Auschwitz were gassed on arrival. They were also aware that those who were spared the gas chambers, both men and women, struggled daily through a hellish agony as slave laborers. Food was far below subsistence: ersatz coffee in the morning, one liter of thin soup at noon, and 300 grams (10.6 ounces) of poor bread at night. Clothing consisted of ragged, filthy uniforms and wooden shoes. Quarters were crowded. Heavy, physical, outdoor labor was the rule, in all weather and for long hours. Guards beat or shot workers for any slowness or awkwardness. Typhus and other diseases ran through the camp. Medical attention was a fraud. Mortality was enormous: the average prisoner had little chance for survival. In a matter of weeks, inmates were drained of life, culled from the ranks when too weak for hard labor and dispatched to the gas chambers.

All these facts were known to Jewish leaders, and to government officials as well, from carefully corroborated reports made by Auschwitz escapees. Most imprisoned Jews were doomed to death. Bombing the extermination machinery would kill some of them, but it would also halt the mass production of murder.

Although the people who appealed for the bombing were unaware of it, many prisoners in Auschwitz shared their viewpoint. Olga Lengyel, a Birkenau survivor, recalled after the war that she and the inmates she knew hoped for an air raid: "If the Allies could blow up the crematory ovens! The pace of the extermination would at least be slowed." Pelagia Lewinska, a non-Jewish prisoner, remembered the approach of Allied aircraft as "joyous experiences":

At such times we kept telling ourselves: Maybe they will drop leaflets, maybe they will destroy our camp, maybe they will even liberate us!

Two sisters, Hungarian Jews who were in Birkenau when the Auschwitz industrial areas were hit, told of the prisoners in their section praying for the bombers to blast the gas chambers. They were more than ready to die for that.

#### IV

**T**HE basic principle underlying the War Department's rejection of the bombing proposals was that military resources could not be deflected to non-military objectives, no matter how compelling the humanitarian appeal. The logic of this position was extremely forceful in a world at war. But it should be emphasized that the policy was not as ironbound as the War Department indicated in its replies to the bombing requests. During World War II, exceptions to this general rule occurred quite often. Many of them, to the credit of the United States, were for humanitarian purposes. For instance, despite a severe

transportation shortage, the American and British military moved 150,000 non-Jewish Polish, Yugoslav, and Greek war refugees to camps in Africa and the Middle East. American airlifts of wounded Yugoslav Partisans rather frequently brought out endangered women and children also. One such mission included four troop transports loaded with orphans.

Two additional kinds of actions show that the war effort could be deflected for other decent purposes, such as art or loyalty to beaten allies. Kyoto, ancient capital of Japan and a center of culture and art, was on the Air Force target list. In the spring of 1945, Secretary of War Henry L. Stimson asked McCloy: "Would you consider me a sentimental old man if I removed Kyoto from the target cities for our bombers?" McCloy encouraged Stimson to do it. The Air Force command argued against the decision, but adhered to it. Kyoto was not hit. On another occasion, McCloy himself prevented the planned bombing of Rothenburg, a German town known for its medieval architecture.

On August 1, 1944, as Soviet forces neared Warsaw, the Polish Home Army rose against the Germans. But the Russian advance suddenly stopped and the Red Army remained about 10 kilometers from Warsaw for weeks, while the Nazis decimated the unaided and poorly supplied Polish fighters. One cause for the unexpected Russian halt was the ferocity of the German counterattack. A second factor was the Soviet government's apparent decision to let the Germans eliminate the Home Army, a non-Communist resistance force tied to the Polish government-in-exile in London which represented a possible obstacle to Russian control of postwar Poland.

Polish officials in London brought intense pressure to bear on the British government to do something about this situation. Although Air Marshal Sir John Slessor, RAF commander in Italy, believed that supply flights to Warsaw from Italy would result in a "prohibitive rate of loss to the Air Force," and "could not possibly affect the issue of the war one way or another," the British government ordered that the missions be run. Volunteer RAF and Polish units flew 22 night operations from Italy between August 8 and September 20. Of 181 bombers sent, 31 did not come back. Slessor concluded that the effort had "achieved practically nothing."

\* One major Jewish organization did not agree. The U.S. section of the World Jewish Congress (WJC) opposed bombing the death installations because Jews in the camp would be killed. They pressed instead for Russian para-troop action to liberate the camp, and for the Polish underground to destroy the killing machinery. These were vain hopes. Russia ignored the problem and the Polish underground did not have anything like enough strength for such an operation. It was, however, the U.S. section of the WJC that relayed Frischer's proposal to bomb the gas chambers to the War Department in August 1944. The British and Swiss sections of the WJC called for bombing the murder installations.

The U.S. Air Force did not participate in the Italy-based operations to Warsaw, but American bombers from Britain did join the effort. On September 18, 107 Flying Fortresses dropped 1,284 containers of arms and supplies on Warsaw and continued on to bases in Russia. At most, only 288 containers reached the Home Army. The Germans took the rest.

The cost of the mission was low in numbers of aircraft lost, but extremely high in the amount of airpower kept out of regular operations. To deliver 288 (or fewer) containers to a military force known to be defeated, 107 heavy bombers were tied up for nine consecutive days. For four days the Fortresses sat in England, loaded with supplies, waiting for the right weather conditions. After the mission, four more days elapsed before the planes returned home, via Italy. Prevailing wind patterns made the long trip from Russia to England unsafe for Flying Fortresses. While the bombers did strike a rail target in Hungary on the way from Russia to Italy, they carried out no other bombing operations in the entire nine days.

The USSTAF's director of intelligence summarized American involvement in the Warsaw airdrops. His report acknowledged that even before the September 18 flight the President, the War Department, and the Air Force realized that "the Partisan fight was a losing one" and that "large numbers of planes would be tied up for long periods of time and lost to the main strategic effort against Germany." Still, all involved concurred in the decision to go forward, "despite the lack of a firm commitment" to the Polish government by the United States.

Why did the United States divert a large amount of bombing capacity during a crucial

phase of the oil campaign? The report's closing paragraph supplied part of the answer:

Despite the tangible cost which far outweighed the tangible results achieved, it is concluded that this mission was amply justified. . . . America kept faith with its Ally. One thing stands out, from the President down to the airmen who flew the planes, America wanted to, tried, and did help within her means and possibilities.

The Warsaw airdrop was executed only by diversion of considerable airpower to an impracticable project. The justification for that serious move was no doubt partly political: some advantage in the postwar period might derive from having sacrificed for an ally. Beyond that, however, the United States had demonstrated its deep concern for the plight of a devastated friend.

## V

IF, when the first bombing request came to it, the Operations Division of the War Department had taken the trouble to consult the command of the relevant air arm, it would have found the Fifteenth Air Force on the verge of a major bombing campaign in the region around Auschwitz. Instead, the possibilities were never investigated in Washington. From July through November 1944, more than 2,800 bombers struck Blechhammer and other targets close to Auschwitz. The industrial area of Auschwitz itself was hit twice. Yet the War Department persisted in rejecting each new request to bomb the death camp on the basis of its initial, perfunctory judgment that the proposals were "impracticable" because they would require "diversion of considerable air support." That the terrible plight of the Jews did not merit any active response remains a source of wonder, and a lesson, even today.

## NOTE

THE basic sources used in this study are in the following archival collections:

1. National Archives—Record Group 107, Assistant Secretary of War. Record Group 165, War Department General and Special Staffs (Operations Division and Civil Affairs Division). Record Group 243, U.S. Strategic Bombing Survey.

2. Library of Congress—Carl A. Spaatz Papers. Ira C. Eaker Papers.

3. Franklin D. Roosevelt Library—War Refugee Board Records. Morgenthau Diaries.

4. Albert F. Simpson Historical Research Center—15th Air Force Mission Reports.



David S. Wyman, "Why Auschwitz Was Never Bombed"

SOURCES (paragraph by paragraph)

Record Groups 107, 165, and 243 are in the National Archives. The Spaatz and the Eaker Papers are in the Library of Congress. The WRB Papers and the Morgenthau Diaries are in the FDR Library.

These abbreviations are used in the source notes:

- These abbreviations are used in the source notes:
- AAF W.F. Craven and J.L. Cate (eds), The Army Air Forces in World War II, III, Europe: Argument to V-E Day (1951)
- ASW Assistant Secretary of War
- B Box
- CS 15AF, Complete Summary of Operations, 1 Nov 1943 - 8 May 1945, in RG 243
- DO 15AF, Daily Operations, 1944, in RG 243
- FR43 Foreign Relations of the U.S., 1943, I (1963)
- FR44 Foreign Relations of the U.S., 1944, I (1966)
- HS 15AF, Historical Summary: First Year of Operations (1944), in RG 243, 58, sec 3
- MD Morgenthau Diaries. Citations thus: Book/page.
- MR 15AF Mission Reports (Albert F. Simpson Historical Research Center). References are to microfilm copies, except that the reference for page 44, paragraph 3, is to a xerox copy.
- NYT New York Times
- RG Record Group
- RG 165(1) OPD 383.7, Sec II, case 21
- Spaatz 1 B 139, Neutral and Occupied Countries: Poland
- Spaatz 2 B 143, Operational Planning: Attacks Against . . .
- Spaatz 3 B 182, Subject File--Operations--Warsaw Dropping Ops.
- SS Secretary of State
- WF Sir C. Webster and N. Frankland, The Strategic Air Offensive Against Germany, III (1961)
- WRB War Refugee Board
- WRB, Camps = WRB, German Extermination Camps (1944)
- WRB 1 B 34, Measures Directed Toward Halting Persecution, Hungary . . .
- WRB 2 B 35, " " " " " " No. 5
- WRB 3 B 36, " " " " " " No. 6
- WRB 4 B 61, Genl Corresp of R. McClelland, Misc Docs & Rpts Re Extnn Camps
- WRB 5 B 62, Genl Corresp of R. McClelland, Union of Orthodox Rabbis, Jan thru June 1944

Unless otherwise indicated, all dates in the source notes are 1944.

Note regarding numbering of paragraphs: a paragraph that starts on one page and ends on the following page is numbered as though it were entirely on the page on which it starts.

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- TP1 No source needed.
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- 3 R. Vrba and A. Bestic, I Cannot Forgive (1964), 198, 231-4, 247-9; WRB, Camps. Blocked quote from Vrba-Wetzler report is from WRB, Camps, 14, 16.
- 4 Vrba & Bestic, 249-50; R.L. Braham (ed), Hungarian-Jewish Studies, III (1973), 105; L. Rothkirchen, Destruction of Slovak Jewry (1961), xli; 6/15 Dulles to McClelland, with 2 enclosures, WRB 4; letter 5/25/77 G.H. Riegner to author; MD 750/354-60; MD 751/239; 10/12 McClelland to Fohle, WRB 4.

- 5 J.S. Conway, Wiener Lib Bul, 1973/74, 42; Manchester Guardian  
6/27, 4, 8, 6/28, 8; NYT 6/20, 5.
- 6 nd, "Explanation of wire from our friends in Slovakia," with  
attached telegram, WRB 5.
- 7 [5/23] "Just now a second telegramme," with attached telegram,  
5/25 R. McC. to de Jong, with enclosure, 6/22 Sternbuch to  
McClelland, WRB 5.

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- # 1 (Begins: "In Jerusalem"): 6/2 Pinkerton to SS (74), WRB 1 . . .  
No. 2.
  - 2 5/22 M.B., G.Fl., We are sending you, WRB 4; letter 5/25/77  
Riegner to author.
  - 3 6/15 Dulles to McClelland, with 2 enclosures, WRB 4; letter  
5/25/77 Riegner to author; MD 750/184-8.
  - 4 Paraphrase of cable, attached to 6/23 Hilldring to OPD,  
RG 165(1); Polityka (Poland), 8/9/75; 6/18 Rosenheim to  
Morgenthau, Hull, Stimson, WRB 2.
  - 5 6/20 Office ASW to WRB, RG 107, ASW 400.38, WRB (Box 151).  
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  - 6 6/24 Pehle, Memorandum for the Files, WRB 2.
  - 7 R.S. Cline, Washington Command Post (1951), ix; 6/23 CAD D/F  
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- Note on Mrs. Fleischmann and Rabbi Weissmandel: Rotkirchen,  
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RG 165, OPD 334.8, WRB, Sec 1, case 1.
- 2 ("Another of the" thru "relief activities."): [6/26] TRH, Memo  
for Record, RG 165(1); 1/28 Morgenthau to McCloy, 2/6 McNarney  
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- 3 ("When in late" thru "at our disposal."): 6/26 OPD D/F (Hull  
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- 4 ("Before McCloy" thru "Presov junctions."): 6/24 Harrison to  
SS (4041), 6/29 Pehle to McCloy, RG 107, ASW 400.38 Jews.
- 5 ("The chance for" thru "on July 4."): 7/3 HAG to McCloy; 7/4  
McCloy to Pehle, RG 107, ASW 400.38 Jews.

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to Morgenthau, WRB 1 . . . No. 1; 10/3 Pehle to McCloy, WRB 2.
- 3 7/24 Smertenko to Roosevelt, Palestine Statehood Committee Papers,  
Yale U., B 1, fol. 12.
- 4 8/9 Kubowitzki to McCloy, RG 107, ASW 400.38, Countries-C-D-E-F  
(Box 151).
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Union of Orthodox Rabbis and Vaad Mahatzala to Pehle, WRB, B 18,  
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6 CS; Infield, 181; MR, reel A6473 (Aug 20), frames 170, 172.

ROSH HASHONO AM: 1st day

Friends, one of the <sup>major happenings</sup> ~~highlights of experience~~ since we last met for this awesome occasion, ~~was~~ <sup>was</sup> to my mind, the series on the Holocaust, done last spring around the time of Passover, on NBC-TV. You may recall that for almost a week many of us were sitting in front of our sets night after night, very much reminiscent of the mini-series entitled "Roots". In a sense, although in a negative sense, this was our "roots", ~~and as we watched the drama unfold there on the screen night after night,~~ <sup>survive</sup> I ~~know~~ <sup>survive</sup> that many different ideas, <sup>feelings</sup> and thoughts went through your minds and all of us in some way were affected by what we chose to confront. Opinions were very much divided on the merit of the series; at the time, that great poet of the holocaust, Eli Wiesel attacked ~~the series~~ <sup>x</sup> in the N.Y. TIMES and called it a desecration of the memory of the dead not only because of the inaccuracies but more vital because of the ~~triteness~~ <sup>dramatization</sup> inherent in the ~~series~~. To the contrary view, the author <sup>Gerald</sup> ~~Stephen~~ Greene gathered support from other artists and writers who were as vocal ~~as the opposition~~ in defending the series. In short, what this <sup>presentation</sup> ~~series~~ accomplished was to stir up interest in the subject matter, ~~and this was~~ <sup>a situation furthered by virtue of the fact that the Skokie matter was coming ever closer to center stage and we did not know when <sup>or</sup> how the courts would rule.</sup> Anyone who was in some manner literate could not help but be confronted by the <sup>theme</sup> ~~series~~ and could not help but be affected by its impact. Jews as well as Christians, whites and blacks, young and old, Americans and people around the world saw this series and therein lies <sup>a major advantage</sup> ~~the lesson~~.

Personally, I watched ~~the series~~ almost every night but had ambivalent feelings about it; it certainly could not be considered a work of art and, also, not having been personally, physically involved, I could not adequately judge or evaluate Wiesels criticisms. I saw the lesson of the holocaust series on a different level entirely: namely, that if several million viewers were tuned to these stations and if only a small percentage of those individuals were impressed and <sup>became</sup> ~~became~~ convinced of the injustice done to our people, and if only a small percentage of those few were brought to the point of saying that they would never again permit such a horror to be per-

petrated by any segment of mankind, then I think the series was worthwhile. If we gained one convert to our cause it was not in vain and I could even live with the crass commercialism which was <sup>truly</sup> really offensive. Here is one of those instances where I would have no hesitancy in saying that the end justifies the means: to have a whole new generation look at the basic outline of the holocaust, especially the young people, & hopefully to make <sup>a lasting</sup> an impression, permits me to overlook many of the obvious as well as subtle faults of the production.

But let us not get caught up in a discussion of the relative merits of this mini-series but concentrate, instead, on <sup>quest. which emerge here in the series.</sup> ~~far more basic questions.~~ These holydays are <sup>a</sup> bad time for us Jews if we take the meaning of the occasion seriously for I have found that at a time such as this we are confronted <sup>by many</sup> ~~for~~ more ~~by~~ questions than I have answers at the ready. Once, when I was young, I had solutions to everything but now as I have seen more of life, the answers

remain elusive whereas the questions take on ever greater urgency! For ex: ①

② on basis of series is life really that clear-cut, are people that simplistic in their outlook and in their actions and beliefs as we are led to accept on the basis of <sup>these 2</sup> ~~this ser-~~

<sup>families</sup> ~~is~~ I doubt it. ~~Even more disturbing:~~ ① dare we, should we, ask whether the world has changed as a result of the past or is that too much to expect? ~~As~~

<sup>more specifically,</sup> ~~a matter of fact,~~ the series was aired just 5 months ago: has that one person changed as we had reason to hope? ② ~~To be very personal: have we changed and~~

~~has our thinking been influenced?~~ <sup>But</sup> For example, the question remains <sup>+ become</sup> with

<sup>private</sup> ~~me:~~ why the divergent paths of the one and the other family; what <sup>made the</sup> ~~makes a~~ Jew go one way and the Gentile another path? In terms of the TV series:

we Jews generally speaking really had no choice: we were placed into a certain setting, the oppressor did not give us any peace, we were ~~brutal~~ persecuted in a systematic fashion <sup>absorb</sup> and even those who tried to ~~roll with~~ the punches had no recourse to save themselves in the final analysis.

But the others did have a choice! The series seems to imply that the young Gentile <sup>W</sup>layer could not find a job because of the Depression and therefore went into the Party due to economic reasons; but not everyone followed this route or used this rationale to cover or explain their hideous deeds. The Garden of the H. Gentile in J. has elegant testimony to their courage.



~~those who tried to roll with the punches had no recourse to save themselves~~  
~~in the final analysis.~~ But the others did have a choice, ~~it~~ <sup>was</sup> not necessary  
 for everyone <sup>non-Jew</sup> ~~to choose~~ to be a murderer. Not all Xians turned out to be  
 Nazis ~~in the worst meaning of that word~~, and whether consciously or unconsciously  
<sup>some</sup> ~~they~~ followed the Biblical injunction: "Thou shalt not follow a multitude  
 to do evil". Therefore, the world of that time <sup>and</sup> ~~was~~ the world of today was not,  
 and is not, divided into the good and the bad; life is not that easily defined.  
 As a matter of fact, <sup>as</sup> life is not ~~even~~ all black or all white <sup>it is not just either:</sup> ~~but~~ <sup>gray</sup> ~~and~~,  
<sup>there are even</sup> ~~even more~~, different shades of gray as we <sup>look</sup> ~~see~~ about ourselves and <sup>see</sup> about the  
 past. For example, when we attempt to define our own place in the scheme  
 of things, and even within the context of the holocaust, Jews were not all  
 good. My favorite saying is that Jews are just like all other people, only  
 more so. The records are full of those of our people who thought that they  
 might escape the holocaust by siding with <sup>authority</sup> ~~the masters~~ and, as a consequence,  
 they took on the role of the oppressor ~~themselves~~ at the expense of their own  
 people. Those of you who have been in positions of desperation know what a  
 person ~~will~~ do for another crust of bread, how <sup>far he will bend</sup> ~~he will compromise himself~~  
~~without a moments hesitation~~, how he will plead for himself or his own for  
 the sake of but one more day, one more hour, one more moment of life even in  
 the face of certain death. The volumes are full with the records of the many  
 Jewish governing agencies within the ghettos who had the choice of life or  
 death in their hands ~~and~~ who reacted in the most vile, and the most noble  
 manner, imaginable. What makes one man go one way and another a different  
 path is a question almost impossible to resolve except that we know that those  
 of our people who believed, who had faith, who had something to hold on to  
 under the most dire stress and even for the moment, seemed to fare better than  
 those who were physically, <sup>emotionally</sup> ~~emotional~~, spiritually and religiously alone. A  
 man in company of a like-minded person has a better chance for survival, if  
 only in the moral sense. But, then, what higher level of survival is there?  
 Life is neither good nor bad, neither black nor white, neither a curse  
 nor a blessing for there are shadings, nuances, shadows, ~~and~~ we must learn



to deal with <sup>them</sup> ~~these~~ although, understandably, it would be ~~far~~ <sup>far</sup> easier for us to make <sup>simple</sup> ~~value~~ judgements: ~~simply~~ pro or con, and let it go at that. We do not have that privilege, we do not have that right. I am thinking specifically of a small little town in Israel, called Maalot, where a couple of years ago in the darkness of night a group of terrorists <sup>overwhelmed</sup> ~~snuck into~~ a school, took a series of hostages, <sup>most of them students.</sup> ~~and in the process of freeing them the battle between the Israeli forces and the terrorists~~ produced <sup>many</sup> ~~great~~ casualties, children dead and maimed, parents in unspeakable agony, blood running all over the classrooms. As civilized people ought to be, we were horrified. But what did the local Maalot people do? The captured terrorists were quickly <sup>led</sup> ~~handed~~ away by the police or the army ~~later to be tried and placed into jails~~ but the bodies of the dead terrorists were repeatedly abused and mutilated by our people. In one picture, which, <sup>in most</sup> ~~of course,~~ was printed ~~in every major news-~~ papers <sup>I saw</sup> ~~throughout the world,~~ I recall a group of Maalot residents throwing the body of a dead terrorist out of a window. This time, I was not horrified; I was numbed. Should a Jew do this? Do the descendants of Jeremiah, Amos and the Psalmist mutilate the dead and abuse a corpse, even if it is that of a man who did not hesitate to hurt our own? Do we have no other way of venting our rage? Do we have no other options of expressing our ~~rage~~ ~~and~~ frustration except for the repeated stabbings and garrotting and kicking the corpse of an Arab? What have we learned from the holocaust in terms of <sup>being civilized</sup> ~~civilization~~? In the light of the past and even in the light of the present continuous provocation against our people, is there an excuse for us to act in this manner, <sup>2</sup> ~~for us to take on the mannerisms of the beast,~~ and by participating and some by applauding this action <sup>we</sup> ~~do not~~ place ourselves ~~into~~ ~~a posture of~~ the lowest level of humanity. If "~~the word of~~" the Law is to go forth from Zion and the word of the Lord from Jerusalem" can we be a part of those people, as indeed we are! This is not some doped up kid in the south Bronx senselessly killing an elderly person or a youngster just for kicks, a practice common in our city but still condemned as inhuman and insane by our society; we are talking about Jews, your people and mine, living not in

the wilds of the jungle or removed totally from society, but in Israel, in this time era, in this generation and they are grinning from ear to ear as they throw out a dead body, mutilated and abused, from a window. The question we asked at the beginning is no longer theoretical: what makes one person go one way and a second person follow another path altogether?

Which, of course, brings us to Rosh HaShono, the start of the New Year and the time for judgements, forevaluations, for appraisal, ~~for evaluation~~ <sup>act</sup>; what makes one person act or react in one way and the very next person differently? As a matter of fact, and keeping within the spirit of this day: what will be your way of action and what has been your way during the past year? Of course, you can choose to ignore the question; many ignored the holocaust series, <sup>as they did the original "Roots"</sup> citing their own experiences as superceding the fiction on the screen and I surely accept that reasoning, ~~or, for~~ <sup>many chose not to</sup> more prevalent, ~~not choosing to~~ see the series because they did not want to be confronted by sadness. ~~and memories of hurt;~~ <sup>we each have our own way of dealing with reality. I would not presume to intrude,</sup> or because they felt it would bore them as was the reaction, of the same people I would suspect, to the shattering version of "Roots". There are some people who simply can not face themselves, who can not face life. But we can not escape our responsibilities and we must make a choice: how to proceed, which is the proper path to go, with whom to allign oneself, which principles, ideals and values shall be a guide. A lesson is to be found in the ~~two~~ examples already cited: in the two fictional TV families the reason for the one going the way of Nazism was <sup>given as</sup> "economic", the young lawyer could not find a job except in the context of the ~~new party movement~~ but I ~~am reminded of~~ <sup>remember</sup> so many of our own people who came to these shores in the 30s, desperate and lonely and hungry who would not compromise their ~~religious~~ <sup>was</sup> scruples and would not accept a job where they had to work on Shabbat! Economics ~~is~~ <sup>was</sup> only a part of the answer, ~~the~~ <sup>question: what is the</sup> though it is a motivating factor for many. As human beings, as civilized individuals, we ~~grapple~~ <sup>grapple</sup> with concepts, with beliefs, with ideals and this is our obligation this day. ~~as well.~~ Choose which path to travel for the right and not for the opportunistic reasons, choose ~~for~~ that which is valid rather than ~~for~~ that which is expedient, choose ~~for~~ that which elevates rather than destroys.

Gerald Greene in his series created two families, or two characters within symbolic families, and they represented the good and wholesome and noble which was the Jew and he portrayed the efficiently evil, the compromiser, the opportunistic who was the "other". The play was badly done because, ~~above all else and~~ <sup>considerations,</sup> aside from all other ~~issues~~, people are not categorized that easily, life is not that simply defined. You and I are far more complex, we are torn by conflicts within and outside ourselves and so it has always been. But today we are given an opportunity to sort out, to choose the path, to look within ourselves and to decide how we shall live in the days to come, in the year of life for which we ask at this awesome season of the year.

Rosh HaShono gives us the opportunity to say: thus far and no further will I go, my principles ~~and~~ can not be extended beyond a certain point, my beliefs are meaningful to me no matter what the provocation, and my view of the human condition stands resolute in good times as well as in moments of utmost sadness and desperation. What is the path we will choose to walk, how resolve the conflicts within ourselves, what ~~path~~ makes one person turn this way and another the ~~opposite~~? On this ~~inner~~ <sup>inner</sup> search, ~~for an answer~~ on this path of <sup>inner</sup> choosing, for this opportunity to make a change, <sup>for an answer</sup> with all my heart I wish you well.

Amen.

Heb. Tab., 1st day Rosh HaShono, A.M. Service

Monday, Oct. 2, 1978



INTRODUCT

A General

- 1 young man on 1st day of class askd to fill in quest; under rel puts down Jew
- 2 quest collectd & passd on to Headmastr who was shock & calld young man into his office
- 3 John, u an Episcop; why put down Jew? I know I'm an E bt easier to spell Jew!

B Specific

- 1 story ~~is vital to our understanding of~~ <sup>is relevant to</sup> our being here ths eve, in days to come: may be easy fr us to spell Jew, certainly nt easy being one
- 2 as matter of fact, being a Jew is demanding, is nt an oblig to be taken lightly & ths sacred occas ~~demands~~ <sup>is demanding</sup> ~~it quite succinctly into focus specifically.~~ <sup>that is what we want to see - Jew</sup>

BODY

A FAITH

- 1 ths occas spks of spirituality and demands faith; most of our othr holidays relate to natl events bt here we refer to <sup>concerns</sup> spiritual alone, frm RH to YK!
- 2 bt very diff in sophist age such as ours: to spk of ~~faith~~ <sup>faith</sup> Judgement, Bk Life, Repent, change <sup>Attitude</sup>.
- 3 people sneer, laugh; take the position implied by the observant lightly; imagine, in our time, as if anyone still beliefs in Gd!
- 4 bt pt is: easy to spell Jew bt nt so simple to be on & surely nt so easy to live as one. ~~We do believe~~ <sup>that is what RH all abt. We observe</sup>
- 5 nt bec of dread, trad, assoc bt bec we believe; it is a matter of faith ~~(another unpop word in our time)~~. Nt so diffic, we all live on sev levels of faith <sup>diff</sup> <sup>lines</sup>
- 6 a: world spins, turns on its own axis, & at an angle and we are told ths by scientists & we believe it & accept it as matter of faith bt cant feel it <sup>as</sup>  
b: no man knows d of d, always that dread & yet <sup>need</sup>: cont; a matter of faith that there is yet time, that the child will grow to maturity  
c: I trusts anothr, on hand-shake; recogn charact, qual, class, integrity; noth tangible, visible, concrete; rather: sense, feel, it is a matter of faith <sup>acts of faith are part of us as indiv & as</sup>
- 7 ~~faith part of us all & in the light are~~ <sup>acts of faith are part of us as indiv & as</sup> Jews at ths very spec season of the yr. <sup>if we believe in this, then, others do</sup>

B REALITY <sup>...believe in the, Judg, etc.</sup>

- 1 being Jew is diffic on quite opp side of the coin; faith, yes bt also reality. Jew sees life as it is.
- 2 ~~last summer saw grp of yngsters take up & handle a kalaidoscope bt noted they were singularly unimpressed almost blase abt this very special kind of toy~~ <sup>last summer found a K at open market - liked it & handled</sup>



- 3 ~~but~~ I was very impressed by it bec a prallel occrd to me; wth the k saw diff images, patterns and color arrangements and were ~~very~~ beautiful
- 4 bt whenever I grew tired of a patrn or image or color combination, could shake the toy & new imag, patrn, ~~emrgd~~. Quite simple
- 5 felt that many treat life as if a K; whenever they dont like certn image of thr life, thr fam, thr bus quickly shake the k and something new; diff emerges
- 6 these people live a life of illusion; ~~there is no reality~~; being a Jew demands that u face life nt as u wish it bt as it is: ~~gd, bad; joy, fears; light/sadness; success/failure~~
- 7 ths demand of us in gen, & partic at ths season, fr only as ~~we~~ recogn yr life as it has been, as it is, can ~~we~~ make an effrt to change re what it should be
- 8 ~~this is nt an easy aspect of being a Jew bt diffc in the extreme.~~

C Tradition: *diff' to spell "men" - Jew*

- 1 ~~Jew now has the faith, knows his life realistically & finally ought to apply same standard to his faith~~
- 2 Judaism is nt perfect, trad is nt perfect, man is nt perfect & while diffc to accept, still we believe in who & what we are: *(so much easier to spell Jew!)*
- 3 our trad <sup>*touches on totality*</sup> offers ~~both gd & bad~~, adv & faults, freedm & responsib; we go frm most complex & almost incomprehensible to the most awesome & sacred, frm Abes intended sac of his son Isaac to Sinai
- 4 we <sup>*encompas*</sup> ~~go~~ <sup>*fr*</sup> men who can not speak properly to those who curse the day they were born, we go frm those who urge man to curse Gd even at the risk of death to those who <sup>*let*</sup> eat the ~~very~~ message of Gd & are inspr
- 5 we tell of a moth who helps ~~betray~~ her son betray the fathr, we have a grp of brthrs selling one of thr own into slavery, we have murderers, we have women of valor
- 6 in short, we have mortal, human beings such as u & I and there is noth wrong wth that; ~~saintliness or sainthd~~ never was part of our trad
- 7 so, diffc to be a Jew bec we nt perfect; all the faults of man reflectd in us: <sup>*this season*</sup> ~~so in order~~ to change must bear it all in mind, & of one anothr, be tolerant, compassionate, understanding

CONCLUSION

A General

- 1 easy to spell "Jew" bt far more diffc to be one; indeed, hard, demanding, encomp, engulfing bt the rewards are immeasurable:
- 2 our faith is strengthened

3 our life is seen realistically

4 the Jew is proud and knowledgable of his tradtion and, as well, proud & knowl of himself

B Specifically

1 ~~it is in this~~ spirit that we approach NY of 5739 & we wish u well; ~~(nt placing easy, <sup>difficult</sup> task be- fore you bt warning~~

2 ~~easy to spell our rel affil bt hard to <sup>live it</sup> be one.~~

3 in name of all of us on pulpit: R Krav, C Herman, Dr, Ham, <sup>of</sup> our <sup>personal</sup> families we extend greetings and gd wishes fr days to come - ~~always bearing in mind!~~

4 ~~it~~ has never been easy being a Jew bt we have prevld and we shall cont to thrive bec we have faith, we recogn life as it is, we ~~know that we~~ see ourselves & our place in scheme of things in perspective, in

5 may it be a yr of peace & bless for us all. <sup>balanced</sup> ~~That is all~~ <sup>to the good.</sup>

Amen.

Heh

Heh Tah - Sunday eve, Oct 1, 1978

1100 PM 278

ROSH HASHONO: 2nd day A.M.

Friends, on this day of the New Year when so many of us are concerned with life <sup>in</sup> and all of its manifestations, when we are concerned with acceptance in the Book of Life, I would like to speak to you of life, of a certain kind of life-style, of an orientation to living. I <sup>would like to touch on</sup> ~~will enter into~~ this subject not because I know so much about it or because out of the depth and wisdom of my years I have special insights but, rather, because of the experience I ~~have~~ gained in observing people, in observing life, in observing myself. What I am about to say to you is neither new nor unique; I have not cornered the market on wisdom. Rather, over the past 24 years as a rabbi and for more than 21 years as <sup>your</sup> rabbi I have shared with you the good and the bad, the times of trial and the times of exaltation, the blessings and the hurts that are a part of being <sup>alive</sup> ~~on earth~~. People have called at the height of the day and in the middle of the night, I have sat with families at home and in the hospital waiting rooms, I have gladly written letters of recommendation for your children and I have shared your frustration with them. ~~and~~ <sup>as</sup> I mentioned in another context yesterday morning, I have shared with you ever so many questions and just a few, meager answers. In short, we have grown and we have shared, we have <sup>gained</sup> ~~benefited~~ and we have lost, we have laughed and we have cried, we have rejoiced and we have been hurt, and for more than two decades we have yearly <sup>together</sup> awaited the answer to the question of the Unesane Tokeph prayer: "who shall live and who shall die"? ~~It is within the context~~ <sup>of that is why I presume to</sup> of this <sup>sharing</sup> ~~experience~~ which ties you to me and me to you, ~~that I~~ speak to you of life, on this special day, in this very special place, in the presence of God. I <sup>believe we</sup> ~~think that I~~ can cope with the pros and cons of life by <sup>virtue of</sup> ~~making~~ three <sup>assertions</sup> ~~very definite statements~~ and within the context and ramifications of these three, ~~I think~~ we can arrive at an answer, or, at the least, at an assessment. To begin with, <sup>we know have noted</sup> ~~I know~~ how easy it is ~~and how usual it is~~ for people to grow discouraged with life and to <sup>how</sup> ~~give in~~ to despair. We say that people, ~~individuals we know~~, are moody and that covers the situation to a degree; it means that people are liable to live on <sup>two</sup> ~~both~~ levels of human <sup>emotion</sup> ~~endeavor~~: the very happy and contented but, just as often and perhaps even more so, ~~on the~~



~~alternate~~ on the level of frustration and despair. There is no end of hardship if we but put our mind to the task of finding it; you need not be a ~~specialist in~~ sociology<sup>ist</sup> or psychology<sup>ist</sup> to perceive the problems and hurts of society in general and of man in particular. As a consequence, our first assertion for life: you need to be optimistic. Now, I do not mean this as a naive panacea ~~but rather a total evaluation~~<sup>to conquer all ills but, rather</sup>, a balance of views: seeing something in a positive ~~rather than~~<sup>more than in</sup> a negative context. ~~Considering~~<sup>For example,</sup> considering 181 Street and some other ~~parts~~<sup>sections</sup> is our local area deteriorating or do we also note the park, the trees, the flowers, the cultural assets, <sup>the enormous red community,</sup> the religious and health facilities, the grand and spacious apartments which make our area viable? What of the world? Do we see only civil strife, disease, economic imbalance or do we note an absence of war, scientific progress in terms of health, that America is still a free and open democratic society, that Israel lives. People, of course, are burdened by the same dichotomy of life, by the same ambivalence of views: we are hurt, lonely, shut out, defeated, despairing, riddled by anxiety and we can all cite pertinent examples. But the issue is one of optimism: there also is life, warmth, joy, feeling, friends, communication, smile, handclasp, sincerity! I can not help but feel that people are strong enough to work things out, as long as they approach their place in life optimistically. This is not to seem as a Voltarian "Candide" philosophy or the Jewish <sup>optimism balances the fact that</sup> "all is for the best". ~~rather~~<sup>rather</sup> we mortals tend to magnify problems, especially at times of extreme stress. Optimism suggests that we step back and see things in perspective; often, the enormity of the ~~problem~~ dwindle and we can cope. Supported by a positive outlook on life, the ~~trials~~ and tribulations of the moment need not defeat us over the course of time. We manage to survive and prevail.

This brings me to the second assertion and it is intimately linked to the first. I submit to you the obvious corollary that in life there is a very real, possible and probable threat to hope, joy, health, or whatever. Let us be realistic and if we are to be aware of the forces of life we



must fully understand that we can not survive in a vacuum. But there are ~~these~~ <sup>this</sup> some who will not be reconciled to reality ~~because they will not~~ <sup>it is because we</sup> tolerate any kind of hurt or obstacle contrary to the order <sup>or</sup> of nature of their life as they perceive it in the innocence of their being. <sup>(1)</sup> They teeter on the edge of destruction! ~~But~~ Life is not like that, realistically speaking; we rarely have the perfection we would wish for ourselves and we ought to be aware that as hurt and strife and tension and debilitating sickness can strike the person next to or near and dear to us, <sup>it</sup> they can as well affect you and me ~~personally~~. It is for this reason that we can appreciate so well the trials of Job, of whom we spoke at length in our lecture-

\*K because it is contrary to the order of life as they wish it, as they "demand" it. (P) ↑  
 (2) There is no existence of mere innocence;

sermons this past spring: when his home and children were afflicted he hurt and there was no question of that but only when he himself was touched by Satan was his personal faith tested. It is the same with us: it is the mature individual who can deal with affliction as it touched him ~~and his dear ones~~, it is the mature individual who does not seek <sup>an unblemished</sup> ~~perfection of~~ freedom, ~~from affliction~~, it is the mature individual who understands and perceives that for life to have <sup>need</sup> a meaning it ~~can~~ not be all good ~~or else there would be no contrast and we could appreciate neither the good nor the bad~~. Of course, we ~~could~~ pray and hope and ~~work~~ that the negative touch us in moderation, ~~and~~ that makes ~~perfect~~ sense but it is incumbent upon us to realize that all of life touches us ~~and~~ that the threat to life and joy and health ~~as we noted before~~ is very real. No individual escapes it for any length of ~~time~~; it is only a matter of how to deal with it. Some grow desperate or rebellious or are defeated by the forces that be/while others, afflicted in the same manner and just as conscious of the good and the evil, recognize ~~the~~ burden, prepare to bear it, and face the trial of the moment with equanimity and perspective. ~~As such,~~ to live in that ~~type of~~ context and then to be optimistic, <sup>(because</sup> we realize that most times the issues do not overwhelm or defeat us, <sup>)</sup> these are already two out of three concepts of life and living which we would do well to recognize at this awesome time of year. Life is not perfect, we are not perfect but see how well we can do, how well we have done, within the framework of our imperfect existence.

We come then to the third and last <sup>anecdotes for</sup> ~~observation on~~ life which I would like to bring to you this Rosh HaShono morning; quite simply put it is: man has amazing recuperative powers. ~~[If you think about it I feel you can not help but agree with me.]~~ <sup>For ex:</sup> I am thinking of all those whose agony was written all over their faces after an operation, ~~for example~~. Those of you who were in that predicament recall perhaps the agony of body, the wracking pain, the searing memories of the indignities and callousness which you endured. But, look! man is made of resilient stuff and he walks, talks, laughs and functions once again. ~~and~~ the memory of the pain has long been pushed into

the recesses of the mind. We can be even more direct: what of those who survived the horrors of persecution! ~~You suffered and there is no need here for a recital of personal trials and testing;~~ Others lived underground with experiences on a variety of levels; a third group came here just in time but by virtue of their situation suffered deeply as well. And yet, taking a natural percentage of failure into consideration, consider how well our people have done in the intervening years. Men and women, who as adults or as children, had been <sup>exposed</sup> to the very depths of hell have made an adjustment and are able to live; a measure of the past <sup>is</sup> with them always but because of man's amazing physical and spiritual recuperative powers he is able to engage life again. [If this is true of the survivors how much the more so of those who suffered less intensely. What of those ~~who were not touched at all but~~ who suffered because of the hurt of others? <sup>They</sup> ~~are~~ made their way.] You can find parallels on every level of human endeavor: families broken apart in the normal course of life and events, ambitions shattered, hopes defeated, plans unrealized, pride blemished and a thousand other categories of human involvement with a scar on each and every psyche and yet, people recover, they go their way, they can recuperate, and man uses his god-given power to repress. The pain is less intense, the hurt is dulled by time, the agony of the past is less searing. Instead of being defeated by the constant memory and refrain of yesterday or the past, man works from day to day, engages in relationships, plans for tomorrow and builds his life once again. Of course, we must be realistic, as the second assertion for life already stated: man can not cope in every instance, there are some who simply can not recover. We understand, it does not lessen life. Still, in most instances ~~as I have observed people over the years,~~ man makes his way and in this effort not only he but all of us find strength, <sup>draw strength</sup> ~~because we learn~~ from another and we are sustained. [Man may seek to live of and by himself but it can not be done; man's actions always affect others.]



On Rosh HaShonoh, then, as we speak of and concern ourselves with concepts of life, we have a choice before us. Man can permit the process of life to overwhelm him or he can face it and grapple with it. ~~Neither assessment in these most primitive terms sees existence in the light of reason. In the case of either of these extremes, the slightest shock can send man over the edge to his physical or psychic doom.~~ What we suggest therefore is a three-fold <sup>approach</sup> ~~approach~~ to life and while it is not new or unique, it seems valid. I would say that for man to live meaningfully and with a sense of perspective he must acknowledge three assertions of existence: first, he must be <sup>to add a balance to</sup> optimistic because so often even moments of despair end well. Secondly, he must realize that life is not perfect and that imperfections <sup>may</sup> affect him directly. The mature individual is able to acknowledge this fact of life. Lastly, man can and does forget, he can and does have recuperative powers, he can and does survive. In so doing he sets an example for others. As he sustains himself, he sustains others. That is what we are doing here and now. We are linked together <sup>spiritually to sustain one another spiritually +</sup> on this sacred occasion ~~and~~ in this very special place, <sup>with</sup> ~~by an~~ overwhelming hope, <sup>to voice</sup> ~~is~~ a deeply personal prayer, ~~which in~~ its very few words reflect <sup>my thoughts</sup> the theme of ~~these words~~ and the <sup>theme</sup> ~~purpose~~ of our being here: "Inscribe us, O Lord, in the Book of Life."

Amen.

אמן  
אשר נאמר לפניך ה' אלהינו  
אשר נאמר לפניך ה' אלהינו

אשר נאמר לפניך ה' אלהינו  
אשר נאמר לפניך ה' אלהינו



## HH THEMES: I: MALCHUYOT

### INTRODUCT

#### A General

- 1 this an occas of welcome: to man<sup>s</sup> sanct, to season of activ, to occas of friendship & sociabil, as will be symbol. by Oneg aftr service
- 2 more, it is an occas fr prepar<sup>a</sup>tion: the easier, mor<sup>e</sup> carefree days of summer are gone & time has come to be involvd again
- 3 obviously, all linked togethr by awesome aspect of HH before us; time of assessment, search, inquiry as an indiv, as a Jew, as memb of ths congregation.

#### B Specific

- 1 we nt only ones, in r time, to notice the need fr prepar<sup>a</sup>tion; cant just "jump in" & face Days of Awe; these days of Elul take on ths factr *of prep.*
- 2 they lead us toward Tishre and bec of thr strategic location trad Jud at daily Shachrit service has the blowing of the Shofar, every day except Shabt
- 3 and, in keeping wth theme of antio<sup>a</sup>, of awareness and basic human/Jewish concern prepare furthr by way of Selichot services.
- 4 in short, much to be done, time is short, HH upon us befre you know it!

### BODY

#### A Three Themes

- 1 of c, we of liberal trad neithr blow Shofar nor have Selichot services bt that does nt mean we can nt or nd not make ourselves aware of mean of these days.
- 2 choose to fulfill ths oblig by explanation of three basic prayers: part of HH liturgy & all reflecting th mood & themes of the grt occasion, all in Musaf serv<sup>ice</sup>
- 3 more specifi cally, Musaph comes aftr T & Haft read; section contains some of our most majestic music & the <sup>content of</sup> ~~Amidah of the best~~ most profound
- 4 usually, Amidah fr S, fest, NM, HH has 7 sections bt fr RH there are 10 & these extra three: our theme: Malchuyot, Zich & Shofrot
- 5 ths eve, spk briefly of 1st of these: Malchuyot

#### B Malchuyot

- 1 name implies & comes frm root referring to "kingship" & u all know Heb word Melech = related to Malchuyot, refers to kingship, to majesty, sovereignty of God
- 2 it is probably the fitting beginning fr these seasons prayers fr, aftr all, who/what is responsible & basi<sup>c</sup> than Gd who rules over our lives & is our Judge & who decides whethr or not we inscrbd in Bk of Life
- 3 some say, prayers are very old; MMend: ancient bec do not ment destruct of Temple or State anywhere! & ths undoubtedly a gd point *but not essential to understanding of essence involved here.*

C Content

- 1 set of prayers begins wth Oleinu and includes famous Seu Sheorim, which u like bec sounds like "Aida"
- 2 again, the theme of kingship embraces bth temporal & spiritual nature of Gd: there are 10 vv which speak of His attrib: 3 frm T, 3 frm Prohp, 3 frm Ps & 1 T= Shema: *unity!*
- 3 some say that these 10 vv selectd by grt rabbi Rav in 2nd cent CE bt whethr or not, contain lesson in theol, philo fr all worshippers whethr sophistic in learning or not
- 4 in Jud, u absorb by partic, by recital of words, by listening & at end of ths sectn of Musaph Amidah u know what part Gd plays in yr life.
- 5 on that basis, proper respect fr Judge re Bk of Lif

CONCLUSION

A General

- 1 matter of how u view oncoming HH
- 2 one v Isa 45:20 "they hve no knowldg that carry the wood of thr graven image & pray unto a gd that can nt save" considrd as anti-X & was basis for persec
- 3 we say ths eve: underst and mean & intent of Malchuyot so that no chance of misunderstanding or misinterp- nor let it be said that time not availble for concn
- 4 ths is time for antic, fr learning, fr association wth basic ideas as reflectd in trad of our faith.

B Specific

- 1 <sup>3/rd</sup> For those who take seasn of yr seriously, ths a <sup>prep</sup> of utmost significance: elul, shofar, Selichot, <sup>spec. purp.</sup>
- 2 the knowledge of Gds kingship over world, over us espec on these special, awesome days to guide and sustain us, as time grows dear & ~~in the year to come~~ <sup>future hangs in balance</sup>
- 3 as we ~~begin~~ prep fr HH may fig, as literally, Malchuyot be a beginning fr ~~that is basic theme of RH.~~ <sup>beginning to</sup>
- 4 again, then, ~~as we begin~~ <sup>return to</sup> main sanct, seasn of activ, renew friendships & begin process tow Sh Tova Amen.

Heb. Tab., Sept, 8, 1978; Frid Eve

3 themes fr HH: Malchuyot

## HH THEMES: II "ZICHRONOT"

### INTRODUCTION§

#### A General

- 1 last wk spoke of the Musaph Amidah for RH, a portn of service which has nt usual 7 intermed benedictions bt ten & it is only Musaph Amidah of all to have ths
- 2 why these extra three? bec RH something special, an occas which carries wth it special fervor and to focus on fact that Amidah in gen, & fr RH in partic, a prayer of depth, educ value, essence of rel thought.

#### B Specific

- 1 the names of these 3 extra benedict are Malch, Zich & Shofrot; last wk: Malch = melech = Gds kingship, sovereignty, majesty & place in our world & lives
- 2 next wk, as title of prayer indic, spk of Shofar = Shofrot bt ths wk: Zichronot frm "Zochor" = remembrn
- 3 bt 1st, must again pnt out: ths special month & the approach to these days special too: Elul, Shofar, Selichot = all to highlight the oncoming HH and thr meaning fr each of us
- 4 we as lib Jews do nt have Selich, nor Shof afr each days' Shaachrit service bt do have educ = ths opport to learn of these 3 benedict & thr relev to us all.

### BODY

#### A ZICHRONOT

- 1 what then is meaning of ths title of 2nd extra bene? Zich = frm v Zocher = to remembr, remembrance
- 2 what is meant here is that Gd remembers that which charactrizd our lives, He <sup>values</sup> ~~judges~~ deeds of men frm beg to ~~end~~, and end result: Judgement of the essence
- 3 thus, what we were comes into focus = zichronot; as matt of fact, trad tells us that nt only life of individual bt life of the people held to account/rememb
- 4 and ths concept of "rememb" very ancient, already in Mishna for RH (4:5f) and ths believed to be part of Temple liturgy as practiced in T in Jerusalem.

#### B CONTENT

- 1 but to be more specific: what is <sup>central to</sup> ~~part of~~ this Zich? as wth Malch & Shofrt to follow, there are 10 vv in all, each has its message and each its assignd place
- 2 there are 3 vv frm T, 3 frm Proph, 3 frm Writ and 1 add frm T
- 3 these vv speak of the things we are to remember so that we know ~~of our place~~ <sup>our place</sup> in ths time & place: frm Noah & his cov, to slavery, frm A/I/J to Sinai and, of c, as we rd in T fr that day of NYr: Akeidah
- 4 these are the events which have shaped our people, our history, our background & <sup>on same level</sup> ~~as consequence~~, our lives fr we are what we are bec of what preceded us
- 5 no man, no Jew, is an island unto himself, can stand of & by himself <sup>survive</sup>. Identity = linked to others.

## CONCLUSIONS

## A General

R.H. Drushph

- 1 there are cert vv in ths section of Amidah which snd very much like awesome UTokef: who live/die, etc & rd it to you p. 879 Hertz pbk
- 2 nt same vv bt similar; it is UT which copied frm hz bec ths older, more basic, ths function of prayer: to teach, to ennoble; to enhance yr knowledge
- 3 ~~while~~ UTkf is culmination of our hopes, dreams and aspirations, even our fears, bt it is <sup>also</sup> the moment when Gd remembers, & thus, again, back to Zichronot.

B Specific <sup>to evaluate</sup>

- 1 many of you surely know that ~~Yom~~ R<sup>H</sup> has sev names: Yom Hazkaron is but one of them: Day of Rememb; it is in so many ways, a key concept, a key word
- 2 basic phrase: <sup>אני זוכר</sup> I rememb my cov, and the entire series of rememb ends on solemn note, which is to sustain us fr yr: <sup>אני זוכר</sup>
- 3 thus, with Gd rememb our comenat wth Him, we feel ~~safer that we be inscrbd in Bk of Life~~ <sup>more secure.</sup>
- 4 nt blind faith then re Yom Tov bt actions & reaction throughout our days fr Gd "zichron", remembers, and we are judged accordingly. <sup>hope + ?</sup>
- 5 in these days of prep & antio, may we be judged worthy to be rememb fr gd, fr honor & fr blessing & ths be inscrbd in Bk of Life.

Amen.

Heb. Tab., Frid eve., Sept. 15, 1978



# HH THEMES: III: "SHOFROT"

## INTRODUCT

### A General

- 1 ths last Sab prior to hooaydays; time of awe & persnl concern upon us
- 2 no time left to escape the grt summons, even if it only sounds within!
- 3 trad Jud prepar'd by Shofr @ AM (exopt S), wth Selich and has seen Elul in diff light: 1st lettrs of SS6:3 form: 'ו' 'ר' 'ל' 'ל' 'ל' thus rel betwn Gd & man
- 4 we have usd ths four wks of Elul to prepar via educ: last wk re music & othr times re spec 3 benedict of RH Musaph: Malch, Zich = Gds kingship & rememb

### B Specific

- 1 ths eve, the last S ~~as already noted~~, last of 3 final benedict: Shofrot which, of c, refers to Shofar
- 2 in prayer, benedict as the othr two: ten vv wth 3 @ of T, Proph & Writ and finally again of T
- 3 proof text frm Isa 27:13 where by sound of Sh all ou people call'd together frm N & S where exiled, & ths one kind of theme today re HH: call people togethr
- 4 bt much more to Shofar, a populr instrum bt little known or understd.

## BODY

### A HISTORY of Shofar

- 1 at one time, sound ~~was all~~ <sup>as use</sup> important; ~~it was to announce something important~~ & distance meant everything; who series of Sh blows on hill tops to carry on message
- 2 fr what purpose? to announce deaths, fasts, funerals and, of c, excommunications, ~~war/hitler, birth~~
- 3 on anothr level, more primitive: to sacre off Satan, to chase away wth sound/ noise of horn the evil sprits; or, as society became more complic and function more refined: to sacre off prosec attorney!
- 4 in ~~other~~ <sup>later</sup> communities, Shofar used quite frequently, especially fr purpose of announcing Sabbath; on Frid afternoon blew it 6x: a-laborers frm field, b-shops to be closd, c- kindle lights; 4-6: Tek, Ter, Tek to acutally usher in S.

### B HH use

- 1 bt, of c, Shofar fits into diff perspective these awe some days or, at least, one should hope so
- 2 take our cue frm rev at Sinai, amidst Shofar blasts! fr ths will be day of reaffirmation to Law, an aware ness of Judgement Day, as men will be call'd together
- 3 bt that id scarcely sufficient: wth blowing of Shofar u proclaim sovereignty of Gd, you announce that Crt now in session, and that we mortals are summoned, and to be aware of this & hear it ~~fr 1st time~~ on RH has special effect on sensitive & perceptive man
- 4 it is his time & time is now.

## CONCLUSIONS

## A General

- 1 Rambam saw blow of Shofr in another light: as call fr the sleeping man to awake fr slumbr & note yr deeds, yr sins & plan to make amends
- 2 ths really is theme fr our own time: to make man awr and to say to him that ths time of RH & YK, these 10 days, are occasions of revelation & redemption
- 3 revelation: that we share in events when Sh blown: Sinai and today, in light of tradition & ~~no use~~ *we put duty*
- 4 redemption: that man can change, has power & free will, is nt left to elements of fate. ~~Were it nt fr ths aspect of trad, no use fr holydays~~
- 5 or else, if I have no freedom, why try to influence the decision fr Bk of Life? Mishna: all in hands of Gd except awe of Gd = how I see myself, choose to go, assert myself, etc = freedom to be & be inscbrd

## B Specific

- 1 what have nt mentioned yet at all? story of Akeidah wth Abe & Isaac & ram's horn which is trad explanatr of why the Shofar *it linked to Rambam Theme:*
- 2 gd story and has its pt of view, ~~a story~~, a moral to tell: Gd tests nt the weak bt the strong; as we are bestd, so was Abe; as Gd did nt frsake Isaac so will He remain wth us
- 3 bt fr us moderns, pt is elsewhere: call to awareness on personal, emotional level; that we are linkd to the past and that message of Rambam altho 8-900 yrs old still vzlid:
- 4 awake fr slumbr & change fr fate is in yr hands as well. May ths be <sup>thm</sup> theme & lessn fr holyday season & if so, we will have learnd over month of Elul
- 5 ~~and Musaph~~ of RH Amidah will take on added signifc; thus, prayers of our mouths & med of our hrts will be accept befre Gd, our Rock & our Redeemer.

Amen.

Heb. Tab., Frid Eve., Sept. 30, 78  
HH Themes: III "Shofrot"

J. 17 - Fall 1978

Hist of the Isaac; Jacob & Esau - at  
river, deceit of father, Jacob. Another  
Dinah story an interruption before Joseph  
of tribal law, deception again, family loyalty,  
A selfishness of Jacob; kids and adults

Chapt 33 v 18 - Shechem = name of men; often  
10 same (see Gen 10)

19 - hesitance in Job 42:11; don't know value

20 - E story; see EX 17:15. Ad 'O'S:7

Chapt 34:1 - Leah = like or liked - 30:16

also: 1st wife & full sister to S & Levi: 29:32

2D = 30:21; born just before Joseph

: 1st no. of yrs before Reuben & Dinah!

also: Jacob permits d. to go out alone 2!!

2 - humbled her; see Gen 20:9.

Deut 24:4 where she's com. guilty

✓ see D 22:28 of laws re violating v.

~~8/19/78~~ 4 - parents surely to get with - 21:21  
 5 - probably a distance away  
 3 - look here - as is Tamar & Amnon  
 see 2 S 13:14f

7 - see name of Israel - but no land yet -  
 editors addendum.

idiomatic expression in D 21:21; Jer 29:23  
 of initiative here rests with Jacob! note  
 as is v. 21 where situation is resolved  
 12 - gift sent to father (+ brothers?) -  
 nothing to woman! she in house  
 of Shechem all this time (v. 26)

see 24:53 & 19:18

13 - guilt - > > > - key to part story -  
 see 27:35 (theme reappears!)

Jacob's sons = here Simeon & Levi

not Reuben be he defiled Bilhah 35:22  
 ∴ authority passes on to Judah!!



- 20 - gate - public place
- 21 - see verse 9 v. 9 f
- 24 - "That went out" - elderly & hap  
left behind = not warriors!
- 25 - full identifi as full brothers.
- 26 - took drink away
- 30 - note gentle rebuke of S & L  
note - J concern for himself!!  
J. Curses them in Gen 49:5 f
- 31 - D not heard of again  
(brother of Saul the C - 48:10)

X/26/78 xl Blant p. 337

Chapt 35:1 - do end story of Jerah: end Patriarchal  
- strange gods = <sup>231:</sup> 577.26 ff or Ezra 9:10  
why time pregr gods vs God of Patriarch!  
purify - garments - see Ex 19:10 <sup>where</sup> <sub>re: 14-18</sub>  
x. buried them - today - phobos!  
as is Gideon Judges 8:24 ff & Doves & Calf  
trees as Delilah D 12:2, Isa 1:29

- 5- allies of rose? Divine intervention
- 6- see 28:9; plant p. 280 in background
- 7- E; see 33:20, ...adder story
- 8- out of context - D 24:59 + 27:45

083178

note gain - a tree!

9// - new version, but re wrestling  
with angel? Had expl in <sup>a) confirming</sup> m/m - p. 343

14 - 1723N - see plant 353

16 - going there? probably should follow  
v. 5 ... not "from" but "to"?

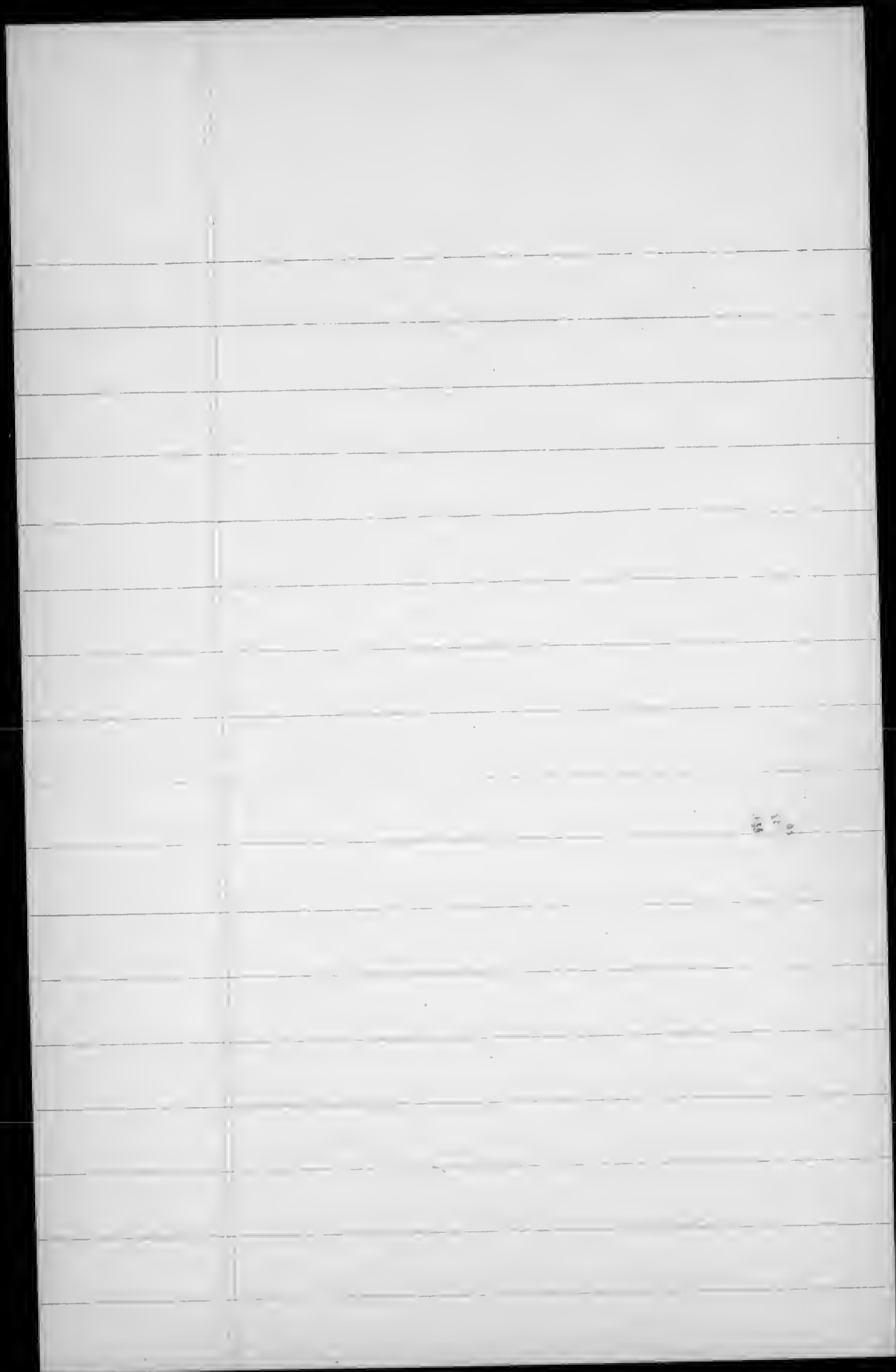
18 - diff: interp of name: old age, right  
hand; but not to live with "I/10/2"

19 - no mention of Jacob's grief.

Ephraim is outside Bethlehem here &  
later to Judah but E → B & his refig.

20 - see IS 10:2

22 - name of Absol is his father (David)



is the same - see II S 16:20-22

Reuben loses his right 49:4 <sup>see</sup> 18:8

49: only removed couch from father's tent.

"12 sons" → not cut off now! repented?

appears v not complete! should be 37:2

27: - that is home coming like? that  
of mother? - sep dead.

28 - both sons; see also 25:9

should have d 27:1-40 then blesses sons

Nov 7, 78 on death-bed. This - long interval!

Chapt 37:2 - "wires" - that happened to R & L?

Confused Hebrew: he "killed" sons of  
B & Z: .. not with sons of Leah & R?

Joseph a salt-bearer

wire  
p 153

3 - but see Benj! v. 18

Coat = sign of authority, leadership; see

2<sup>nd</sup> Sam 13:18

p 155  
wire



(6)

5. dreams = prophetic in } "50" & repe-  
tition is for emphasis. Wiesner - 157

10 - told to Jeth, in presence of mother =  
serving notice!

J. mother: O she d... same effect for  
her as for mother... oppose brothers.

① Rachel's a test - refers to Bilha who  
raised him and of Rachel: test - OK

NN 14, 78

o Sarma

p. 213

③ mother = sym with household.

Read Gen 38 p. 388 re "dreams"

14 - they had to send J, & not a serv-  
ant: he wanted more than a re-  
port, had to do something, if condi-  
tions with flock were not good!

Shechem - not a place for happy me-  
mories: Dinah & 1 K 12:1 - kingdom ÷!

15. "a man" = same as with Jacob and

all fable? same result: personal  
 destiny, leads on path to fulfillment

18 - realized he comes to spy on them &

where p. 169 report to father: Their action = self-defense

20 - wild heart: They shed no blood.

where  
 165

Don't know who leader is - Simon?

see 42:24 -- Richard: - quotes

re God & His answer to brother's!

22 - Reuben tries to make up for him?

in 35:22: see 42:22

23 - love off, dropped

where p. 161  
 165

24 - empty - but scorpions, snakes, etc

25 - indicates their callousness

or new shed - see prominence

here of Jordan; also John/Rid.

~ saw from afar her of dust

John also 39:1 but Rid: v. 36

explain: 28h camels but used by Rid.

26 - gentler conclusion

28 - 28h (v. 27) Rid - sold sev times?

or: Rid. captured him out of pit

• sold him? ... both guiltless

Nov 21, 78 Sept print. note 40:15  
20 pieces of silver - see Lev 27:15  
24 - Reuben - not at meal!

30 - here flee from my father's grief?  
he is eldest: responsible!

35 - can't be comforted her not dead!!

Plant p. 367 S. Sarua p. 214

Chapt 38:1 why did he br? eldest & then he saw  
grief of father, blamed Judah for not  
stopping them re evil deed!

2 - name of wife not told!

7 - what was sin?

8 - Teriah in marriage / Teriah = 1 for 1 (law)

11 - of 2 husband, 3rd = poor candidate!!

Nov 28, 78 see 25:5 & Ruth 3/4; Plant p. 377

see also Cheliyah, see today: Ch = oblig  
 - Yav: no

see Themes - see I Bible p. 757ff

a) woman sleep lovers - see Tobit 3:8. here p. 68

v. 11; Judah: fault is in the Tam but really  
 with sons - v. 7-10

b) incest - see v. 13-20, Lot d 19:30-36 &

& Noah<sup>sons</sup> 9: 21-26 & proper respect

c) twins - here v. 27-30; E19 see 25:24ff

& perfidy for leech see Ruth 4:18-22

play on words:

8 - wearing place  
 eyes

14 - veiling = sign of harlot. bridal veil?  
 note 24: 65 & simplic of 29: 23, 25. Ruth/Leah

20! member of household = oblig

18 - his wife  
 had d - v. 12

15 - here harlot 9/13 but in v. 21 - LCP  
 fertility & land, flock, family  
 21 - no commentary available !!!

23 - he fulfilled his duty - note "a  
 kid" as in 37:31 where he dipped  
 coat into blood of kid!

Dec 5, 78



24 - Judah as eldest <sup>of family</sup> has power of l/death  
 as Laban re gods  
 Ezech 16:40  
 see D 22:23 f. = showing but see Lev 21:9  
 26 - obvious statement; reinforce laws  
 of decency & oblip.

27 - twins: word spelled correctly here — Ruth 4:  
 re J/E not correct! (15:24) 12-22

28 - red = allusion to harlotry? Red  
 right district? Joshua 2:18 Harlot

Dec. 12, 78 Plant-377 diff re Potiph wife & Tamar

Chapt 39:1 - "Officer" - "Eunuch"? 9 v 2 = Egypt

diff. sent  
 sent to go  
 we 1 d 2  
 diff. sent  
 1 a 1 d 2

Master & no name - Throughout 39 -

see 40:2 & 20  
 eunuch = OK; if not same man! —

why story? & why name of P? see 41:45

= Potiph's wife's daughter

6 - Heb ≠ Egypt food not allowed

see 43:32 = E. ate alone bec Heb

not allowed to touch their food  
 food looks = ego, while father mourns:  
 Gd incites wife to reduce his place  
 7 - no name  
 11 - that kind of a day? rel festiv: all

away;

do work? literal: euphem - but father

Dec 19, 78

and 1st semester  
 just appeared & he ran.

Spring  
 1979

14 - P 135 - see 26:8 - 40 fiddle? Plant  
 15 - a Helv in this house is an affront

17 - implied adultery, not accusation

20 - 700 only appears in Gen

Quest - why not put him to death?

Reed - Tale of 2 Brothers - Plant p. 389

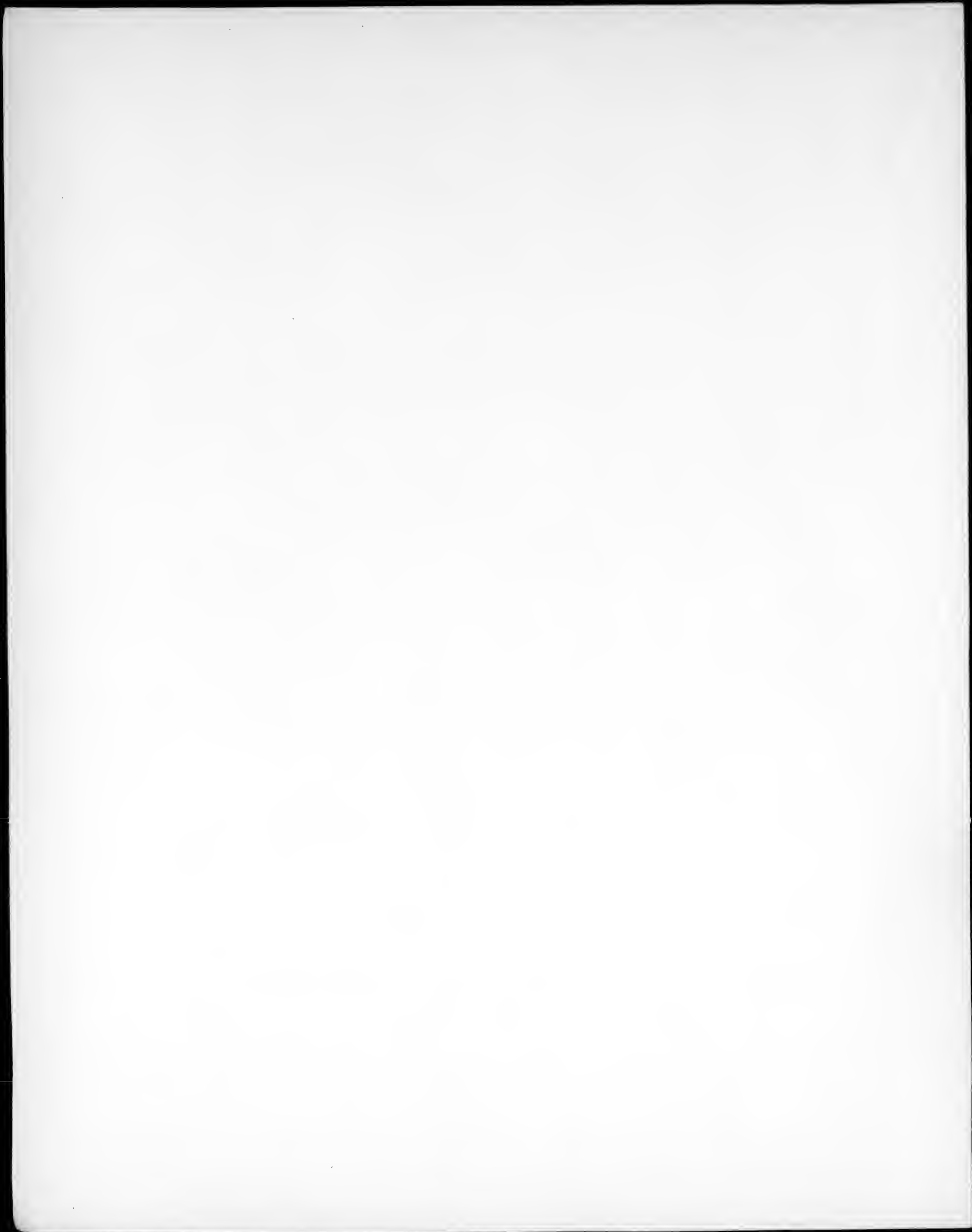
Chapt 40:1 - that is offense? fly in wine - dips in bed

2 - Officer = murderer - see Chapt 39 - he  
 had to go to women's quarters

Cup - bearer = waiter

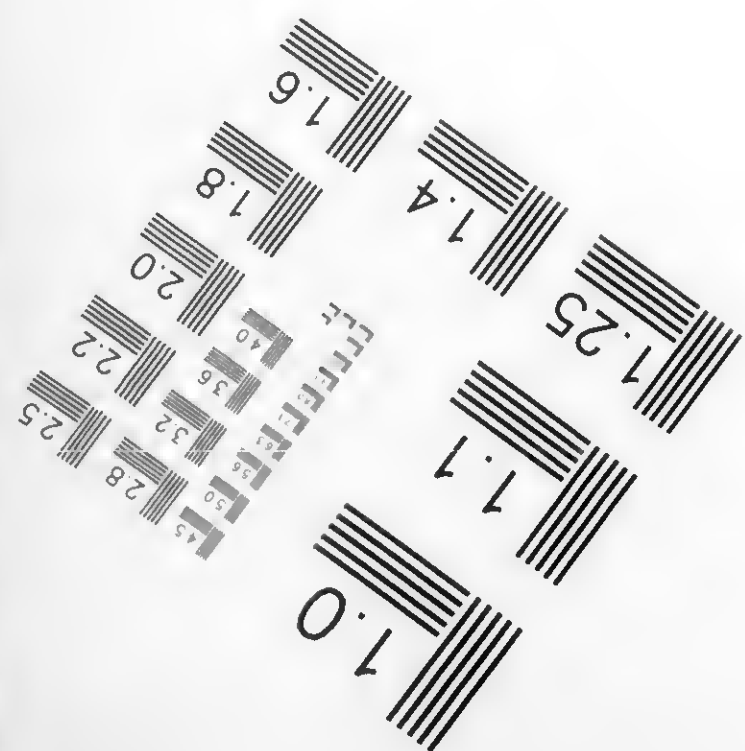
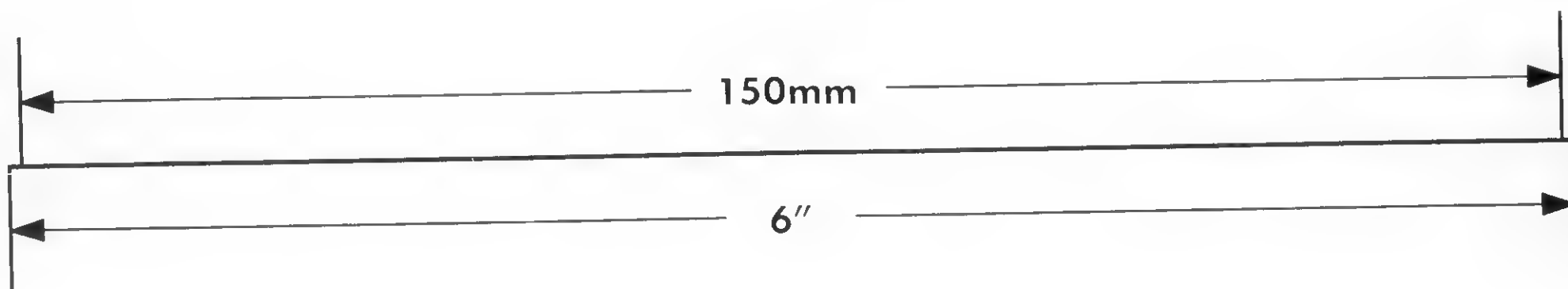
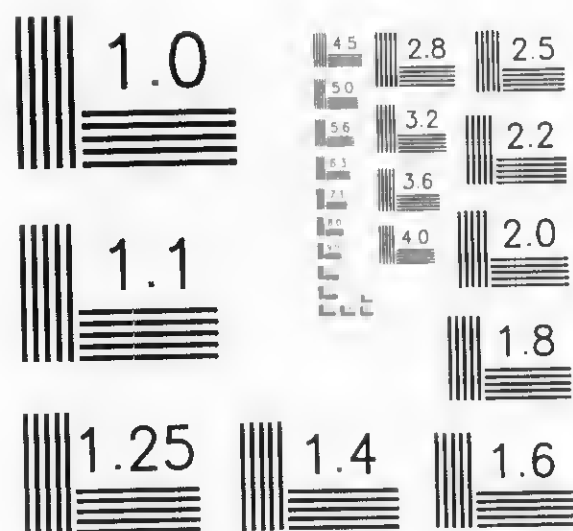
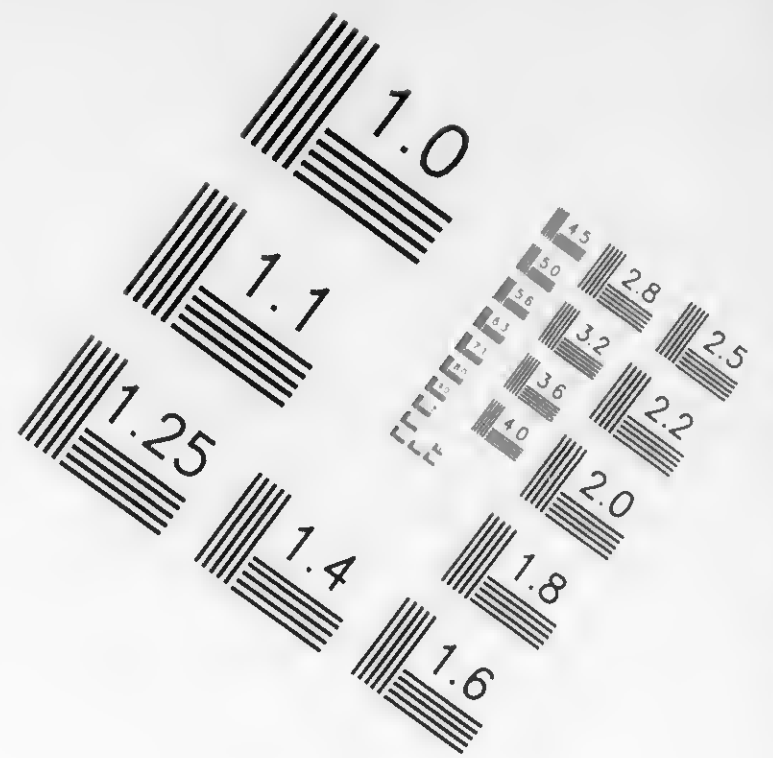
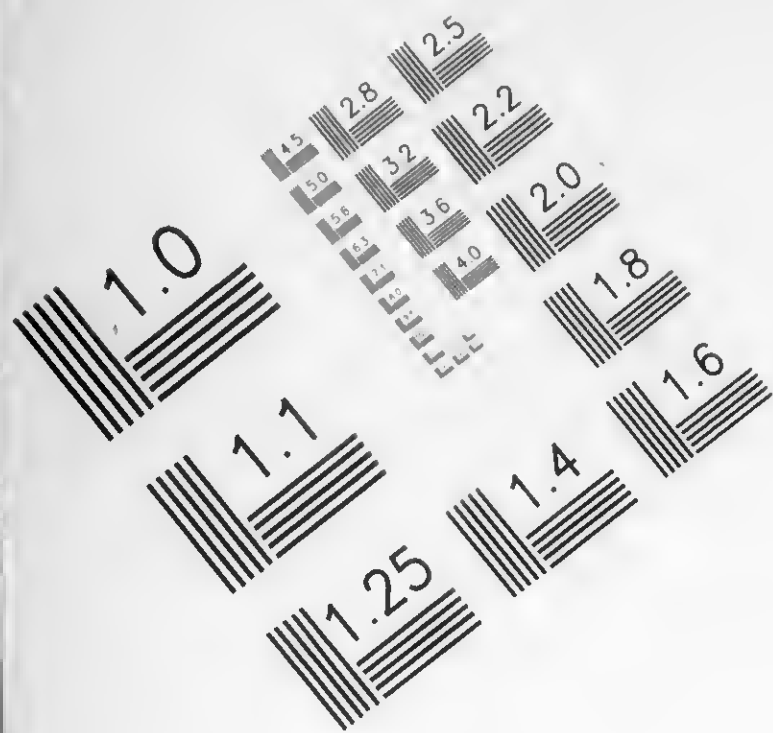
Reber - 57 diff breeds - 38 diff kinds  
 of cabs

CONTINUED  
ON NEXT  
REEL





# IMAGE EVALUATION TEST TARGET (QA-3)

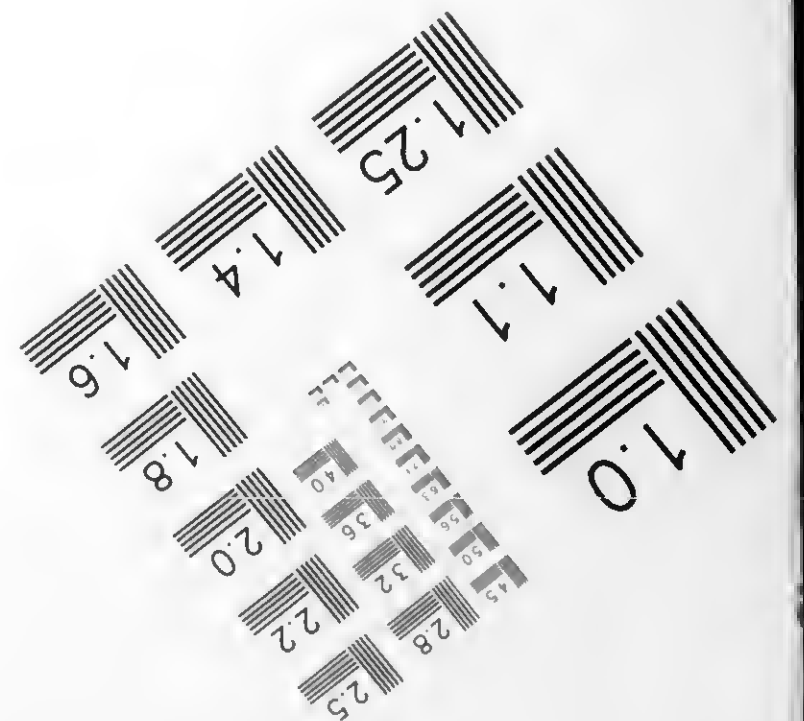


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1653 East Main Street  
Rochester, NY 14609 USA  
Voice (585) 482-0300  
Fax (585) 288-5989

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END OF REEL

PLEASE  
REWIND